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18 Aug 1791

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THE
BERWICK MUSEUM,
OR,
MONTHLY
LITERARY INTELLIGENCER.

FORMING AN

UNIVERSAL REPOSITORY

OF

AMUSEMENT AND INSTRUCTION.

JUST AS THE BEE COLLECTS HER SWEETS,
FROM EV'RY FLOW'R AND SHRUB SHE MEETS;
SO WHAT FROM VARIOUS BOOKS I DREW,
I GIVE, THO' NOT THE WHOLE, AS NEW.

VOL. III.

BERWICK:
PRINTED BY W. PHORSON.
Anno 1787.


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THE BERWICK MUSEUM,

OR,

MONTHLY LITERARY INTELLIGENCER.

BEING A VIEW OF THE

HISTORY, POLITICS, AND LITERATURE OF THE TIMES:

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BERWICK:

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The MUSES, *to the Editor of the Berwick Muſeum.*

LONG have we wiſh'd our empire to maintain,
Along the Tweed, and rule o'er Berwick's plain,
That we with all our inſl'ence, might inſpire
Each thoughtful ſwain, with more than mortal fire.
But, tho' we are, by ev'ry ſwain admir'd,
Careſs'd, eſteem'd, beloved and deſir'd,
Yet we to few will ever condeſcend,
The envy'd favour of our ſmiles to lend,
But wooed now and nobly gain'd by thee,
With pleaſure we, to Berwick croſs the ſea;
From proud Parnaſſus' top we take our flight,
And on the famed Halydown alight,
Where Scotia bled, thro' all her nobleſt veins,
And, with her blood, o'erflow'd the neighb'ring plains;
But tho' old Scotia boaſts an honour'd name,
Yet England claims ſuperior might and fame.
But to return, we mount our royal throne
On Hallydown; and claim it as our own.
Thence we give laws to all the human race,
Who court our ſmiles and our fam'd altars grace.
Thanks for thy zeal, good Editor, and care;
Thou largely ſhalt our genial inſl'ence ſhare!
Go on, go on, and all our will diſplay,
And ſtates and kingdoms ſhall thy wiſh obey,
So great ſhall be thy honour and thy fame,
That future ages ſhall extol thy name!

Given at our Palace, on Parnaſſus, this fifteenth of January, 1787.

EUTERPE, *Secretary.*



THE

BERWICK MUSEUM;

OR,

MONTHLY LITERARY INTELLIGENCER.

FOR JANUARY 1787.

A PICTURESQUE DESCRIPTION OF JANUARY.

THE ſun has paſſed his ſouthern boundary, and is again returning towards the northern climes; but winter is ſtill in its meridian, and the ſoil ſtrongly bound with frozen fetters. The ſkater, pleaſed with the ſlippery plain, flies over the poliſhed ſurface with amazing ſwiftneſs. This is only here, indeed, a pleaſing and healthful exerciſe; but in Holland, it anſwers many valuable purpoſes. The multiplicity of canals in that country, when the ſurface is congealed into a cryſtal road, affords a path to the peaſant, on which he travels with the fleetneſs of a bird. He carries, with the greateſt eaſe, the produce of his little farm to market, and returns with pleaſure to his family, before the ſun has reached the weſtern verge of day.

The winds, that bear on their wings the freezing particles of the north, ſcatter the groſſer vapours, and render the atmoſphere clear and ſerene. The ſtars glitter with redoubled luſtre, and the ſilver regent of the night darts her borrowed beams with uncommon ſplendor. But the groves, the meadows, and the lawns, are deſerted; a death-like ſilence reigns amidſt the vales. Pinched with cold, the labourer haſtens to his cottage, and joins his family ſeated round the blazing hearth. Hail, ye ſoft ſequeſtered ſeats of innocence, where ambition, that dreadful ſcourge of nations, is unknown; where content ſmiles amidſt the rural repaſt, and where the luxury of modern times has found no admittance! Surely, if happineſs has not quite forſaken the earth, ſhe has taken up her abode within the narrow limits of the peaſant's cot. The weighty hand of poverty is there, indeed, too often felt; but the more poignant anguiſh of diſappointed pride is yet unknown. The wants of nature only afflict the ſequeſtered tenant of the vale; he is wholly a ſtranger to the artificial wants which form ſo large a ſhare of the miſeries of thoſe who move in a higher ſphere. Secluded from the noiſe and hurry of the city; a ſtranger to the frauds and artifices of the practiſed villain; in no danger from the thief that conceals himſelf under the mantle of darkneſs; no alarm-

ed with the fear of being ruined by a fraudulent bankruptcy; he eats his frugal meal with ſatisfaction, and ſleeps in peace beneath his homely roof, till the beams of the morning call him again to toil.

What pleaſing object ſeems yonder to decorate the dreary waſte, and ſmile amidſt the frowns of winter? It is the early ſnow-drop of the garden, raiſing its head above the carpet of the ſnow, and expoſing its tender form to the piercing blaſts of the northern gale. Hail, little harbinger of the ſpring! Thy appearance, even amidſt the piercing cold, excites the pleaſing idea of returning ſummer, when the earth will be again enamelled with flowers, and the little ſongſters of the ſhade fill the groves with harmony; when tuneful Philomel will warble her melodious ſtrains in the night, and the early lark ſoar aloft to hail the cheerful bluſhes of the riſing dawn. How greatly is the power of vegetation diſplayed in this delicate plant, this little leader of the flowery tribe! It pierces the frozen glebe, and opens itſelf a paſſage through the ſnow, as if deſirous of contraſting its own delicate whiteneſs, with the mantle that covers the ſurface of the ground.

The ſouthern climes now glow with the heats of ſummer, and the inhabitants near that pole enjoy a perpetual day; while the wretched inhabitants of Greenland are ſurrounded with perpetual night. But why are they called wretched? They have certainly their pleaſures as well as we, and wiſh not to enjoy what we call happineſs. Placed in the frozen regions of the north, where darkneſs reigns for almoſt half the year, they are inured to the cold, and the winter is their ſeaſon of feſtivity. Like the provident bee, they lay up their food in the ſummer, and ſpend the dreary ſeaſon in the caverns of the mountains. Theſe are their cities, the ſcenes of their ſocial converſations, their feaſts, and their mirth. Perhaps, in one of theſe ſubterranean manſions more real pleaſure and heart-felt ſatisfaction is enjoyed by this ignorant people, than by the more poliſhed nations of warmer climes, in their ſumptuous palaces. Nature ſeems, indeed, to have blended an equal portion of pleaſure and pain in the life of every individual, though both are of a very different kind; for what is ſtiled pleaſure by one, is often conſidered as diſguſting by another. Hence we form falſe ideas of happineſs, and are too often induced to think our own portion more bitter than that of our neighbour. But, alas! we know not the ſecret cares that prey upon the heart; we ſee only the pleaſures that float upon the ſurface, without being able to perceive the pains concealed at the bottom. We ſhould therefore do well to be contented with the ſtation of life in which Providence has thought proper to place us, and to remember that, if our lot be not the happieſt here, we ſhall enjoy hereafter an ample retribution.

An Eſſay on Eccleſiaſtic and Civil Government.

THERE are two things which require order and regulation amongſt men, viz. what relateth to heaven, and what relateth to this world. The things which relate to heaven, we call Eccleſiaſtic; and the things which relate to this world, we call Civil.

Order cannot be preſerved in the world without Governors; whoſe buſineſs it is to obſerve

whatever is according to order, and whatever is contrary thereto; and to reward thoſe who live according to order, and to puniſh thoſe who offend againſt order. Without ſuch a wiſe regulation the whole race of mankind muſt inevitably periſh, ſince in conſequence of hereditary corruption, there is an innate deſire in every man to obtain power and pre-eminence, and to appropriate to himſelf what belongeth to others; which is the ſource of enmities, envyings, hatreds, revenges, deceits, cruelties, and many more evils; wherefore unleſs men were kept under ſome external reſtraint by the laws, offering the rewards of honour and wealth agreeable to their deſire, to thoſe who do good, and threatening the loſs of honour, wealth, and life, to thoſe who do evil, the whole race of mankind muſt inevitably periſh.

It is expedient therefore that there ſhould be governors, to keep the multitude of mankind under regulations of order; and that theſe governors ſhould be perſons ſkilled in the knowledge of the laws, full of wiſdom, and the fear of God. It is expedient alſo that order ſhould be maintained amongſt the governors, leſt any one, thro' luſt or inadvertence, ſhould allow offences againſt order; and this may be beſt effected by an appointment of governors of different degrees, ſome of higher, and others of lower authority, who ſhall be governed themſelves by the laws of ſubordination.

Governors in matters Eccleſiaſtic, or ſuch as relate to men's concerns with heaven and another life, are called Prieſts, and their office is called the prieſthood; but governors in civil matters, are ſuch as relate to men's concerns with this world, are called Magiſtrates, and their Chief, where ſuch a form of government prevaileth, is called King.

With reſpect to the office of Prieſts, they are to teach men the way to heaven, and likewiſe to lead them therein; they are to teach them according to the doctrine of their church derived from God's word; and they are to lead them to live according to ſuch doctrine. Such Prieſts as teach the doctrine of truth, and lead their flocks thereby to goodneſs of life, and ſo to the Lord, are the good ſhepherds; but ſuch Prieſts as only teach, but do not lead to goodneſs of life, are the evil ſhepherds.

Prieſts ought not to claim to themſelves any power over the ſouls of men; inaſmuch as they cannot diſcern the true ſtate of the interiors, or heart; much leſs ought they to claim the power of opening and ſhutting the kingdom of heaven, becauſe that power belongeth to the Lord alone.

Dignity and honour ought to be paid unto Prieſts on account of the ſanctity of their office; but a wiſe Prieſt giveth all ſuch honour unto the Lord, from whom all ſanctity cometh, and not unto himſelf; whereas an unwiſe Prieſt attributeth the honour to himſelf, and taketh it from the Lord. They who claim honour to themſelves, on account of the ſanctity of their office, prefer honour and wealth to the ſalvation of the ſouls committed to their care; but they who give honour to the Lord, and not to themſelves, prefer the ſalvation of ſouls to honour and wealth. The honour of any employment is not in the perſon of him who is employed therein, but is only annexed to him on account of the dignity of the office in which he is employed; and what is thus annexed doth not belong to the perſon employed, but to the employment itſelf, being ſeparated from the per-

ſon, when he is ſeparated from his employment. All perſonal honour is the honour of wiſdom and the fear of the Lord.

Prieſts ought to inſtruct the people, and to lead them by the truth of inſtruction to goodneſs and righteouſneſs of life; but they ought not in matters of faith, on any account, to uſe compulſion; inaſmuch as no one can be compelled to believe contrary to the dictates of his underſtanding. Every perſon ought to be allowed the peaceable enjoyment of his religious opinions, howſoever they may differ from thoſe of the Prieſts, on this condition, that he maintain them quietly and peaceably; but if he maketh diſturbance thereby, he ought then to be ſeparated from the community; for this is according to the laws of order, whereon the prieſthood is eſtabliſhed.

As Prieſts are appointed for the adminiſtration of thoſe things which relate to the divine law and ſervice, ſo Kings and Magiſtrates are appointed for the adminiſtration of thoſe things, which relate to civil Law and Juſtice.

Foraſmuch as the King cannot extend his ſingle adminiſtration to all perſons and caſes, therefore there are governors under him, with whom each of them inveſted with the power of adminiſtration, where that of the King cannot be extended. Theſe governors taken collectively conſtitute the royalty; but therein the King is the chief and the head.

Royalty itſelf is not in the perſon of any one, but is annexed to the perſon. The King who fancieth that royalty is in his own private perſon, and the governor who fancieth that the dignity of government is in his perſon, are alike unwiſe.

Royalty conſiſteth in governing according to the laws of the realm, and in decreeing judgment according thereto from a principle of juſtice. He is a wiſe King who conſidereth the law as his ſuperior, and he is an unwiſe King who conſidereth himſelf as ſuperior to the law. The King, who conſidereth the law as his ſuperior, annexeth royalty to the law, and maketh himſelf ſubject thereto; becauſe he knoweth that the law is juſtice, and all juſtice as ſuch is divine: but the King who conſidereth himſelf as ſuperior to the law, annexeth royalty to himſelf, and fancieth either that he himſelf is the law, or that the law, which is juſtice, is derived from himſelf; in this caſe he claimeth to himſelf that which is in its nature divine, unto which he nevertheleſs ought to be in ſubjection.

The law, which is juſtice, ought to be enacted by perſons ſkilled therein, who are at the ſame time full of wiſdom, and the fear of God; and the King and his ſubjects ought afterwards to live in obedience thereunto. He is a true King, who liveth in obedience to the laws of his kingdom, and ſetteth therein a good example to his ſubjects.

An abſolute Monarch, who fancieth that his ſubjects are his ſlaves, and that of conſequence he hath a right to their lives and properties, if he exerciſeth ſuch a power, is not a King, but a Tyrant.

The King ought to be obeyed according to the laws of the realm, nor in any wiſe to be injured either by word or deed; for hereupon the public ſecurity dependeth.

CENSURE.

CENSURE is a tax, which all men of merit pay to the public; it is a folly to pretend to eſcape it, as well as a weakneſs to be affected by it: there is no defence againſt reproach but obſcurity. A man's firſt care ſhould be to avoid the reproaches of his own heart; his next to eſcape the cenſure of the world. If the laſt interferes with the former, it ought to be neglected. A ſpiteful ſaying gratifies ſo many little paſſions in thoſe who hear it, that it generally meets with a good reception. Juſtice ſeems more agreeable to the nature of God, and mercy to that of man. A being who has nothing to pardon in himſelf, may reward every man according to his works; but he, whoſe very beſt actions muſt be ſeen with grains of allowance, cannot be too mild, moderate, and forgiving. Ill nature is too often taken for wit. When eminent merit is too often robbed by cenſure and detraction, it does but increaſe by ſuch endeavours of its enemies. It is a poor and mean pretence to merit, to make it appear by expoſing the faults of others: it is ſomething to ſparkle among diamonds; but to ſhine among pebbles is neither pleaſure nor credit. The ill we do expoſes us not ſo much to hatred, as our good qualities. If we had no defects of our own, we ſhould not take ſo much pleaſure as we do to remark defects in others: we ſpeak ill of others to recommend ourſelves; and it is more from an eſteem of our own opinion, that we extol the good qualities of others, than from an eſteem of their merit. We raiſe the reputation of ſome to pull down that of others; and pull down that of others to raiſe our own. Cenſure often ſhews favour to falſe merit than injuſtice to true. We ſpeak ill of others more from vanity than malice. It is a certain ſign of an ill heart to be inclined to defamation; this ariſes from a neglect of what is laudable in ourſelves, and an impatience of ſeeing it in others. The low race of men take a ſecret pleaſure in finding an eminent character levelled to their condition, by a report of his defects. Inſolence and impertinence generally ariſe from ſome hint or ſuſpicion of our own demerits. It is a maxim of morality to ſpeak nothing but truth of the living, and good of the dead. Lord Bacon left his name and character, in his will, to foreign nations, and after ſome years were paſt, to his own country. The common cauſe of ſociety is thought concerned when a good character is calumniated. What you detract from another's perfections, you give to yourſelf. It is the common refuge of diſappointed ambition to eaſe itſelf by detraction. Never give into the appearance of things, nor be in haſte to condemn any body. Remember, there are things probable that are not true. None are ſo much concerned at being injured by calumny, as thoſe who are readieſt to caſt it on their neighbours. The way to ſilence calumny, ſays Bias, is to be always exerciſed in ſuch things as are praiſe-worthy. Socrates ſays, it is truth I mind, not cenſure. Ariſtotle ſays, that thoſe who are much cenſured, cenſure with delight. Diogenes ſaid, You may abuſe me, I may commend you: the world will believe neither. Axamander, being laughed at for ſinging, ſaid, I muſt learn to ſing better. Epictetus ſays, Conſider

if what is ſaid of you be true, and reform, that you may not deſerve cenſure. Plato ſays, If any one ſcandalize you, live ſo, that your friends may not believe them. As charity ought to begin at home, ſo ought our cenſures; for the greateſt offender in the compaſs of a man's knowledge, is generally himſelf. A free and generous confeſſion enervates reproach, and diſarms ſlander. There are ſome forlorn maids, who mingle with their own ſex, and contract familiarities out of malice, and with no other deſign but to blaſt the hopes of lovers, deſtroy the expectations of parents, and benevolence and good will of friends. Were all the vexations of life put together, we ſhould find that a great part of them proceed from thoſe calumnies and reproaches, which we ſpread abroad concerning one another. Cenſure generally takes its riſe either from an ill-will to mankind, a private inclination to make ourſelves eſteemed, an oſtentation of wit, a vanity of being thought in the ſecrets of the world, or from a deſire of gratifying any of theſe diſpoſitions of mind, in thoſe perſons with whom we converſe. Nothing is ſo univerſally blamed, or practiſed as ſcandal. I would have a man examine and ſearch into his own heart, before he ſtands acquitted to himſelf of that evil diſpoſition of mind which is here mentioned; Firſt of all let him conſider, whether he does not take delight in hearing the faults of others; ſecondly, whether he is not too apt to believe ſuch little blackening accounts, and more inclined to be credulous, on the uncharitable, than on the good-natured ſide; thirdly, whether he is not ready to ſpread and propogate ſuch reports as extend to the diſcredit of another. Truth is as far far from falſhood as the ears from the eyes; and conſcious demerit is the great foundation of that credulity of reports, to the diſadvantage of others which does ſuch diſhonour to humanity.

Meditations on a Teapot.

IT certainly may be excuſed if men are ſometimes viſionary, (the wiſeſt and beſt being often ſo) and carry their ſpeculations beyond the bounds of reality; and fanciful people, by right reaſon, can never be convinced of their miſtakes. Pray, reader, be ſerious, while I ſet down one of my reveries.

What is the world ſaid I to myſelf but a large china warehouſe? And what is man, who makes ſo uſeful a part of it, but a china teapot? St. Paul ſays, man is of the *earth* earthy, divines call him a *tenement of clay*, philoſophers and phyſicians aſſert that the ſtamina of the human body are mere earth, chemiſts find, by an analyſis, that white earth is all that remains of us at the bottom of the crucible, the preacher, in his elegant ſketch of anatomy, and of our diſſolution, expreſſes it the pitcher (or water pot) is broken at the fountain. But to proceed.

In this ſaid warehouſe we ſee things of the ſame materials and compoſition; though differently modified. Theſe are ranged only in different orders; each in its own, ſome in higher, and ſome in more inferior ſtations, ſome of finer clay and of more gaudy outſides, ſome made to honour, and ſome to diſhonour. But alas! all are alike as to the colour and make of parts within: and both high and low are ſubject to the ſame diſaſters, though not equally; the higher being more out of reach; but thoſe

That are higher are liable to greater falls, and to be broken into ſmaller fragments; all alike muſt be mended by the ſame ways and means, if mended at all, and when not to be mended, muſt meet with one common fate, be ſwept among the maſs of things and forgotten.

As to man, the teapot, the epitome of this warehouſe, who makes ſo reſpectable a figure in it, was he not formed out of clay, like his brother? Was he not originally manufactured in the Aſiatic country? Is he not equally as brittle in his texture, as eaſily broken, and when broken, does he not as readily return to, and mix with earth, his firſt principle? And this analogy has been very happily and juſtly conſidered by one of our moſt celebrated poets, who ſays, or rather ſings,

Here†, living teapots ſtand, one arm held out,
One bent the handle this, and that the ſpout.

A walking tripod is mentioned by Homer, and two ſpeaking pots by Æſop.

Does not a teapot, as well as man, its ſemblance, contain the four elements, air and water, earth and fire? Is it not, as well as man, devoted moſtly to the ſervice of women, who, after thoſe principles are exhauſted, pay as little regard to either, as to a potter's common earthen veſſel? Has it not been obſerved that foreigners have been often more courted, and had higher places aſſigned them than our own natives? And is not every teapot of excellence from the Indies, placed in the moſt conſpicuous place, and more prized than any of our home-grown commodities, though equally ſtrong, uſeful, and handſome? What is a nabob but a large rich china jar, or if you pleaſe a teapot, finely ornamented, though fit only for ſhow in the dreſſing-room of a lady? Is not his exotic dreſs, like the outſide figures of an Indian veſſel, both alluring and engaging? What is a citizen but a teapot of greater magnitude, ready to receive and as ready to pour out what he receives? What is a tradeſman but a teapot of coarſer ware, and fit only for common uſe, who, when cracked, is treated with careleſſneſs, and when broken (no uncommon incident in a tradeſman) is counted as dirt, and conſigned to oblivion, among the fragments of plebeian earthen ware?

Is not a fine lady a veſſel of penciled china? Is not her reputation as frail? Can you ſolder up the flaws either of the one or the other ſo compleatly as not to be pried into and commented on? If white lead repairs the blemiſhes of a lady's face, does it not alſo repair the cracks and defects of china? And are not both liable to a failure in the ſame places where they were mended before?

If then mortal man be a teapot, in this world of china-ware, would it not be a laudable cuſtom to try ſufficiently the ware we want, to be ſharp-ſighted with regard to defects before we buy, and wink wilfully at, or be blind to them after the ware is called our own, ſuit as we ring and examine ſuſpected veſſels before we purchaſe them, and pretend not to ſee afterwards thoſe parts that are clouded with impurities? And might not this practice prevent that loathing and diſlike we ſhew to living veſſels, which for ſome time have ornamented our houſes, and made a conſiderable, at leaſt a ſhowy part of our furniture, and not treat thoſe ſaid living veſſels, as we do a piece of vulgar china

† That is, in this world of China ware.

ware, ſuffering them to be ſoiled with dirt, and placed ſo low as to be inſulted by every common broom.

No wonder, gentle reader, after thoſe ſublime meditations, that I ſhould fancy myſelf a——TADPOLE.

A meditation among Books.

FROM every thing in nature a wiſe man may derive matter of meditation. In meditations various authors have exercised their genius, or tortured their fancy. An author who meant to be ſerious, has meditated on the myſtery of weaving: an author who never meant to be ſerious, has meditated on a *broomſtick*; let me alſo meditate, and a *library of books* ſhall be the ſubject of my meditations.

Before mine eyes an almoſt innumerable multitude of authors are ranged; different in their opinions, as in their bulk and appearance; in what light ſhall I view this great aſſembly? Shall I conſider it as an ancient legion, drawn out in goodly array, under fit commanders? or, as a modern regiment of writers, where the common men have been forced by want, or ſeduced through wickedneſs into the ſervice, and where the leaders owe their advancement rather to caprice, party-favour, and the partiality of friends, than to merit or ſervice?

Shall I conſider ye, O ye books! as a herd of courtiers or ſtrumpets, who profeſs to be ſubſervient to my uſe, and yet ſeek only your own advantage? No, let me conſider this room as the great charnel-houſe of human reaſon, where darkneſs and corruption dwell; or, as a certain poet expreſſes himſelf,

Where hot and cold, and wet and dry,
And beef, and broth, and apple pye,
Moſt ſlovenly aſſemble.

Who are they whoſe unadorned raiment beſpeaks their inward ſimplicity? They are *law books, ſtatutes, and commentaries on ſtatutes.* Theſe are *acts of parliament*, whom all men muſt obey, and yet few only can purchaſe. Like the *ſphynx* of antiquity, they ſpeak in ænigma's, and yet devour the unhappy wretches who comprehend them not.

Theſe are *commentaries on ſtatutes*; for the peruſing of them, the longeſt life of man would prove inſufficient; for the underſtanding of them, the utmoſt ingenuity of man would not avail.

Cruel is the dilemma between the neceſſity and the impoſſibility of underſtanding; yet are we not left utterly deſtitute of relief. Behold for our comfort, *an abridgement of law and equity!* It conſiſts not of many volumes; it extends only to twenty-two folio's; yet as a few thin cakes may contain the whole nutritive ſubſtance of a ſtalled ox, ſo may this compendium contain the eſſential gravy of many a report and adjudged caſe.

The ſages of the law recommend this abridgement to our peruſal. Let us with all thankfulneſs of heart receive their counſel. Much are we beholden to phyſicians, who only preſcribe the bark of the *Peruvian*, when they might oblige their patients to ſwallow the whole tree.

From theſe volumes I turn my eyes on a deep embodied phalanx, numerous and formidable; they are *controverſial divines*; ſo has the world agreed to term them. How arbitrary is language! and how does the cuſtom of mankind join words, that reaſon has put

aſunder! Thus we often hear of hell-fire cold, of deviliſh handſome, and the like; and thus controverſial and divine have been aſſociated.

Theſe controverſial divines have changed the rule of life into a ſtandard of diſputation. They have employed the temple of the Moſt High as a fencing-ſchool, where gymnaſtic exerciſes are daily exhibited, and where victory ſerves only to excite new conteſts. Slighting the bulwarks wherewith he who beſtowed religion on mankind had ſecured it, they have encompaſſed it with various minute outworks which an army of warriors can with difficulty defend.

The next in order to them, are the redoubtable antagoniſts of common ſenſe; the gentlemen who cloſe up the common highway to heaven, and yet open no private road for perſons that have occaſion to travel that way. The writers of this tribe are various, but in principles and manner nothing diſſimilar. Let me review them as they ſtand arranged. Theſe are *Epicurean* orators, who have endeavoured to confound the ideas of right and wrong, to the unſpeakable comfort of highwaymen and ſtock-jobbers. Theſe are *enquirers after truth*, who never deign to implore the aid of knowledge in their reſearches. Theſe are *ſceptics*, who labour earneſtly to argue themſelves out of their own exiſtence; herein reſembling that choice ſpirit who endeavoured ſo artfully to pick his own pocket, as not to be detected by himſelf. Laſt of all, are the compoſers of rhapſodies, fragments, and, (ſtrange to ſay it) thoughts.

Amidſt this army of anti-martyrs I diſcern a volume of peculiar appearance: its meagre aſpect and dirty gaudineſs of habit, make it bear a perfect reſemblance to a decayed gentleman. This wretched monument of mortality was brought forth in the reign of Charles the Second; it was the darling and only child of a man of quality. How did its parent exult at its birth! How many flatterers extolled it beyond their own offspring, and urged its credulous father to diſplay its excellencies to the whole world! Induced by their ſolicitations, the father arrayed his child in ſcarlet and gold, ſubmitted it to the public eye, and called it, *Poems by a Perſon of Honour*. While he lived, his booby offspring was treated with the cold reſpect due to the rank and fortune of its parent: but when death had locked up his kitchen, and carried off the keys of his cellar, the poor child was abandoned to the parish; it was kicked from ſtall to ſtall like a deſpiſed proſtitute; and after various calamities was reſcued out of the hands of a vender of Scotch ſnuff, and ſafely placed as a penſioner in the band of free thinkers.

Thou firſt, thou greateſt vice of the human mind, Ambition! all theſe authors were originally thy votaries! They promiſed to themſelves a fame more durable than the calfſkin that covered their works: the calfſkin (as the dealers ſpeak) is in excellent condition, while the books themſelves remain the prey of that ſilent critic the worm.

Complete cooks and conveyancers; bodies of ſchool-divinity and *Tommy Thumb*; little ſtory-books, ſyſtems of philoſophy, and memoirs of women of pleaſure; apologies for the lives of players and prime miniſters, are all conſigned to one common oblivion.

One book, indeed, there is, which pretends to little reputation, and by a ſtrange felicity obtains whatever it demands. To be uſeful for ſome months only is the whole of its ambition; and though every day that paſſes confeſſedly diminiſhes its utility, yet it is ſought for and purchaſed by all; ſuch is the deſerved and unenvied character of that excellent treatiſe of practical aſtronomy, the *Almanack*.

AN ESSAY ON

MATRIMONIAL HAPPINESS.

MONTAIGNE tells us of a gentleman of his country, much troubled with the gout, who being adviſed by his phyſicians to abſtain from ſalt meats, aſked what elſe they would give him to quarrel with in the extremity of his fits; for that he imagined, curſing one minute the Bologna ſauſages, and another the dried tongues he had eaten, was ſome mitigation of his pain.

If all men, when they are either out of health, or out of humour, would vent their rage after the manner of this Frenchman, the world would be a much quieter one than we ſee it at preſent. But dried tongues and ſauſages have no feeling of our diſpleaſure; therefore we reſerve it for one another; and he that can wound his neighbour in his fame, or ſow the ſeeds of diſcord in his family, derives happineſs to himſelf.

I once knew a huſband and wife, who without having the leaſt tincture of affection for each other, or any ſingle accompliſhment of mind or perſon, made a ſhift to live comfortably enough, by contributing equally to the abuſe of their acquaintance. The conſideration of another's uneaſineſs, or, what was ſtill better, that it was in their power to inflict it, kept pain, ſickneſs, and misfortune from touching them too nearly. They collected ſeparately the ſcandal of the day, and made themſelves company for one another, by conſulting how they might diſperſe it with additions and improvements. I have known the wife to have been cured of a fit of the cholic, by the huſband's telling her, that a young lady of her acquaintance was run off with her father's footman; and I once ſaw the huſband ſit with a face of delight to have a tooth drawn, upon my bringing him the news, that a very particular friend of his was a bankrupt in the Gazette. Their loſſes at cards were what chiefly tormented them; not ſo much from a principle of avarice, as from the conſideration that what they had loſt, others had won; and upon theſe occaſions, the family peace has been ſometimes diſturbed. But a freſh piece of ſcandal, or a new misfortune befalling any of the neighbourhood, has immediately ſet matters right, and made them the happieſt people in the world.

I think it is an obſervation of the witty and ingenious author of Tom Jones (I forget his words) that the only unhappy ſituation is a ſtate of indifference. Where people love one another, ſays he, they have great pleaſure in obliging; and where they hate one another, they have equal pleaſure in tormenting. But where they have neither love nor hatred, and of conſequence no deſire either to pleaſe or plague, there can be no ſuch thing as happineſs. That

this obſervation may be true in the general, I very readily allow; yet I have inſtanced a couple, who, though as indifferent to each other as it was poſſible for man and wife to be, have yet contrived to be happy through the misfortunes of their friends.

But it is nevertheleſs true of happineſs, that it is principally to be found at home; and therefore it is that in moſt families one viſits, one ſees the huſband and wife (inſtead of contenting themſelves with the miſeries of their neighbours) mutually plaguing one another; and after a ſucceſſion of diſputes, contradictions, mortifications, ſneers, pouts, abuſes, and ſometimes blows, they retreat ſeparately into company, and are the eaſieſt and pleaſanteſt people alive.

That this is to be mutually happy, I believe few married couples will deny; eſpecially if they have lived together a fortnight, and of courſe are grown tired of obliging. But it has been very luckily diſcovered, that as our ſorrows are leſſened by participation, ſo alſo are our joys; and that unleſs the pleaſure of tormenting be confined entirely to one party, the happineſs of either can by no means be perfect. The wife therefore of a meek and tender diſpoſition, who makes it the ſtudy of her life to pleaſe and oblige her huſband, and to whom he is indebted for every advantage he enjoys, is the fitteſt object of his tyranny and averſion. Upon ſuch a wife he may exert himſelf nobly, and have all the pleaſure to himſelf; but I would adviſe him to enjoy it with ſome little caution, becauſe (tho' the weekly bills take no notice of it) there is really ſuch a diſeaſe as a broken heart; and the misfortune is, that there is no tormenting a dead wife.

Happy is the huſband of ſuch a woman; for unleſs a man goes into company with the conſcious pleaſure of having left his wife miſerable at home, his temper may not be proof againſt every accident he may meet with abroad; but having firſt of all diſcharged his ſpleen and ill humour upon his own family, he goes into company prepared to be pleaſed and happy with every thing that occurs; or, if croſſes and diſappointments ſhould unavoidably happen, he has a wife to repair to, on whom he can beſtow with intereſt every vexation he has received. Thus it was honeſtly and wiſely ſaid by the old ſerjeant of ſeventy, who, when his officer aſked him how he came to marry at ſo great an age, anſwered, "Why, an pleaſe your honour, they teaze and put me out of humour abroad, and ſo I go home and beat my wife." And indeed happy is it for ſociety, that men have commonly ſuch repoſitories for their ill-humours; for I can truly aſſert, that the eaſieſt, the beſt-natured, and the moſt entertaining man I know out of his own houſe, is the moſt tyrannical maſter, brother, huſband, and father in the whole world; and who, if he had no family to make miſerable at home, would be the conſtant diſturber of every party abroad.

But I am far from limiting this particular privilege to the huſband; the wife has it ſometimes in her power to enjoy equal happineſs. For inſtance, when a woman of family and ſpirit condeſcends to marry for a maintenance a wealthy citizen, whoſe delight is in peace, quietneſs, and domeſtic endearments; ſuch a woman may continually fill his houſe with routs and hurricanes; ſhe may teaze and fret him with her ſuperiority of birth; ſhe may torment his heart

with jealouſy, and waſte his ſubſtance in rioting and gaming. She will have one advantage too over the male tyrant, inaſmuch as ſhe may carry her triumph beyond the grave, by making the children of her huſband's footman the inheritors of his fortune.

Thus, as an advocate for matrimony, I have entered into a particular diſquiſition of its principal comforts; and that no motives may be wanting to induce me to engage in it, I have endeavoured to ſhew that it is next to an impoſſibility for a couple to miſcarry, ſince hatred as well as love, and indifference as well as either (I mean if people have ſenſe enough to make a right uſe of their friends misfortunes) is ſufficient for happineſs. Indeed it is hard to gueſs, when one reads in the public papers that a treaty of marriage is on foot between the right honourable lord Somebody, and lady Betty Such-a-one, whether his lordſhip's or the lady's paſſion be love or hatred; and to ſay truth, it is of very little conſequence to which of theſe paſſions their deſire of coming together is firſt owing; it being at leaſt ſix to four, that in the compaſs of a month they hate one another heartily. But let not this deter any of my readers from entering into the ſtate of matrimony, ſince the pleaſure of obliging the object of our deſires, is at leaſt equalled by the pleaſure of tormenting the object of our averſion.

A Lady's Adventures, continued from Vol. II. *page* 210.

MY father arrived at Paris juſt on the concluſion of the Partition Treaty, and took up his lodgings in the houſe of an Engliſhman, who had been ſettled there for ſome time, and was a Roman Catholic. He went ſeldom abroad, and kept no company, excepting ſome gentlemen of his landlord's acquaintance who were men of learning, and according to the genius of that polite people, extremely fond of him as he was a ſtranger. One day his landlord came up and told him that an exempt and two officers of juſtice waited for him below. His ſurpriſe at this was encreaſed, when upon his coming down the exempt told him that he had an order to carry him before the Lieutenant de Police. It was in vain for my father to diſpute; he went into a coach which waited for him along with the exempt and the officers, and eaſily perceived by the manner in which they ſpoke, and by their myſterious behaviour, that he was a cloſe priſoner; but he could not extort any thing from them, that could inform him upon what account. In ſhort, he was carried before the lieutenant, who aſked him his name and country; upon my father's declaring both, the lieutenant ordered his officers to bring in the witneſſes, who immediately appeared to be two friars; the lieutenant then read a paper importing that ſuch a perſon (naming my father) had ſacrilegiouſly ſeduced a nun in the Convent de ——— and had wickedly contrived to ſet the ſaid convent on fire, the better to facilitate his deſign of carrying her off. This information was ſigned by the lady abbeſs of the convent, the two witneſſes, and the nun herſelf. The lieutenant then aſked the witneſſes upon oath, if the perſon before them was the man whom they heard and ſaw in the above terms ſeduce the ſaid nun,

and who had confeſſed to them that he had debauched her. They expreſsly ſwore it was. Upon which the lieutenant ordered him to priſon. My father begged to be heard in his own defence, and the lieutenant was ſo civil as to tell him that he would be very well pleaſed if he could offer any thing to extenuate a crime, which both the laws of God and man made ſo black. But as all my father could ſay was a poſitive denial of the fact, he was committed to priſon. Next day two officers carried him in a coach to the Convent de ——— where the Lieutenant de Police, who waited for him, told him, that he was brought there to be confronted with the aforeſaid nun, but that he could not be permitted to come within the grate, nor to ſpeak with her. In a ſhort time the lady abbeſs attended by ſeveral nuns appeared, and among them he diſcovered one cloathed in a penitential habit, who being advanced far enough to have a full view of his face, was ſtopped by the abbeſs and the other nuns, all ſhewing in their countenances the greateſt marks of abhorrence whenever they were obliged to look at my father. The lieutenant, after he had again read the aforeſaid information, aſked her aloud, if the man before her was the criminal; and ſhe declared he was. My father was quite confounded at this declaration, for being conſcious of his own innocence, he had all along entertained hopes, that whenever the nun ſaw him ſhe ſhould be acquitted. She had no ſooner made this declaration but ſhe was hurried away to her cell, and he to his priſon. Next day he had notice to prepare for his trial; and was told that he might have an advocate allowed him, if he had any thing to offer in his defence. My father, not to be wanting to himſelf, demanded that his landlord might be admitted to ſee him; this was granted. The landlord came, and gave him an additional cauſe of grief, by informing him that the affair had been repreſented to the King by P. Le Chaiſe, his Majeſty's Confeſſor, with ſuch aggravating circumſtances, that the judges had orders to proceed againſt him with the utmoſt ſeverity, adding, that the two prieſts who were witneſſes againſt him were men of unblemiſhed reputation, which made his caſe ſtill the more deſperate; that though for his own part he believed him innocent, from the knowledge he had of his morals, yet that he was afraid there were too ſtrong proofs in the caſe for him to flatter himſelf with the hopes of eſcaping, unleſs the myſtery of innocence was ſoon cleared up. "But, (ſays he) give me leave to propoſe one thing.——The Grand Monarch has, ever ſince King James came over from England, ſhewed a great delicacy with reſpect to whatever concerns the natives of Britain, and, if you pleaſe I will emp'oy my intereſt with my Lord ——— a great favourite with King James, (and with whom I am perfectly acquainted) to repreſent your character, and your conduct ſince you came to Paris, in ſuch a manner to his maſter, that he may interpoſe, and at leaſt procure you a longer time to prepare for your trial; this (continues he) I think is all the chance you have to prevent your ſuffering an ignominious death."——My father on any other occaſion would have been very tender of applying to the court of St Germains, but upon this emergency gave his friend leave to employ all his intereſt with that court, and

to make in his name all the proteſtations of reſpect; nay, I am not ſure if ſome of them did not exceed what in a ſtrict ſenſe would have been found to be conſiſtent with his engagements as a member of the church, and a ſubject of the then government of England.

To be continued.

A new Method of ſhortening the Operation of Churning, deſcribed and recommended.

SIR,

MY ears having of late been often ſerenaded with the monotonous muſic of the butter churn, from morning till night, I have endeavoured to find out ſome contrivance for accelerating that operation, ſo particularly tedious at this ſeaſon of the year: and I have the ſatisfaction to inform you that my endeavours have not been unſucceſsful.

I recollected to have heard when a boy, that a bit of ſoap ſlipt into the churn, would effectually plague the dairy-maid by preventing the cream from ever producing butter. Whether this effect would follow, I never had the miſchievous inclination to try. However, I took it for granted, and imputed it to the alcaline ſalt contained in the compoſition of the ſoap. From thence I conceived, that ſome chemical preparation of an oppoſite quality might produce as oppoſite an effect. I could think of nothing ſo likely to anſwer this purpoſe, and at the ſame time ſo innocent, as the vegetable acetous acid. Accordingly, when the next operation of churning had been going forward for half the day, I cauſed a little diſtilled vinegar to be poured into the churn, and the butter was produced within an hour afterwards. It has ſince been regularly made uſe of for this purpoſe, and always with the deſired ſucceſs.

If the ſuppoſition be admitted, that the cream of old milk, (and ſuch is milk for the moſt part at this ſeaſon) contains much ſtronger alcaline ſalt, or at leaſt more of it than new milk does; then the effect of the vinegar is readily accounted for on the known principles of chymiſtry. It is an acknowledged property of alcalis to unite with oil into a ſaponaceous maſs, and to render them intimately miſcible with water. But it is likewiſe well known to chemiſts, that there is a nearer affinity, (as they term it) a much ſtronger elective attraction between acids and alcalis, than between alcalis and oils. Conſequently, the acid being mixed with the cream immediately, attaches to itſelf the alcaline ſalt, which is the bond of union, as we may call it, that holds together the oleaginous and aqueous particles, and leaves them eaſily ſeparable from each other.

It may perhaps be objected to this mode of practice, that the acid mixing with the cream would render the butter unpalatable; but this on experience I do not find to be the caſe; and indeed I ſhould not myſelf have ſuſpected it; as the butter is uſually well waſhed in two or three changes of clean water, by which the whole of the acid is carried off; or if ſome few particles remain, they are ſo few as not to be perceived by the taſte, and perhaps have rather a deſirable effect than otherwiſe, by acting as an antiſeptic, and preventing the

butter from becoming rancid ſo ſoon as it otherwiſe would do.

Whether it may be beneath the dignity of your plan to pay any regard to a communication of ſo trifling a nature, I will not preſume to determine. But I apprehend you will agree with me, that by a ſtrict attention to the minutiæ of rural œconomics, the farmer will be the better enabled to pay his rent, and to live comfortably. By the accumulation of pence, the pound is acquired. And I have reaſon to think, the farmer would find himſelf ſome pence the better in the courſe of a year, by attending to this information; at leaſt, I am confident it would ſhorten the labour of many a weary arm, and prevent much vexation to a number of good houſewives.

My experiments have not as yet aſcertained the exact quantity of the acid which is neceſſary to produce the proper effect, nor the preciſe time of its being mixed with the cream. But I apprehend, a table ſpoonful or two to a gallon of cream will be ſufficient; nor would I recommend it to be applied till the cream has undergone ſome conſiderable agitation,

Yours, RUSTICUS.

A dialogue between a Tutor and his Pupil, chiefly upon the Study of Hiſtory and Politics.

Hoc opus, hoc ſtudium, parvi properemus et ampli
Si patriæ volumus, ſi nobis vivere cari
HORAT. EPIST.

Tutor. UPON my word, I begin to fear theſe Novels will entirely diveſt you of all reliſh for other kinds of reading which are certainly more uſeful, and to a taſte not depraved, equally, or more pleaſant.

Pupil. Indeed, Sir, to confeſs the truth, I am ſuch a bigot to theſe kind of books, that I am but little inclined to give them up for others, which I entirely agree with you may be more uſeful, but I am ſure, not more, or indeed, equally pleaſant.—Nay, there is ſomething ſo wonderfully pleaſing in taking part, as it were, in the adventures of ſome fictitious hero of the piece, or in weeping together with ſome diſappointed lover, and the like, that while I can but enjoy myſelf in this manner, I envy not the laborious ſtudent, who can pore over dry leſſons of morality, metaphyſical reſearches, or the whole region of politics and parliamentary debates.

Tutor. Indeed I ſhould blame your opinion [illegible] think it by any means a right thing, for thoſe of your age eſpecially, to engage too deeply in the ſtudies you condemn, nor, indeed, do I ſo far blame your choice of books, as entirely to condemn them.—'Tis the exceſs I blame, and that too often in the loweſt claſs of that ſort of reading. Novels and romances are to be met with [illegible] the beſt and trueſt pictures of human life are delineated, and tend to inculcate the moſt [illegible] virtues, and beſt leſſons of life. This, to be ſure, is not in general, the character of romances; but though the paſſages of life repreſented in them are not ſo faithful or ſo numerous, I do not wiſh to diſencourage them. The young mind may certainly be allowed to amuſe itſelf with them. They tend to call forth its generous feelings, and to inſpire ſuch a manly deference towards the fair-ſex, with ſuch a romantic ſpirit, as, I verily believe, will keep up, in a great meaſure, that courage and contempt of danger which every Briton ought to poſ-

ſeſs.—Nay, there is in general ſomething of ſo generous a caſt in thoſe compoſitions, that they cannot but enlarge our mind and ideas, and root out all narrow thoughts and conceptions.

But ſurely ſuch ſtudies ought now to give way to more uſeful and important ones; you are paſt the age in which they are not merely allowable, but to be recommended.——Had you begun when quite young with the ſtrict truths of morality and philoſophical reaſoning, or with tedious hiſtories, you might have conceived a laſting diſreliſh to them, or have been of ſo cold a turn of mind, as to deſpiſe the beauties of imagination and poetry.

Pupil. Well, I am glad, then, I have not begun with thoſe dry ſtudies ſo ſoon, if I might poſſibly have loſt by their means a reliſh for the noble flights of Homer, Virgil, Gray, Milton, with an hundred others, whom you muſt do me the juſtice to own, I have never neglected.

Tutor. I cannot refuſe it you—and I have conceived no low opi[nion] of you, from your love of [poe]tical writings.—I only wiſh your [ſtu]dy of them had led you to make [fur]ther reſearches into Hiſtory, that you might be the better able to underſtand not only their various alluſions, but the people and nations many of them have written about.

There is no fear of the rapturous ſallies of your imagination being ſtopped by an attention to the graver ſubjects I would recommend.—If you have a turn for adventures and romance, I am ſure the life of Charles the Twelfth, that famous King of Sweden, would give you the higheſt delight.—The Roman Hiſtory will ſhew you ſome of the fineſt heroes, whether in war or in council, that the world ever ſaw.—But the firſt hiſtory a man ſhould read, ought certainly to be that of his own country.—He feels himſelf intereſted in what he reads; he is as much pleaſed with the good acts of a ſovereign of ſeveral centuries ago, as the people themſelves were, who lived at that time; or diſpleaſed at the encroachments and tyranny of a bad ſovereign; for he conſiders the good done as a benefit intended to himſelf, though at ſo diſtant a period; and equally conſiders ſuch bad actions as an evil of which he himſelf might feel the ill conſequences, and which might have hurt the happineſs or privilege of the ſubject as long as the kingdom itſelf remained.

I will be endleſs to mention the peculiar delight you muſt receive in reading the hiſtory of your own country, in preference to that of any other. The Hiſtory of England abounds with as great men in all capacities and noble actions, as the hiſtory of any one nation whatſoever.

Pupil. I remember to have heard it remarked, that our Engliſh Hiſtories are too much filled with tedious debates and minute deſcriptions of the tranſactions of the ſeveral Parliaments, ſo as to make them more like dry journals than pleaſing hiſtories.

Tutor. It is certainly a juſt obſervation; and I do not wonder that young people are diſguſted with them on their firſt peruſal.—Our Hiſtories have indeed been urged as a mark of the grave turn of mind, which fits an Engliſhman for the diſquiſition of ſuch ſubjects; but the diſguſt wears off as we grow older, and feel ourſelves more intereſted in the political management of our country.—And this brings me to a ſubject, which I have long intended to converſe with you about.

Pupil. Pray, what may it be, Sir? I ſhould gueſs Politics.—

Tutor. The very ſame.—And that you may be ſomewhat more inclined to hear what I have to ſay concerning them, I ſhall begin with quoting a paſſage on this ſubject, from an author of great ſenſe and obſervation. "It is a mark of the ſocial and public ſpirit of this nation, that there is ſcarcely a member of it who does not beſtow a conſiderable portion of his time and thoughts in ſtudying its political welfare, its intereſt, and its honour. Though this general taſte for politics, from the higheſt to the loweſt orders of the people, has afforded ſubjects for comic ridicule, yet I cannot help conſidering it both as a proof of uncommon liberality, and as one of the firmeſt ſupports of civil liberty. It kindles, and keeps alive, an ardent love of freedom. It has hitherto preſerved that glorious gift of God from the rude hand of tyranny, and tends, perhaps more than any other cauſe, to communicate the noble fire of true patriotiſm to the boſoms of poſterity." This is very true: beſides, Politics are immediately connected with Hiſtory. Not that I wiſh you ſhould ever become an eager zealot for any political party, or that an indiſcreet warmth ſhould lead you into debates out of which you cannot extricate yourſelf without diſſenſion, and (as is too frequently the caſe) without conceiving an hatred, perhaps never to be rooted out againſt your antagoniſt. This I have known to be the ſweets which many a furious politician has enjoyed, as the fruits of his mad zeal and ridiculous obſtinacy.

What I mean, when I recommend Politics to you, is to have a knowledge of the preſent proceedings of your country in ſuch matters, without which you cannot be fit for common converſation; but above all, a ſubſtantial knowledge of the conſtitution of your country (which by the bye, M. de Lolme, not to mention other authors will inſtruct you in) without this it is impoſſible you can be a proper judge of the tranſactions in the political world.

Pupil. Good God! how often have I heard men blamed for entering into ſuch a ſtudy as that of Politics!—

Tutor. That I do not doubt—but then there are pretenders who ſtart up, and will give their opinions of any political meaſure with as much confidence, or propagate their conjectures on any future ſtate of affairs with as much ſagacity as a prime miniſter, or any other perſon who has made Politics the prime ſtudy of his whole life.

But I do not wiſh you to buſy yourſelf with ſhrewd conjectures of what would be the ſtate of all Europe, ſhould the King of France, or any other mighty monarch die; nor with the political intrigues of foreign courts and embaſſadors [this may be in character for ſtateſmen]—I only wiſh you have ſuch a knowledge of matters, as will not only fit you for converſation and commerce with mankind, but furniſh your mind with ſubjects of contemplation. Under this head, Politics, you ought to conſider the kingdom in its various improvements in learning and the arts, as well as in commerce and power: theſe are all properly connected, though perhaps not what are generally and exactly underſtood by the word Politics. And "What" (to uſe the words of the author I before quoted) "can conſtitute a more rational object of contemplation than the noble fabric of ſociety, civilized by arts, letters, and religion? What can better

employ our ſagacity, than to deviſe modes for its improvement and preſervation!"

Indeed, I wonder how the man who is ſo happy as to be a ſubject of Great Britain, can ſo ſhamefully neglect this ſtudy, without having even a curioſity to know how his country goes on; or for what wiſe inſtitutions the government of England is ſo much the admiration of the whole world; or in what conſiſts his own, an Engliſhman's peculiar privileges, which are the envy of the ſubjects in every other ſtate, and which have gained his country the name of "The Land of Liberty."—But to enjoy this ſtudy properly, or to turn it to any advantage, we ſhould firſt—

Pupil. I was juſt going to aſk what I perceive you are about to inform me of.—

Tutor. We ſhould firſt, then, be well verſed in Hiſtory; we ſhould read it with diſcernment, and accuſtom ourſelves to conſider and think of what we read, that we may be enabled to form right ideas of man and ſociety.—But I am proceeding too far on the ſubject. I hope I have ſaid enough to engage you to turn your thoughts to other things than thoſe which have as yet engaged them.

Pupil. Indeed you have—I begin to ſee ſuch ſtudies as theſe in a different light from what I have as yet conſidered them in—and already begin to feel the importance of being a member of ſuch a ſtate as ours, though I know ſo little concerning it;—and I ſeriouſly am determined to ſit down to ſtudy it without delay.

Tutor. You will, I am ſure, reap the benefit of ſuch ſtudies. It will be needleſs for me to ſay more on this ſubject: your own daily experience will ſhew you the proper means to make you ſuch a politician as I have endeavoured to delineate, diſtinct from the noiſy and ignorant tribe of party-men, who are hurried by their fooliſh zeal they know not whither, into debates and diſſenſions.

But to return to our books.—I cannot ſufficiently recommend to you the ſtudy of Hiſtory. You will read the Hiſtories written by Herodotus and Thucydides with me very ſoon, as you have made ſufficient progreſs in your Greek for that purpoſe: theſe will afford you a vaſt fund of entertainment and uſeful knowledge; and in your avocations from buſineſs with me, do act like a man; and let what you do read, be ſuch as becomes a man endued with reaſon and contemplative powers.—What an exquiſite delight is it to bring back to your mind, a long ſeries of glorious heroes of old, and their noble actions! to ſee the riſe and progreſs of empires, to watch the circumſtances which led to their exaltation, and by what means their downfal was expected. What a wide field for Morality! And how glorious to call to mind the virtuous actions of great men, to be inflamed with a paſſion for glory, and an eager deſire to follow their examples! Nay, in a word, can any thing be more glorious than to know the hiſtory of the whole world! I could enlarge without end on the great delight reſulting from ſuch ſtudies; but you are able to figure them to yourſelf.

Pupil. I aſſure you I am quite inflamed with a deſire of ſuch ſtudies, and from henceforth abjure the meagre food I have as yet fed upon.

Tutor. I do not wiſh you to give up all other kinds of reading neither; a change, and eſpecially for ſuch as Poetry, will agreeably

amuſe and open your ideas equally; and you will thus return to your more ſerious ſubjects with greater avidity.—'Tis the more trivial volumes which I am averſe to.

Pupil. I perfectly underſtand you:—but if a man's genius inclines him to any particular kind of reading or ſtudy, would you wiſh to ſtop this, and make him follow what he does not approve, and cannot of courſe make any progreſs in?

Tutor. I would by no means balk a man's genius, provided it is turned to an uſeful and manly ſubject. Was this to be the caſe, and all were compelled to follow the ſame ſtudies, we ſh. uld not poſſibly have ſuch adepts in the various arts and ſciences as we now have. It is in frivolous purſuits that a man's genius, or to ſpeak more properly, his depraved taſte ought to be balked.—So that I do not ſay, that every individual muſt follow the ſame ſtudies which I have been diſcourſing upon, to the very height, if his talents lie another way—I only mentioned them as ſtudies which every one would find their advantage in (and abſolutely neceſſary to be known, in more than a ſuperficial manner, by every one who makes the leaſt pretenſion to be a ſcholar or a gentleman) and more particularly oppoſed them to readings of an inferior nature.

Where the genius is not particularly otherwiſe inclined, I know none more worthy of a man's attention.—Do not imagine I mean to make religion a ſecondary ſtudy; this certainly ought to be our very firſt care; but we will talk of this ſome other time; at preſent I am only to be underſtood of what is generally meant by Learning. I ſhall not at preſent enlarge upon the ſtudy of other things, ſuch as the various arts and ſciences, which are neceſſary to be known, in a great meaſure, by every one whom more important avocations do not forbid; but not to be too deeply attended to, unleſs, as I before ſaid, our particular genius is that way, or we intend to make them our primary object.—Nor, indeed, is it poſſible for any one man to be deeply ſkilled in every branch of learning.—Let him turn his thoughts to the moſt uſeful and entertaining to himſelf.

But of theſe things I will ſpeak more largely at ſome future opportunity; at preſent I have only endeavoured to direct a taſte in ſome meaſure bad in itſelf.

Pupil. You only ſay in ſome meaſure bad; I wiſh you would be more explicit.

Tutor. I ſay, in ſome meaſure, becauſe I do not entirely condemn Novels, Romances, and various kinds of reading of equal importance; where they are the beſt of the kind (and good many are) I gave you my reaſons at firſt for approving of them.—I have endeavoured then to direct this taſte which indeed is very blameable when carried to exceſs, and to conduct a wavering mind to the ſtudy of what may worthily fix his attention.

Pupil. What do you ſay to Travels and Voyages?—

Tutor. Theſe I conſider as a branch of Hiſtory. Where they are written by real Travellers, and people to be depended upon, they make you more particularly acquainted with the country, and peculiar diſpoſitions and cuſtoms of a people; as in hiſtory theſe are given in a more general way, and indeed you have only the ſtriking features of a people in general.

I would adviſe you to look for every place mentioned in your hiſtories and travels, in a map, or globe, which I will take care to provide you with.

This will be doubly improving yourſelf; beſides, it is impoſſible either clearly to underſtand many parts of hiſtory or common converſation, without a competent knowledge of Geography.

Pupil. Well—I am certain I ſhall improve as much from the lecture you have now given me, as I have from any former one; though I hope I have made as good an uſe of thoſe I have already received as can be expected.

Tutor. Indeed I have no fault to find——but come——So fine a morning muſt not be entirely ſpent in this manner; the health of the body is of as much conſequence as that of the mind; for indeed the latter cannot ſubſiſt without the former —So to horſe.—

Pupil. With all my heart.—I believe you will not ſay, you ever found me ſlow in this particular; nor ſhall you in thoſe more noble ſtudies you have now recommended to me.

CHARACTER OF ALEXANDER THE GREAT.

ALEXANDER, who was born in the year of the world 3646, was the ſon of Philip, king of Macedon and Olympias. When the news of his birth was announced to his father, he had juſt gained intelligence that Parmenio had gained a battle over the Illyrians; and that the cars which he had ſent to the Olympic games had obtained the prize. Theſe glorious events induced him to ſay, "that a prince born in the midſt of ſuch proſperity muſt ſurely be invincible;" and he intreated the gods to moderate his ſucceſs by ſome diſgrace.

As he was willing that his ſon ſhould have a complete education, he wrote immediately to Ariſtotle in theſe terms: "I acquaint you that I have got a ſon; I return thanks to the gods not ſo much for having beſtowed him upon me, as for having given him me during your lifetime, as I have reaſon to believe that you will make him a ſucceſſor worthy of me."

Alexander had received from nature the happieſt gifts; a noble elevated genius, capable of inveſtigating every ſcience; he had a lively brilliant imagination, and conceived the deepeſt propoſitions with the greateſt facility; in a word, reaſon in him ſeemed to forerun maturity. Ariſtotle ſoon diſcovered the excellent qualities of his pupil. His firſt ſtudy was hiſtory, that inexhauſtible ſource of inſtruction for princes, by the examples with which it furniſhes them. When Alexander had attained his thirteenth year, Ariſtotle began to form his judgment, and gave him rules for diſcriminating between true and falſe reaſoning: morality was his next ſtudy, as the baſis of prudence and wiſdom: he then gave him juſt ideas of the moſt amiable virtues, ſuch as temperance, magnanimity, clemency, and humanity.

Whilſt he made him acquainted with rhetoric, he taught him that kind of eloquence which is neceſſary for a prince; that is to ſay, a language more replete with ſenſe than figures, more maſculine than ornamental, abounding more with matter than words. Ariſtotle inſtructed him alſo in poetry, not as an art which he ſhould make his peculiar ſtudy, but that he might not be unacquainted with its beau-

ties. Alexander's taſte was too refined not to feel ſenſibly the effects of inchanting numbers. He accordingly held Homer in the greateſt eſteem, and conſidered his works as the moſt perfect production of human genius. He there met with ſentiments worthy of a king, ſuch as already animated his breaſt: he there found models of that intrepidity and magnanimity which glowed within him. Plutarch tells us, that he was fond of reading and converſing with men of letters.

Alexander was ſcarce ſeventeen, when ſome Thracians, ſubjects of Macedon, having revolted whilſt Philip was engaged in an expedition, he marched againſt them at the head of the remainder of his father's troops, took their city by aſſault, drove out the inhabitants, and re-peopled it with citizens of different nations.

Upon the death of Philip, who was treacherouſly ſlain, Alexander, then but one and twenty, mounted the throne of Macedon: and from that moment his conduct and courage ſurpaſſed all that could be expected from his age and experience. Diſdaining the artifices of policy and negociation, he reſolved, that ſtrength, diligence, and activity ſhould conquer his enemies: all thoſe who at the beginning of his reign had endeavoured to throw off their allegiance, were compelled to ſubmit, and Alexander became more abſolute than Philip had ever been. He conſtantly purſued the plan he had laid down in the purſuit of his great deſigns. As he was endued with the firmeſt reſolution, difficulties that ſeem inſurmountable, proved no obſtacles to him. His attention was at firſt principally engaged in obtaining the affection of his ſubjects: he then rigorouſly puniſhed thoſe who had been guilty of murdering his father. He gained the hearts of his whole army by a ſpirited harangue on the ſtate of their country.

It would carry us far beyond our deſign to enter into his wars and conqueſts, as the glory of his arms againſt the Perſians, the Tyrians, &c. &c. would fill a volume with victories. In his expedition to India, after having compelled the petit kings of that country to ſubmit to his arms, he was wounded by an arrow in the leg, upon which occaſion he made that memorable ſpeech recorded of him. "The whole world ſtiles me the ſon of Jupiter; but my wound makes me feel that I am a man." After Porus was obliged to ſubmit, Alexander aſked him how he choſe to be treated? "Like a king," replied Porus. Do you aſk nothing elſe reſumed Alexander? "No," ſubjoined the captive prince, "theſe words comprehend every thing." Alexander, touched with his greatneſs of ſoul, reſtored Porus his kingdom, and went in ſearch of other conqueſts.

When the Macedonians judged he would carry his thirſt of victory too far, and they ſeemed backward in following him, he ſaid to them, "Return to your native country, daſtardly deſerters of your king, and boaſt that you have abandoned him. For my part, I will here find either that victory you deſpair of, or a glorious death." This ſpeech the great prince of Conde highly admired, and uſed often to repeat with an enthuſiaſtic ſatisfaction.

Impartiality, however, compels us to acknowledge that Alexander was a mixture of good and evil: virtues and vices were blended in his compoſition. Nothing could equal his greatneſs of ſoul, or his ſentiments; he teſtified his liberality upon every occaſion from

his earlieſt youth; and his intrepidity in ſurmounting every obſtacle that oppoſed his career, may juſtly entitle him to be ſtiled the architect of his own power. The deference and reſpect he paid to the wife and daughter of Darius, whilſt they were his priſoners, do him the higheſt honour, and place him in this inſtance, upon a level with Scipio; thereby extending his empire over himſelf and his ſtrongeſt paſſions. Would we could pay him the ſame eulogium in his condeſcenſion to Thais; or that we could ſay the burning the palace of Xerxes at the requeſt of that celebrated courtezan was not a great mark of his weakneſs. But, on the other hand, his friendſhip when once teſtified, was ſincere and immutable; and, in return, he met with real and diſintereſted friends; a happineſs ſeldom conferred on royalty. After the ſiege of Tyre, all his good qualities ſeemed to degenerate. His actions appeared tinctured with cruelty and injuſtice. His uſurpations and invaſions were unparalleled. Intoxicated with power, his arrogant ambition knew no bounds: ſo true is it uninterrupted proſperity is not to be ſupported by human nature. In a word, this prince had all the virtues that adorned a hero; but theſe were carried to madneſs and fury; whilſt he was bereft of thoſe eſſential to a prince, and which conſtitute him the father of his people.

The terrors of death had ſeized on his mind, and to drown them in intemperance ſeemed at length his ſole employment. At the laſt feſtival he gave, he drank what was called the Cup of Hercules, containing an enormous quantity of wine; but he had ſcarce compleated his draught ere he fell from his ſeat. A fever enſued, when finding there were no longer any hopes of life, he gave his ring to Perdicas. Being aſked to whom he reſigned his empire, he anſwered, "to the moſt worthy," adding, "he perceived they were preparing for him ſtrange funeral games," and preſently expired. This prince was at his death but thirty-two years old, twelve of which he had reigned.

THE

LORD OF CREQUI,

AN HISTORICAL NOVEL.

Concluded from Vol. II. *page* 637.

"YOU knew him? Tell me—tell me then every particular—forget not one—there is not one that my grief will not cheriſh—you ſaw him die?"—"Madam, the Lord of Crequi died in the field of glory, after having ſaved his Sovereign's life. He died, Madam, adoring you—whom he never ceaſed to love—and you—pardon me—Is this what Crequi could have thought—you are going"—"Ah! it is plain you know not what paſſes in my poor diſtracted heart: I am going—I am going to die at the altar."—"What! if Crequi had not fallen."—"O heavens! why cannot he riſe from his grave? I would fly into his arms—he ſhould know—he ſhould ſee that never love was like mine—never was woman now ſo wretched—I tell you again, this day will be witneſs of my death, the end of all my woes—no, I will never complete this hateful union—my dear Crequi

ſhall have my faith, my whole ſoul, my life—Stranger, what ails you?—You tremble—you weep."——"You ſtill love him then, that huſband who adored—who adores you?"——"Who *adores* me!—What is it I hear?—Is he not among the number of the dead?—Can he be living?"——"Yes, he lives."—"He lives! ah! where is he, where is he?—Let me ſee him, let me run to him, let me die in his arms—where, where is my deareſt Raymond?"—"At your feet, my dear Adelaide," exclaims the Chevalier, overcome by exceſs of joy, and ſhedding a flood of tears, "at your feet—my misfortunes, my love, the horror of ſuffering far from your preſence, have diſguiſed my features: but recollect Crequi, your faithful lover, by the unſpeakable tenderneſs of his heart, by this token of your love"—(He ſhews her the bracelet)——"And you, have you preſerved the ring?"——Adelaide has juſt ſtrength to preſent her hand to her huſband, and to ſhew him the ring which ſhe had always worn. The Chevalier covers it with kiſſes and tears of joy. Adelaide, almoſt fainting, ſupported by her women, recovering her ſenſes, exclaims:—"It is—it is my dear Crequi!" and inſtantly ruſhes into his arms.

The young Raymond, aſtoniſhed at this ſcene, runs to his mother:—"My ſon, behold your father, your lord."—"My child!" exclaims the Chevalier: "is it my ſon I ſee, that I thus preſs to my heart?"

How undeſcribeable is the ſituation of Crequi and Adelaide! Each is loſt in the ecſtaſies of joy: they weep and weep again.—"It is you my dear Adelaide!"—"My dear Crequi, I have found you again—we ſhall live for each other!"—A thouſand times they repeat theſe endearing words; then ſink into that expreſſive ſilence, which is the language of the heart. All their ſufferings are now forgotten. Their joy—their felicity reſembles celeſtial rapture.

The joy is univerſal. All are eager to ſee again the long-loſt Crequi; they crowd around him; they kiſs his hands; they embrace his knees:—"It is our good maſter, it is our good maſter!"—Theſe acclamations are heard by Gerard. What is this I hear—my ſon—my Raymond?"—"Yes, my Lord, your ſon himſelf; he is not dead."—The old man forgets his age and infirmities, ſprings from his ſeat, and proceeds ſome ſteps:—"Is it poſſible, is it poſſible? Lead me, lead me to him—I feel—I feel—I ſhall die with joy"—

One would have thought that a miracle had reſtored the vigour of the old Banneret: he ruſhes into the arms of Crequi:—"It is thou, my dear Raymond!"—"O my father, my dear father, I ſee thee again!—"Ah, my ſon, my ſon Raymond!"—For ſome moments Gerard could ſpeak no more. The efforts of paternal tenderneſs revive him:—"My ſon, my ſon—my eyes hardly ſee thee—but dear child, this heart that thou reviveſt feels thee. O my God! now letteſt thou thy ſervant depart in peace. Thou haſt reſtored my ſon—I die content."—The tears of the Chevalier are his only anſwer: he folds to his boſom by turns, his wife, his child, his father.

The Lord of Rouci, whom an unexpected affair had called to another part of the caſtle, is ſtruck by the univerſal acclamations. He runs to the ſpot; but, under that appearance of miſery, is incapable of recollecting Crequi. In this moment of heſitation, the Cheva-

lier addreſſes him in a tone of ſenſibility, not without ſome degree of pleaſantry:—"Yes, my dear Renti, I am Crequi. I am ſo much altered by my ſufferings, that you cannot recollect me; but my heart is ever the ſame; and I truſt that you will be gallant enough to leave me my wife." Renti, aſtoniſhed, confuſed, flies to this dear relation:—"It is you, my dear Chevalier! Adelaide is too virtuous not to tell you the whole truth; you will be informed that I loved her long before ſhe was your wife, and I ſhall love her to the laſt moment of my life. The deſire to maintain her rights and thoſe of your ſon—of all that was dear to you—to reſcue them from the tyranny of a vile uſurper, has influenced my conduct no leſs than love. Once more I appeal to the generoſity of Adelaide. I have merited her eſteem and yours. My dear Crequi, I reſtore her to your arms; I demand no other proofs of gratitude, than the ſentiments that are due to me. You will both permit me then to continue your moſt faithful and diſintereſted friend. "My dear Chevalier," he continued, "the feaſt was ready. It is ſtill my happineſs we ſhall celebrate—it is the happineſs of Crequi, the deareſt and beſt of friends."

The happy huſband of Adelaide is penetrated by the magnanimity of his rival:—"My Lord of Renti, fear not on my ſide an unworthy jealouſy, which is neither made for Adelaide nor me. In her virtue and your delicate honour, I have a ſufficient ſecurity. Next to her huſband I deſire that ſhe may regard you with the greateſt tenderneſs. Can I yield to you in generoſity and friendſhip?"

Crequi now retires to dreſs himſelf in a manner more conformable to his new ſituation. The banquet was worthy of the occaſion. The Chevalier, like another Æneas, related his adventures. The whole company feel the different revolutions by which he had been agitated. Some tears were ſhed, but were ſoon loſt in the tranſports of univerſal joy. Baldwin, and his partizans had vaniſhed from the Caſtle. Crequi, in the ſequel, had ſo much greatneſs of mind, as to receive his excuſes, and to pardon him. All around experienced his benevolence and liberality. The wood cleaver was nobly rewarded; nor was the faithful dog forgotten. The grateful care of his old maſter prolonged his life. With regard to the venerable Banneret, the return of his ſon had excited ſuch a violent emotion, that he did not long ſurvive this unexpected event. He expired in the arms of the Chevalier, repeating, "I have now nothing more to live for; God has heard my prayers; I have ſeen my ſon again; his hand will cloſe my eyes."—Crequi long deplored his death: he founded a monaſtery to his honour: he even repaired and beautified thoſe which had been erected by his anceſtors; and had the ſatisfaction of living to an extreme old age with his dear Adelaide. Their tenderneſs continued undiminiſhed to the grave.

"Their ev'ning came at laſt, ſerene and mild;
"Enamour'd more as more remembrance ſwell'd
"With many a proof of recollected love,
"Together down they ſunk in ſocial ſleep;
"Together freed, their gentle ſpirits flew
"To ſcenes where love and bliſs immortal reign."

THE HISTORY OF MISS WILLIAMS.

IN July, 1773, ſome buſineſs calling me to London, I took a lodging in the houſe of Mr. Maſon, a reputable tradeſman near Charing croſs: in this houſe I occupied the middle apartment, and frequently heard the not unpleaſing ſound of a light female footſtep on the floor above me, and on the ſtair-caſe.—Good manners forbade my opening my chamber door, to indulge my curioſity with a ſight of my fellow-lodger; but chance ſoon gratified my wiſh, by my accidentally coming in at the ſtreet-door as ſhe was ſtepping out. There was ſomething uncommonly intereſting in the appearance of this young perſon, excluſive of either youth or beauty, though ſhe poſſeſſed them both, not being above eighteen years old, and very handſome. It proceeded from a look of diffidence, and an unfaſhioned air, which denoted her to be unpractiſed in the arts or habits of the world.

She paſſed along, and I entered my landlady's parlour, impelled by an earneſt deſire to know ſomething more of the fair viſion which had glided by me.—Mrs. Maſon readily informed me of all ſhe knew relative to this young woman, whoſe name ſhe ſaid was Williams; that ſhe had been recommended to her by a perſon whom ſhe had formerly known, and who had kept a little ſchool at Horſham, in Suſſex; that ſhe had lodged and boarded with her about four months, paying regularly for her entertainment at the end of the week; that ſhe never went out, but to church, which ſhe daily frequented, or to take a walk round the Park: that no creature had come to viſit her, nor had even a letter been directed to her, ſince ſhe had been under her roof; that ſhe was of a grave, but not of a melancholy caſt, worked well at her needle, ſeemed fond of reading, and ſometimes ſung ſweetly in her own chamber, when ſhe thought no one could hear her; that ſhe often declined accompanying her to the public gardens, nor could ever be prevailed upon to ſit five minutes at a time in the ſhop; that ſhe ſometimes mentioned her having a friend in the country, whom ſhe much wiſhed to ſee, but did not expect that pleaſure ſoon.

From this account I found it impoſſible to form any reaſonable conjecture with regard to the real ſituation of the young woman. Her forlorn and friendleſs ſtate might induce a belief of her being one of thoſe unhappy females who have been ſeduced from the foſtering arms of paternal affection, and kept ſecluded from the world to gratify the ſuſpicious tenderneſs of her betrayer, who, conſcious of his deſigning to abandon her, might naturally ſuſpect her fidelity to him. But in ſuch a caſe the abſence from her friends would be a ſource of ſorrow; and Miſs Williams was not ſad; her confinement, too, was voluntary, and her conſtant attendance on the ſervice of the church ſpoke a mind devoid of guilt, or its attendant, ſhame. If ſhe were privately married, her huſband would either write, or come to her, and ſhe would neceſſarily bewail his abſence; and if ſhe was what ſhe appeared to be, a virtuous ſingle woman, it was almoſt impoſſible ſhe ſhould be ſo totally unconnected with the whole world, as not to have one friend or correſpondent in it.

In ſhort, after puzzling myſelf, in vain, about this fair myſtery, I gave

up all hopes of being able to unravel her deſtiny, and endeavoured to baniſh her intirely out of my mind; when one evening a loud rapping at the door, and the entrance of a perſon in a ſedan chair, who inquired for Miſs Williams, revived mine and my landlady's curioſity, who flew out of her parlour, and lighted up a gentleman nearly of my own age to her young inmates apartment, and putting out her own candle, and gently ſtepping into a cloſet adjoining to Miſs Williams's room, ſat herſelf down to liſten to the converſation.

In about three quarters of an hour, I was ſurpriſed and ſhocked at hearing a ſudden noiſe, like that of an heavy weight tumbling on the floor, which was inſtantly followed by a loud and piercing ſhriek, and almoſt as ſuddenly echoed by Mrs. Maſon from her concealment, which ſhe now quitted, and called out for help for *the dead gentleman*. On this alarm, I flew up ſtairs, and found the diſconſolate Miſs Williams kneeling on the ground, with a ghaſtly aſpect, and vainly endeavouring to raiſe a lifeleſs body, whoſe weight ſeemed too ponderous for her ſtrength. I aided her with all of mine; and our landlord coming to our aſſiſtance, we with ſome difficulty laid the corpſe, for ſuch it now was, upon the bed.

My ſervant was inſtantly diſpatched for a ſurgeon, who arrived in a few minutes. During this interval, the unhappy girl ſhewed every ſymptom of the deepeſt ſorrow; ſhe fixed her eyes upon the lifeleſs form that lay before her, and exclaimed, "Oh! he is gone! my father, friend, and benefactor!" At the ſame time, drops, chafing, ſprinkling of water, and every other means, were uſed to call back the parting ſpirit which had ſo lately left its long accuſtomed manſion. But when the ſurgeon had vainly tried to make the ſtagnated blood flow from the opened vein, and ſteadily pronounced that life was fled, diſtraction ſeized on the now wretched maid; ſhe tore her hair, beat her breaſt, and hardly was with-held from doing violence to herſelf. At length, quite overcome by the too ſtrong exertion of her paſſions, ſhe fainted quite away, from whence ſhe was recovered to a ſtate of languid ſtupefaction, and ſeemed inſenſible to all around her. In this melancholy ſituation ſhe was conveyed into my apartment, where I left her with Mrs. Maſon, and returned up ſtairs to have a conſultation with the man of the houſe and the ſurgeon, to determine in what manner to proceed, on this extraordinary event.

My landlord had already ſearched the pockets of the deceaſed, but found neither letter, or addreſs of any kind, that could indicate who he was. In his pocket-book there were Bank of England bills to the amount of two hundred pounds, one-half of which were endorſed, in a very particular hand-writing, *Mary Williams*.

We all remained totally at a loſs in what manner to proceed, when my landlord, who was extremely anxious for the credit of his houſe, and of courſe unwilling that a coroner's inqueſt ſhould be held there, obſerved, that his wife muſt know more of the matter than we, as ſhe had been liſtening to all the diſcourſe that paſſed between the deceaſed and Miſs Williams, previous to his death. Mrs. Maſon was accordingly ſummoned from her attendance on the afflicted fair one, and queſtioned with regard to what ſhe had diſcovered in her auditory; but all our inquiries were fruitleſs: ſhe ſaid Miſs Williams only called him *Sir*, and addreſſed

him with the reſpectful manners of an affectionate daughter; while he ſeemed to treat her with the familar tenderneſs of a fond and long-abſent father.

As my landlady's information did not ſuggeſt the leaſt rule for our conduct in the preſent difficult criſis, her huſband inſiſted on her endeavouring to perſuade Miſs Williams to acquaint her with the name and abode of the deceaſed, that he might be conveyed home that night, and ſave them any further trouble; but after all her moſt earneſt enquiries, ſhe received no reply from the almoſt petrified Miſs Williams, but, "Alas! I know not."

I confeſs I was ſtartled at ſuch an anſwer, and began to fear her reaſon was diſordered by the ſhock her ſenſibility muſt have received from the ſudden death of one whom I conſidered as her parent or guardian. I therefore adviſed her being immediately let blood, and ſuffered to give full vent to her ſorrows, without being interrupted or importuned for the preſent, by any farther queſtions. With much difficulty I obtained a promiſe of profound ſilence from Mrs. Maſon, and leaving the fair mourner in poſſeſſion of my apartment, took a bed at the Hummums.

On my return home in the morning, I found the ſearchers had entered Mr. Maſon's houſe, and a very riotous mob was gathered round it, who threatened to pull it down, if they were not ſuffered to ſee the corpſe of the man whom they ſaid he had murdered. When I had made my way through the croud, I found both Mr. and Mrs. Maſon in the utmoſt diſtreſs, not knowing how to act, as Miſs Williams, though to all appearance in her perfect ſenſes, perſiſted ſtill in denying her having any knowledge of the name, family, profeſſion, or abode, of her deceaſed friend, ſaying only that he had been her benefactor from her earlieſt years and that ſhe had no other friend but him.

I then took upon me to perſuade her to be ſo far communicative with regard to her departed friend as might relieve the people of the houſe from the irkſomeneſs of their ſituation, and to relate by what chance ſhe became acquainted with her benefactor. I framed my addreſs towards the weeping maid with all the ſoftneſs and gentleneſs I could poſſibly aſſume: ſhe heard me patiently, and even ſeemed to ſuppreſs her ſighs, and ſtop her flowing tears, to liſten to my ſpeech; and when I had ceaſed ſpeaking, ſhe roſe, and with a look of the moſt perfect innocence, and all the firmneſs which attends on truth, replied to my queſtion in the following words:

"The deepeſt trace that remains upon my memory, with regard to my exiſtence, is, that I was [illegible] when a child, in a very wretched houſe at Guildford, under the care of a pariſh-nurſe, who treated me moſt inhumanly. I had one day given ſome of my breakfaſt to a little kitten that cried for hunger; which ſo enraged this brutal woman, that ſhe fell upon and beat me moſt unmercifully.

"It happened, that at that moment, my ever dear benefactor paſſing by, and hearing my ſhrieks, humanely ſtept in and reſcued me from the hands of my tyrant. He had juſtice enough to inquire into the cauſe of her ſeverity, and on being informed of it, became more intereſted in my favour. He ſet me on one of his knees, and placed the kitten on the other; and when I ſtroked it, and ſobbed out, "Ah poor puſſy!" he caught me in his arms, and ſeemed delighted with the tenderneſs of my expreſſion to

the innocent cauſe of my ſufferings. He gave the nurſe a proper reproof, and bade her to take care of the child and the cat, and he would call to ſee them again in a few days.

"When he left me, I thought my little heart flew after him, and his idea was never abſent from my mind.——I could not then be above four years old, and yet I think if I had never ſeen him more, I never ſhould have forgot him. His was the firſt voice that had ever ſoothed my infant ear with the ſoft ſounds of fondneſs. In about ten days he returned, and brought an order to the nurſe to deliver me to him, which ſhe moſt unwillingly obeyed; but poſitively refuſed to let me take the half-ſtarved kitten with me, unleſs he would pay her a guinea for it; he complied with her exorbitant demand, and ſo rendered two little animals happy.

"From this ſcene of miſery I was conveyed to a very decent houſe at Horſham, and treated with the utmoſt kindneſs by the perſon to whoſe care I was entruſted —I remained three years, during which time I ſaw my benefactor but thrice. At the expiration of that time, I was removed to a ſchool in the ſame town, kept by two ſiſters of the name of Tyrrel, and there I continued till the elder of them died, and the ſchool was broke up. The youngeſt ſiſter then brought me to this houſe, and recommended me to the care of Mrs. Maſon.

"During the ten years I lived with theſe good women, I received an annual viſit from my friend. I found he always paid a year before hand for me, and left ten guineas in the hands of one of my miſtreſſes, excluſive of my common expences for clothes, and other neceſſaries, in caſe I ſhould be ſick, or he ſhould fail to come at his uſual time, which was generally the end of July, or beginning of Auguſt.

"For the laſt three years I ſpent at Horſham, I was continually reſolving that the next time I ſaw my friend, I would inquire his name, and how I became intitled to his goodneſs? But the moment I beheld him my reſolution vaniſhed. No words can ever deſcribe the reſpectful tenderneſs I felt for him; and I ſhould readily have perſuaded myſelf that it was filial love, if I had not ever recollected the particular circumſtances which had firſt introduced me to his notice. Fatal timidity, which has left me as totally ignorant of every thing that relates to myſelf, as I am of my patron's name or family!

"The good Mrs. Tyrrel, when ſhe left me in this houſe, gave me about forty pounds, which ſhe ſaid belonged to me, as it was the ſurplus of the money that had been left in her hands for my uſe. She bid me keep up my ſpirits, and ſaid when my father (for ſo ſhe always called him) came to Horſham, ſhe would let him know where ſhe had placed me. The good woman lived to fulfil her promiſe; for my departed friend informed me, laſt night, that ſhe died about a week after he ſaw her laſt.

"I have now, Sir, related every circumſtance with which I am acquainted, relative to my more than father, and my unhappy ſelf. I implore your advice in the preſent criſis. With regard to his dear remains, let them be treated with that reſpect I owed him living; and the laſt farthing I am miſtreſs of, ſhall be expended for the pious purpoſe. I am, thank heaven and my departed friend, who had taken care to provide me with a proper education, well qualified to get my

bread, by work or service, nor do I feel an anxious thought about my future welfare."

I confess, I was charmed with the spirit of candour and generosity that appeared in Miss Williams's account of herself. A mean mind would never have revealed the lowness of it's situation; and the frankness with which she acknowledged her's, raised her to the highest pitch in my esteem. While she was speaking, it occurred to me, from the circumstance of the particular season of the year when her friend made his annual visit into the country, that he might possibly be a lawyer, as the months of July and August are the usual time of the assizes; and that it was likely he might be, like myself, an old bachelor, and might probably have chambers in some of our Inns of Court.

Upon this surmise, I set out directly for the Temple, luckily met with the porter, described the dress and figure of the person who lay dead at Mr. Mason's, and inquired if he knew such a one? The man instantly replied, "It must be my good master, Counsellor G——l, whose servants were all alarmed at his staying out last night, as he has not done such a thing these ten years, and his elder brother, 'Squire G——l, of Sussex, came to town this morning, and is now waiting to see the Counsellor at his chambers."

I begged of the porter to conduct me thither, and met the gentleman he mentioned, whose appearance confirmed his relation to the deceased. With the best preparation which the time would admit of, I informed him of the circumstances of his brother's death, and took occasion to mention his attachment to Miss Williams. We set out together in Mr. G——l's coach; and the moment he beheld the corpse, nature proclaimed the consanguinity of brotherhood; for he wept bitterly.

The body was immediately put into a coach, and conveyed to his late home. Mr. G——l saw Miss Williams, spoke kindly to her, and bid her be of comfort; said, he doubted not the veracity of the story I had told him, and was sure his brother had made a proper provision for her in his will, and desired to see her and me together, in a few days. In less than a week he sent to desire she would come to his lodgings, in Soho-square, and bring a friend with her; upon which summons she intreated Mrs. Mason and me to accompany her.

Mr. G——l received us very politely, but with an air of real concern for our young friend, that after the most diligent search thro' his brother's papers, he had not been able to find a will, nor any memorandum wherein her name was mentioned, except one of a very slight nature, in a pocket-book, which was fourteen years old; he therefore intreated her to recollect, if possible, what kind of connection there had been between his late brother and her, and assured her, that if she could claim any relationship, or even promise of provision from him, he would do more than justice to her plea.

The honest generous girl frankly declared she had not the least claim to his intended bounty, and without the least hesitation or variation related the same story with which the reader is already acquainted. I saw Mr. G——l's countenance much moved, during her artless tale; which when she had finished, he produced the pocket-book he had mentioned, in which were only these few words: "August 3d, 1759, I have this

day taken a female child under my protection, whom I mean to educate and provide for, as ſhe is friendleſs, and of an amiable diſpoſition. Her name is Mary Williams."

"Now, madam," ſaid Mr. G———l, "I am fully convinced you are the perſon here mentioned, from the particulars of your own ſtory. Your candour in relating it deſerves a reward; and my reſpect for my brother's memory inclines me to fulfil his wiſh. I will therefore, to-morrow morning, order my lawyer to draw up a deed of gift, which ſhall convey to you the ſum of one hundred pounds per annum, during your life: and if a match worthy of your merit ſhould be propoſed to you, I will then add one thouſand pounds to it, upon your wedding-day. In the mean time, accept of this ſum (preſenting her with the hundred pounds in bills, which had been found in Counſellor G———l's pocket, with her name indorſed) as a preſent from your late benefactor, and may you long enjoy my little gift!"

Mr. G———l might have gone on much longer, without interruption.—Gratitude had overpowered every faculty of the gentle Williams's ſoul, and left her but juſt ſtrength ſufficient to throw herſelf at his feet, burſting into a flood of tears——Mrs. Maſon was ſtruck dumb with aſtoniſhment, and ſtared at the good man as a ſupernatural being. For my part, "although unuſed to the melting mood," I found it neceſſary to apply my handkerchief to my eyes, and remained ſilent, becauſe I could not ſpeak.

Extract of a letter from Paris.

SOME months ſince the following ſingular circumſtance happened: I had ſpent the evening at Paris, and did not return to Clignen-court 'till half paſt twelve o'clock. I immediately retired to my chamber, and was in the act of undreſſing, when I was ſurprized with the report of a gun, or piſtol, and inſtantly afterwards, with a cry of diſtreſs. The report was ſo loud, that I imagined it to have been a gun fired off in the garden, cloſe to the houſe. I loſt no time in taking my double-barrelled gun, which I always kept loaded, and hurried with my ſervant, who was alſo armed, into the garden. I inſtantly fired off my gun, and attentively liſtened for ſome time, but heard nothing. We then conjectured, that it was one of the gardeners, who had fired off his gun, probably ſuſpecting ſome idle people were lurking about the houſe, or were rolling the garden, which has frequently happened, as moſt of the families who have houſes at Clignen-court retire to Paris in the winter, and have only a gardener to take care of the houſe and garden. Theſe gardeners frequently fired off their guns about nine or ten o'clock, to ſhew that they were upon their guard; we therefore concluded that it was upon this account that the gun was fired, yet could not account for the cry of diſtreſs that ſucceeded the report. The next day, however, my gardener came to me, and informed me that I had ſaved a gentleman's life, by critically firing my gun. It happened that a gentleman had ſpent the evening at Montmartre, and was returning from thence to Paris, by the way of Clignen-court, and Chapelle, as thinking it the ſafeſt road; he had not paſſed more than three ſcore yards from my gates, immediately under my garden wall, when a fellow fired a large horſe piſtol at him, without

ſaying a word; although it was fired within two or three paces of him, yet the balls happily miſſed him. The gentleman ſeeing another piſtol in the villain's hand, he inſtantly cloſed with him, and threw him down; they grappled together for ſome time, but the robber proved the ſtrongeſt, and got the gentleman under him; at this moment he cocked his other piſtol to ſhoot the poor gentleman, when I fired off my gun; little imagining the villain was ſo nigh me, or I could eaſily have taken him. Upon the report of my gun, he fled with ſuch precipitation, that he dropped his piſtol, which was in the morning found cocked and loaded with a brace of balls. The gentleman, thus providently ſaved from aſſaſſination, had the preſence of mind to obſerve the route the robber took, which was acroſs the chaſſe, to the great road leading from Paris to St. Denis. The gentleman then haſtened to Chapelle, little more than a quarter of a mile from Clignen-court, ſituated upon the road between Paris and St. Denis; here is a guard of the Marechauſſee; to them he related what had happened; three of them were up, and their horſes were ready ſaddled and bridled in the ſtable. They loſt no time in the purſuit, for they took the robber before he got into St. Denis. It appeared, that this fellow, whoſe name was Jean Mazurier, had followed the buſineſs of robbing for ſome years upon the roads about Paris, and had frequently eluded the vigilance of the Police.

He followed ſome occupation at Paris, where he had a wife and family; but, the better to carry on and conceal his practices, he hired an obſcure lodging at St. Denis, from whence he would ſally forth to commit his depredations, and afterwards retreat to one or other of his lodgings, as neceſſity required. In his apartments at St. Denis, was found a great number of articles which he had plundered at various times. He was committed to the goal at St. Denis, and tried at Paris; he was ſentenced to be broke, and then put upon the wheel, where he was to remain till he died. The French expreſſion is thus: "Pour reparation condemne a avoir les bras, jambes, cuiſſes, et reins rompus vif, par l'executeur de la haute juſtice, ſur un echaffaud, qui, pour cet effet, ſera dreſſe, au village de la chapelle ſur la grande route; ce fait, ſon corps mis ſur une roue, la face tournee vers le ciel, pour y demeurer, tout, et ſi, long tems, qu'il plaira a Dieu lui conſerver la vie; ſes biens acquis confiſques au roi."

This dreadful ſentence I ſaw put in execution, with all its horrors the 18th inſtant, about four o'clock in the afternoon. The cavalcade arrived from Paris, the priſoner in a cart with his confeſſor, and the two executioners; attended by a party of the City Horſe, and of the Marechauſſee. In the rear were two or three coaches with certain officers appointed to attend executions. After the priſoner had ſpent about half an hour in prayer and confeſſion, he mounted the ſcaffold, together with the prieſt and the executioners; the criminal was a moſt wretched ſpectacle, he was ragged and dirty, and his long black hair in great diſorder; his beard had not been cut ſince his confinement; he was an uncommon tall, ſtout, well-made fellow; but a countenance the moſt diabolically horrid I ever beheld. One of the executioners appeared afraid of him, for he trembled exceſſively when he approached him,

and was obliged to be encouraged by the other executioner to do his business.—The unhappy criminal did not appear in the least terrified with his approaching fate; he calmly looked upon the horrid instruments of torture with surprising fortitude, and surveyed the immense concourse of spectators with attention.

He seemed to lay himself down on the cross with as much indifference as a man would to sleep; and as the executioners were tying his legs and arms to the cross, he desired them to bind them faster. The principal executioner then, with a large iron instrument, in shape something like a cricket-bat, gave him the coups on his legs, thighs, and arms, which at each stroke he broke; this he did with wonderful dexterity and alertness: he then gave him, across the stomach, what is called the coup de grace. This stroke of favour is ordinarily meant to put the criminal out of torture; but it is sometimes given with greater or lesser force, according to the atrociousness of the crime.—Sometimes they are strangled immediately after their limbs are broke; but no such favour was allowed this criminal; he received only a very slight stroke across his breast, which but added to his misery.—The executioners now took him from the cross, and truss'd his broken limbs under his body, and tied him upon the wheel, with his head hanging over the wheel.—The executioners then left him, and walked about the stage, conversing and laughing with the most savage unconcern.—The confessor did not leave him a moment, but gave him all the spiritual comfort that was in his power, assuring him, that if he had repented, and confessed all his crimes, the Almighty God would have mercy upon him; and he doubted not but he would be in Heaven as soon as the laws of his country, which he had violated, were satisfied; and that his sufferings were now nearly at an end; and begged him to reflect, that his Saviour had suffered greater tortures for the salvation of mankind. In this manner did he converse with him for more than two hours, the wretched sufferer frequently telling the confessor what dreadful agonies he was in, and praying to be strangled; but he never once groaned, or cried out, except at each coup that broke his limbs.

The confessor was seated so nigh the criminal, that his hair frequently touched the knees of the priest, who was so much affected, that he was in tears the whole time, and I believe could no longer endure the dreadful scene, for he went to the attending officers of justice, and to the executioners, and earnestly requested that they would put the unhappy criminal out of his misery, for that he had confessed every thing laid to his charge, and that it was now cruelty to let him suffer according to the full rigour of the law. After some conversation, they acquiesced to the proposal of the worthy priest. The executioners then put a small cord round the malefactor's neck, and strangled him. The priest for some time did not think he was quite dead: the principal executioner, to convince him, put his fingers to the arteries of his temples, opened his eyelids, and, I think, opened his mouth, and touched his tongue.

This horrid operation being ended, they untied the body from the wheel, and put it in a cart, which immediately drove away, escorted by a party of Horse to see it interred.

The stage erected for this melancholy purpose was about eigh-

teen feet ſquare, and about eight feet high, the croſs ſeven feet in length, and its diameter about four inches. It was placed horizontally, in the middle of the ſtage, and notches cut in it, for the limbs to give way the more readily upon the ſtroke.

At one corner of the ſtage was the wheel, which had been one of the forewheels of a coach; it was fixed upon a piece of wood about three feet high, which turned upon its axis.

The executioners were well dreſſed, decent looking men. One of them, I obſerved, had two watches, and wore white ſilk ſtockings.

The office of "executeur de la haute juſtice, in France, is very lucrative, and hath not that infamous ſtigma attached to it, as in England; and, to make it as reſpectable as poſſible, he is called a King's officer, and has certain privileges allowed him.

The concourſe of people to ſee this execution was immenſe; the tops of the houſes were covered with ſpectators.

The curioſity of the French to ſee executions, is, I think, even greater than that of the Engliſh; but I am ſorry to ſay, from my own obſervation, and that of others the French appear to want that commiſeration, and ſympathetic feeling, which ſo eminently abounds in the breaſts of the Engliſh.

When a criminal is once condemned, they ſay, it ſignifies little how much he ſuffers, becauſe he deſerves it. This apparent want of humanity in the French, certainly proceeds from the nature of their government; they are devoted to the will of their Prince; and as all law is ſuppoſed to proceed from him, they religiouſly pay obedience to his ordinances and mandates, as ſuppoſing the Grand Monarque as infallible in his temporal affairs, as the Pope is in his ſpiritual.'

When racks and tortures become familiar to the eye, they loſe part of their dread; and ſpectators may become as callous to the ſufferings of a criminal racked upon the wheel, as multitudes are to ſimple hanging —At this execution, I never ſaw people leſs concerned. I heard ſeveral exclaim, when the limbs of the criminal were breaking, Sacre Dieu cela eſt bien juſte, il le merite bien.' In a country town, where I once reſided, there was a man to be racked for murder. An Engliſh gentleman lodged oppoſite to the place of execution. The lady of the houſe, who was an Avocat's wife, congratulated him upon the fine proſpect he would have of the execution, and begged permiſſion to introduce ſome ladies, of her acquaintance, to enjoy the ſpectacle from his apartments; the gentleman ſhocked with her want of all delicacy and humanity, replied, that he was much ſurprized at her requeſt, and aſked how ſhe could endure to behold the miſeries of a fellow-creature? to which ſhe angrily replied, that ſhe did not look upon him as a fellow-creature; he was a ſavage, a beaſt, "un chien ſanglant," and deſerved ſuffering the ſevereſt tortures, and ſhe could behold him without pity.

The gentleman, upon the day of execution, went out of town, and locked his apartments, which was ſuch a diſappointment to the Avocat's wife, and her friends, that upon his return, ſhe gave him notice to quit her lodgings, and called him "unbarbare Anglois."— There was ſome reaſon why this woman's ſpirit was uncommonly rouſed. The murderer had killed an Avocat of her acquaint-

ance. The murderer ſuſpecting this Avocat had cheated him in making his father's will, he went into the Avocat's office, and with a broad ſword cut him to pieces; when taken, he was aſked what could induce him to commit ſo cruel a murder? He replied, with all the ſang froid poſſible, that he did not ſee there was any cruelty to kill an Avocat, they were all fripons, and deſerved to be put to death: however, as there is no general rule without an exception, ſo it was in this caſe; the unfortunate Avocat was univerſally eſteemed for his probity, and his fate was ſingularly melancholy, for he left eleven children unprovided for.

The criminal that is condemned to be broke upon the wheel, is never acquainted with his ſentence till he is led to the place of execution, and ſees the engines of torture prepared for him; he may ſuſpect the dreadful death intended for him, but he is amuſed with the hopes of pardon, or a ſentence leſs ſevere than being broke, till the fatal moment arrives that is to undeceive him. There is certainly more appearance of cruelty than of mercy in this: but it is done with a view that the law ſhall not be robbed of its victim, by his becoming his own executioner. It is alſo cuſtomary to give falſe ſpirits to the unhappy criminals, by giving them a quantity of wine, almoſt to intoxication, juſt before they leave their place of confinement for execution.

I ſaw a girl of ſixteen years of age, who was hanged at Montreuil for ſtealing a quantity of linen from her miſtreſs, who was ſo elated with the wine which had been given her, that ſhe deſired to walk to the place of execution: when ſhe arrived there, ſhe was in ſuch a hurry to mount the ladder, that her confeſſor ſtopped her and obliged her to kiſs the croſs, and join in prayers with him.—— This poor girl's fate claimed great commiſeration. It was a firſt offence, which ſhe was induced to commit towards the ſupport of her mother, who had ſeveral children. The value of the linen ſtolen did not exceed ſixteen livres; but the law is always rigorouſly enforced in France againſt every breach of truſt in ſervants. There was every extenuation in favour of this poor girl, and ſhe ought to have been ſaved, for ſhe was eminently beautiful.

To conclude this long letter, ſo full of extraneous and diſgreſſive matter, I muſt obſerve, that the government of no nation in the world takes ſo much pains, or put themſelves to ſo much expence to bring criminals to condign puniſhment as the French nation; and though I ſhould be very ſorry to be an advocate for introducing puniſhment by torture in our almoſt complete conſtitution in England, yet it muſt be confeſſed that it is by this mode of puniſhment that property is more ſecure in France than in England. The dread of being racked upon the wheel, ſecures their houſes from burglary; makes it ſafe travelling from one end of the kingdom to the other, by day or by night, without any apprehenſion of being attacked.—The ſame may be obſerved of the metropolis, Paris, which from her excellent government, ſecures her citizens from the depredations of abandoned miſcreants. I once aſked an ingenious Ex-Jeſuit of my acquaintance (who had made the tour of Europe) why he did not viſit England? He replied, that though he had great curioſity to ſee England, yet he could not think of going to a country where he was certain of being robbed,

which he could not afford. Your Engliſh newſpapers, ſaid he, are always full of robberies and murders, and, 'till your rulers introduce the rack, and have an eſtabliſhed Marechauſſee, I will never viſit England. As to murders, I believe there are more committed in France than in England. Any perſon who will viſit the Morne at Paris, for one year, may be pretty well convinced of the truth of this aſſertion; but they are principally committed in infamous houſes, from whence the bodies are thrown into the river Seine; nor can I think it in the power of the Police to prevent it.

Entertaining Account of the Formoſan Sun-Worſhipper, *afterwards known by the name of* George Pſalmanazar.

AT the commencement of the preſent century, a perſon arrived in England, totally a ſtranger to our language and manners, but ſpeaking a little miſerable French. His ſtature was rather diminutive, his eye expreſſive, a certain wildneſs in his aſpect, and his dreſs a kind of looſe garment, with which he was enwrapped in a manner apparently calculated for the purpoſe of ſingularity. Latin he ſpoke with uncommon fluency, and Greek he underſtood moſt accurately. His cuſtom was, to lay in ſome field, to riſe at twilight, and in the moſt public part of the town, to proſtrate himſelf, and pay the profoundeſt adoration to THE SUN. He gave a loud utterance to his petitions; but the language in which he delivered his ſentiments on theſe occaſions, was literally an unknown tongue, for it bore not the leaſt affinity to any other under heaven. Still to excite univerſal obſervation, the diet of this perſon was of the moſt extraordinary kind; for he eat raw fleſh without any bread, and drank only water.

Proceeding for ſome time in this ſingular manner, and being regular in his public worſhip of the Sun, ſeveral of the learned men of the time were induced to hold conferences with this perſon. He expreſſed not the leaſt averſion, and in return to their inquiries, he gave the following ſhort account of himſelf: That he was a native of the iſland of Formoſa, conveyed from his country by the ſtratagem of ſome Europeans, and landed at Marſeilles; had travelled through France on foot, into Greece, Egypt, and various other countries, but had perſiſted in the Formoſan faith of the Sun being the Supreme Deity; and had conſtantly adhered to the diet and regimen of life, preſcribed by the religion of his anceſtors. The frankneſs with which theſe declarations were made, the pertinacity in which they were perſiſted, and above all, the ſingular manners and capacity of the man, drew daily a concourſe of people to ſee him, and the Formoſan Sun-worſhipper became the general ſubject of ſpeculation. The learned were divided in opinion. The famous Doctor Mead ſuſpected a cheat; but, with all his accuracy, he was unable to detect the impoſture. Doctor Gibſon, at that time Biſhop of London, was completely duped, and that by one of the moſt extraordinary exertions of tranſcendent ability, ever, perhaps, diſplayed. The ſuppoſed Formoſan was rigidly queſtioned as to the language of his native country; and as a proof of his complete acquaintance with it, he actually wrote a grammar, compriſing characters which he had deviſed for letters, different from every oriental and modern character known to exiſt: he accompanied this grammar with a Copia of Formoſan

words, and every grammatical rule was laid down with most astonishing precision. The whole, in short, was a master-piece of invention; and so impossible did it appear to Bishop Gibson, that the mere invention of any man could produce such a performance, that he placed the grammar in his cabinet of literary curiosities, and shewed great civilities to the author of it. The good Bishop was mighty solicitous to convert the supposed Formosan from Heathenism to Christianity; but the impostor persisted in his worship of the Sun; a general abhorrance of the Christian, Jewish, and Mahommedan faith; and indulged his appetite with *raw flesh*.

This farce being carried on for a considerable time, whether the impostor became tired of deceiving, or that the curiosity of the public being satiated, they became tired of the impostor; whether the force of internal principle operated a change in the man, who never was charged with the commission of a vice; whatever was the cause, he at last threw off the masque, made a public, and a most ingenuous confession of his imposture, reserving only this secret within his breast—That he never could be prevailed on to disclose his name, family, or the country which had given him birth. All that he declared of himself was, that so far from being a native of Formosa, he only had learned from books that such a place existed; and, instead of having peregrinated the globe, "out of Europe," to use his own words, "he was not borne, nor had ever travelled."

This candid declaration, added to the extraordinary abilties, and inoffensive behaviour of the man as a citizen, procured him the pardon of those whom he had deceived, among which number was Lord Pembroke, the illustrious benefactor, from whom the University of Oxford obtained the famous collection of marbles. The Formosan being thus laid aside, it became necessary that some name to distinguish him should be adopted, and he assumed that of George Psalmanazar.

Now, for the good deeds of this impostor, which he wrought in atonement, for his former errors. Having acquired the English language in perfection, and being otherwise a man of profound learning, Lord Pembroke, observing the sincerity of his reformation, became his patron, and recommended him to several works of literature. He writ an excellent History of Printing, and, applying himself to the study of the Hebrew and other oriental languages, he became qualified for the execution of a task afterwards assigned him, by which he rendered an essential service to this country, and to the republic of letters. This task was, The Ancient Universal History, the Jewish, Babylonish, and indeed all the eastern part of which was written by George Psalmanazar, for so I must call him, as his real name was never discovered.

Extract taken from the 23d letter of Mr Savary to his Friend, dated Grand Cairo.

I Shall finish this letter, Sir, with a fact, which will prove to you, that the events which happened in the time of Jacob, are renewed in our days in Egypt. Whole clouds of locusts covered the plains of Syria the last year; they laid waste the country, and destroyed the corn even to the very root. Famine was, as usual, the consequence of this scourge. A countryman in the neighbourhood of Damascus felt

the effects of the general deſolation, to ſupply the urgent neceſſities of his family; he was obliged to ſell a part of his cattle. This reſource was very ſoon exhauſted.—The unhappy father, borne down by the preſent calamity, foreſaw ſtill greater to come; preſſed by hunger, he went to the town to ſell his implements of labour. The inviſible hand of providence guided his footſteps, as the angel formerly conducted the young Tobias. Whilſt he was cheapening ſome corn, nearly arrived from Damietta, he heard tell of the ſucceſſes of *Maurat Bey*, who, after vanquiſhing his enemies had entered Grand Cairo in triumph. They painted the ſize, the character, the origin of this warrior; they related the manner in which he had ariſen from the ſtate of ſlavery to his preſent greatneſs. The aſtoniſhed country man immediately knew him to be one of his ſons, carried off from him at 11 years old. A ray of hope revived in his breaſt: he loſt no time in conveying to his family the proviſions he had purchaſed, recounts what he had learnt, and determines to ſet out for Egypt. His wife and children bathed him with their tears, offering up their vows for his ſafe return. He went to the port of Alexandretta, where he embarked, and landed at Damietta.

"A ſon who had quitted the religion of his forefathers to embrace Mahometiſm, and who ſaw himſelf encircled with all the ſplendor of the moſt brilliant fortune, is it likely that he will acknowledge him? This idea hung heavy on his heart; on the other hand, the deſire of reſcuing his family from the horrors of famine; the hopes of recovering a child, whoſe loſs he had long bewailed, ſupported his courage, and animated him to continue his journey; he enters the capital, and repairs to the palace of *Maurat Bey*: he preſents himſelf to the Prince's attendants and deſires permiſſion to ſpeak to him. He urges, he ardently ſolicits an audience; his dreſs, and his whole appearance, which beſpoke poverty and misfortune, were not calculated to obtain him what he ſought for; but his great age, that age ſo reſpected in the Eaſt, pleaded in his favour, one of his officers informed *Maurat Bey*, that a wretched old man deſired to ſpeak to him. "Let him enter," ſays he. The peaſant advances with trembling ſteps on a rich carpet, which covered the hall of the Divan, and approaches the Bey, who was repoſing on a ſopha, embroidered with ſilk and gold.—The various feelings which oppreſſed his mind, deprived him of utterance. Recollecting, at length, the child that had been ſtolen from him, and the voice of nature getting the better of his tears, he throws himſelf at his feet, and embracing his knees, he cries out, "you are my child." The Bey riſes him up, endeavours to recollect him, and on a further explanation, finding him to be his father, he ſeats him by his ſide, and loads him with careſſes. After the tendereſt effuſions of the heart, the old man painted to him the deplorable ſituation in which he had left his mother and his brethren. The Prince propoſed to him to ſend for them to Egypt, and to make them partake of his riches and his power, provided they would embrace Mahometaniſm. The generous Chriſtian had foreſeen his propoſal, and leſt young people might have been dazzled with it, had not ſuffered one of his children to accompany him. He ſtedfaſtly re-

jected this offer of his ſon, and had even the courage to remonſtrate with him on his change of religion. *Maurat Bey*, ſeeing that his father remained inflexible, and that the diſtreſs his family was in demanded immediate ſuccour, ordered him a large ſum of money, and ſent him back into Syria with a ſmall veſſel laden with corn. The happy countryman returned as ſoon as poſſible to the plains of Damaſcus. His arrival baniſhed miſery and tears from his rural dwelling, and reſtored joy, comfort, and happineſs."

POETRY.

For the Berwick Muſeum.

An Ode for the New Year, by Mr Warton.

I.

IN rough magnificehce array'd,
When ancient Chivalry diſplay'd
The pomp of her heroic games;
And creſted chiefs, and tiſſued dames
Aſſembled, at the clarion's call,
In ſome proud caſtle's high-arch'd hall,
To grace romantic glory's genial rites;
Aſſociate of the gorgeous feſtival.
The Minſtrel ſtruck his kindred ſhrug,
And told of many a ſteel-clad king,
Who to the tourney train'd his hardy knights;
Or bore the radiant red croſs ſhield
Mid the bold peers of Salem's field;
Who travers'd pagan climes to quell
The wizard foe's terrific ſpell;
In rude affrays untaught to fear
The Saracen's gigantic ſpear.—
The liſt'ning champions felt the fabling rhyme,
With fairy trappings fraught, and ſhook their plumes ſublime.

II.

Such were the themes of regal praiſe,
Dear to the bard of elder days;
The ſongs, to ſavage virtue dear,
That won of yore the public ear!
Ere Polity, ſedate and ſage,
Had quench'd the fires of feudal rage;
Had ſtem'd the torrent of eternal ſtrife,
And charm'd to reſt an unrelenting age.
No more, in formidable ſtate,
The Caſtle ſhuts its thundering gate;
New colours ſuit the ſcenes of ſoften'd life:
No more, beſtriding barbed ſteeds,
Adventurous valour idly bleeds:
And now the Bard in alter'd tones,
A theme of worthier triumph owns:
By ſocial imagery beguil'd,
He moulds his harp to manners mild;
No longer weaves the wreath of war alone,
Nor hails the hoſtile forms that grac'd the Gothic throne.

III.

And now he tunes his plauſive lay
To Kings, who plant the civic bay;
Who chooſe the patriot ſovereign's part,
Diffuſing commerce, peace, and art;

Who ſpread the virtuous pattern wide,
And triumph in a nation's pride:
Who ſeek coy Science in her cloiſter'd nook,
Where Thames, yet rural, rolls an artleſs tide;
Who love to view the vale divine,
Where revel Nature and the Nine,
And cluſt'ring towers the tufted grove o'erlook;
To Kings, who rule a filial land,
Who claim a people's vows and pray'rs,
Should Treaſon arm the weakeſt hand;
To theſe, his heart-felt praiſe he hears:
And with new rapture haſtes to greet
This feſtal morn, that longs to meet,
With luckieſt auſpices, the laughing ſpring;
And opes with genial bleſſings on her wing!

For the Berwick Muſeum.

The MUSES, *to the Contributors to the Berwick Muſeum.*

TO thee, Bob Short, our truly noble friend,
The tribute of our royal thanks we ſend,
For Nature's laws as thou haſt amply ſhown,
Are, by thy comprehenſive genius known;
The devious paths, in which the planets move,
The ſun, the moon, and all the orbs above,
Tho', known to few, to thee are all as plain,
As is the plough or harrow to the ſwain.
Nor is the path in which the comets blaze,
And fill the world with terror and amaze,
Unknown to thee, thou canſt their orbits ſhow,
And teach them when to come and when to go.
But what can be too ardous or refin'd,
For thy aſpiring and diſcerning mind!
To Peg the Pincher next our thanks we owe,
Who can ſuch rare and ſolid learning ſhew;
So great her worth, that tho' of female race,
Our honours ſhall her noble temples grace;
When no man cou'd, or wou'd defend our laws,
She bravely ſtood, and gain'd the glorious cauſe,
Attack'd our foes Hectorian, in the field,
And made the braveſt of their heroes yield.
But what need we attempt to ſwell her fame;
Great Tom de Scott ſtill trembles at her name,
And ſooner wou'd behold the meikle de'il,
Than her ſage truths and juſt detections feel!
Great Hurlothund'ro next deſerves our praiſe,
Who ſo much ſenſe, and ſo much wit diſplays;
On bold Newtonic wing he ſoars on high,
Thro' all the regions of the ambient ſky,
And, as he ſoars, views Nature's ſecrets thro',
And nobly ſhews her what ſhe ought to do!
None, none but thee of all the human kind,
Could e'er the depth of Short's grand problem find!
The Philomaths attempted long to gain
Its depth and ſcope, but all attempts were vain,
Till thou, endow'd with more than mortal ſoul,
In more than words didſt ſhew the wond'rous whole!
We honour thee, great Sir, and as moſt fit,
Thou evermore on our right hand ſhalt ſit!
Vox Populi muſt have our favour too;
To him our love and beſt eſteem are due,
Whoſe gen'rous mind by truth and candour ſway'd,
Deſerves to be our Lord Chief Juſtice made,
And ſhall be ſo: our royal cauſe maintain,
And make love, peace, and equity to reign,
Make all our foes De Scot's juſt fate to ſhare,
And, in terrorem, hang them high in air!
Who boldly dare to climb Parnaſſus' hill,
And bid defiance to the Muſes will.

Toſs headlong down at once, without
diſmay,
O'er rocks and ſhelves to rav'nous
birds a prey,
That others ſeeing their alarming fate,
May learn their conduct and their ways
to hate.
Nor muſt we paſs T. H. the faith-
ful, by;
He, in our favour too, is ranked high!
What though not all can gain Parnaſſus'
height,
And fill the world with wonder and de-
light.
Yet, as he juſtly labours to aſcend,
His labour ſhall in laſting honour end,
And as a proof our love for him is great,
We make him Short's Prime Miniſter of
State!

Given under our Hand this Seven-
teenth day of January, 1787,

EUTERPE, *Secretary.*

For the Berwick Muſeum.

AN ODE TO WINTER.

HARK, how the ſtormy Boreas blows,
Attended with cold ſleets and ſnows;
And all his bluſt'ring train:
Or biting Eurus joins the throng,
With diſmal clouds that pour along,
And deluge all the plain.

The frozen earth becomes his prey,
That Sol himſelf muſt now obey,
His beams do faintly ſhow:
All nature that was lately ſeen,
All dreſs'd and cloath'd in verdant green,
Is now all dreſs'd in ſnow.

How chang'd is now the varied ſcene,
For hill and dale is now the ſame,
One vaſt wide waſte appear:
The eye the bound'leſs track ſurveys,
No change relieves, but dazzling rays,
Are ſeen both far and near.

The limpid ſtream ſcarce moves along,
But as it flows, congeals among,
The rocks that are in its way:
A thouſand various figures form,
That ſparkle in the ſun at morn,
And thouſand ſun's diſplay.

Now Luna riſes clear and bright,
And ſpreads abroad her ſilver light,
Supplies the loſs of day:
When ſhe again withdraws her beams,
The Northern lights with livid ſtreams,
And blazing colours play.

When winter with his frozen hand,
Has bound in icy chains the land,
When nights are cold and long.
May I ſome worthy friend enjoy,
Whoſe liv'ning converſe ne'er can cloy,
Or hear the ſocial ſong.

While thro' life's path we hold our
way,
In diff'rent roads all of us ſtray,
In hopes of pleaſure there:
If friendſhip's balm did not beſtow,
Its fragrance on us here below,
'Twoud not be worth our care.

Man's winter will arrive at laſt,
Then all his joys are nearly paſt;
Death ſoon will cloſe the ſcene:
May we then join beyond the ſkies,
The happy, where no ſtorms ariſe,
But Springs for ever reign.

TUEDA.

For the Berwick Muſeum.

A PASTORAL,

Inſcribed to Miſs Harabuſki, a Poliſh Lady, and an intimate of Jena.

O! tantum libeat mecum tibi ſordida
rura,
Atque humiles habitare caſas!

VIRG.

HOW often I've made the lone grove,
With my pipe's rural muſic reſound,
And how oft have I ſung of my love,
To the vallies and woodlands around.
I cannot ſuppreſs her dear name,
(Since perhaps ſhe may ſee theſe fond
lay:)
O ye gods! 'tis fair Jena I claim,
And 'tis Jena alone whom I praiſe.

Not all the gay pride of the Spring,
Nor the Summer's more gaudy attire,
Not all that rich Autumn can bring,
Can e'er paint the dear girl I admire.
The bloſſoms of Spring ſoon decay,
And the Summer's fine robes diſappear,
Proud Autumn's rich gifts paſs away,
But my Jena's the ſame round the year.

How light would be Winter's bleak train,
Should my Jena prove faithful and true,
I'd laugh at the ſnow, hail, and rain,
And all changes of ſeaſon ſubdue.
Her form the three Graces might wear!
She eclips'd each one you'd have ſwore;
Had you ſeen the nice ſhape and fine air,
Of the beautiful maid I adore.

Nor meadows nor muſical grove,
Nor can daizies, nor violets gay,
Nor myrtles divert my fond love,
Or induce me from Jena to ſtray.
For ſure ſhe ne'er cruel can prove;
She'll at leaſt lend an ear to my tale;
Say heavens! how pure is my love,
And her pity at leaſt will prevail.

P.

Beaumont Banks, 1787.

For the Berwick Muſeum.

COULD I with Phloſtratus ſing,
'Tis Grace on Tweed ſhould be my theme,
Her praiſe ſhould make the vales to ring,
While liſt'ning ev'ry purling ſtream.

But of his Muſe I'm not poſſeſs'd,
No more than that of Pope or Steele;
Yet though I lull you, Sir, to reſt,
I will attempt the charms I feel.

For nature with unſparing hand,
Has deck'd this maid in choiceſt charms,
Her lover's heart for to command,
And ſolely reign within his arms.

Had P. this lovely maid but ſeen,
He ne'er would ſing the nymph on Till;
And by the poet Beaumont's Queen,
Unſung would have remained ſtill.

In Grace's face the lily ſtrives,
Its utmoſt beauties to diſplay;
Her blooming cheeks, where beauty thrives,
Glow like the roſe at break of day.

Her lips ſurpaſs the ruby's blaze,
Her eyes outſhine the ſtar of morn,
Her hair the fineſt black diſplays,
And modeſt ſmiles her face adorn.

But viſive charms of red and white,
She treats as low, evanid things;
In virtue is her chief delight,
From whence unfading beauty ſprings.

Her air majeſtic is, and free;
Her ſhape is ſymmetry itſelf;
Yet ſtoops to thoſe of low degree,
Nor does ſhe place her pride in pelf.

Pale envy never ſpoils her cheek,
Red anger ne'er deforms her brow,
Raſh cenſure ſhe's averſe to ſpeak,
But kindeſt actions loves to do.

Her charms tho' great are not divine,
Nor can ſhe ſtand in heaven's ſtead;
But nymphs and ſwains do gladly join,
To hail her, peerleſs Grace, on Tweed!

HONORIOUS.

Tweedſide, near Berwick, 1787.

For the Berwick Muſeum.

To the Authoreſs of the Verſes addreſſed to L——t R—— of the I—— at B——.

TO thee, ah fair unknown! I tune my lyre,
To thee, whoſe muſe has ſet my ſoul on fire,
If ever pity warm'd thy tender heart,
Ah fair one, pity me,——thy name impart,
Then to Ma chere, my paſſion I'll diſcloſe,
And who will be ſo happy as thy ROSE.

Berwick, January, 1787.

STATE OF POLITICS.

THIS mid-winter month, as might be expected, has been productive of very little new matter to the political world; conſequently our politicians have had very little to exerciſe their ſpeculative talents upon: excepting a continuance of their obſervations on the Commercial Treaty recently concluded with the French court. But this unfortunately happens to be a ſubject which moſt of our would-be-politicians, paragraphical ſcribblers, are totally ignorant of. Hence the many groſs effuſions of ignorance, folly, and ſtupidity we daily ſee blackening the pages of diurnal hiſtory, in the various newſpapers of the day. This ſame treaty, which requires a very comprehenſive knowledge of the political ſyſtem of Europe, and of the preſent ſtate of trade and navigation of the ſeveral powers of the ſame, to qualify any man to think, ſpeak, and write accurately upon it, is yet daily commented upon with the greateſt freedom, we had almoſt ſaid with the greateſt effrontery, by men who ſeem to know nothing either of the one or of the other; while modeſt ſenſible judicious men are afraid to venture out with their opinions into public view, upon this momentous, important, and, to many people, very intricate national ſubject.

And here lies our danger, that the great bulk of thoſe gentlemen, by whoſe voice the fate of our nation is to be determined, either are, or profeſs themſelves to be, incompetent judges of the matter. Go among them, and aſk each man privately or publicly his opinion of the commercial treaty, he expoſes himſelf by giving an explicit anſwer, ſaying, "I do not know: it is too commercial, too intricate, too abſtruſe, for me to form any judgment upon: I cannot dive deep enough into it, to form any founded opinion; I muſt therefore wait further information from thoſe who know better than myſelf, the contents, tendency, and probable conſequences of this grand conteſted affair." The conſequence is, that each man caſts anchor in the ground he belongs to. The court member lies implicitly on the *ipſe dixit* of the miniſter, takes his word for the whole, and votes plump with him; the oppoſition-men follow their leaders; and ſo the whole will perhaps depend upon the intereſt of the miniſter, and that bane of politics as well as of religion—*implicit faith, without examination; free enquiry, or rigid inveſtigation.*

In this fluctuating and uncertain mode of thinking about this perplexed intricate ſubject, there appears ſomething clear and pellucid to ſhine through the ſurrounding cloud of darkneſs, which may ſerve as a guiding ſtar in this our political voyage, which we ſhall endeavour to ſtate briefly and clearly, viz.

It is generally agreed on one ſide, and not denied on the other that the commercial treaty of 1786 is a copy, or tranſcript of the treaty of 1713, which was rejected by the legiſlature of that time, in oppoſition to the whole weight of court-influence moſt vigorouſly exerted in its ſupport.

It ſeems alſo to be agreed, that the treaty of 1786 is not a very good or perfect copy of that of 1713; and that where they differ, the preſent agitated treaty ſuffers by compariſon, being a worſe edition, with all the faults, and without ſome of the beauties of the original.

Now, from the above premiſes, which ſeem to be undiſputed and indiſputable, we draw this inference; That a treaty of commerce and navigation, which was radically and eſſentially good in 1786 ——unleſs the world has turned upſide down ſince, and the whole ſyſtem of affairs therein is changed thoroughly and completely. The queſtion then comes to this—Were the majority of the Houſe of Commons of thoſe days miſled by their informants; and theſe laſt quite miſtaken as to their own real intereſt and permanent welfare; or, did they wilfully miſlead their patrons in the Houſe of Commons to act againſt their own apparent intereſt?—It is incumbent, therefore, on the ſtrenuous advocates of the preſent miniſters, to prove that the miniſters of Queen Anne only were in the right, and the parliament and people were all in the wrong, groſsly ignorant of what was conducive to their own welfare, and that of the nation in general: or they muſt admit unequivocally, that the treaty of Utrecht was radically bad for this country. It will then remain with them to ſhew, what changes Great Britain and France have reſpectively undergone ſince that time, in their internal frames, and external circumſtances, ſufficient to render a meaſure radically bad and pernicious for this country at the former period, quite ſafe, eligible, and beneficial at this period, and in all future time. Until they ſhall perform this taſk, we recommend to all worthy, well-meaning, though wavering Britons, to look with a jealous ſuſpicious eye upon this and every boon that France may offer Great Britain.

Botany Bay has been alternately abandoned and reſumed by our ex-politicians, in the courſe of this month: it has likewiſe been rejected for a ſubſtitute.—Becauſe New Holland was by much too great an iſland for our ragamuffin colony, we deviated to the oppoſite extreme, by adopting a very ſmall iſland, ſcarce viſible on the globe, and ſcarcely *findable* in the great Southern Ocean, called New Norfolk, for the priſon of our convicted criminals. Ultimately, if we may believe report, they are to be put in poſſeſſion of both theſe iſlands.

If we were to conſult reaſon and common ſenſe on the occaſion, we ſhould conclude that miniſters of ſtate would not attempt the execution of either the one or the other enterprize, without waiting for the formality of taking the ſenſe of parliament reſpecting ſuch a groſs expenditure of the public money. Whether our ſelf-ſufficient miniſter thinks this a mere formality that may be diſpenſed with occaſionally; or thinks he may as well aſk the advice of parliament after, as before the deed is done, is not for us to pronounce upon, but we muſt leave it to be developed by actions.

Miniſtry are reported to be exceſſively fond of negociation; ſo much ſo, as to have commercial treaties on foot with almoſt all the powers of Europe, and even with the American States!—Their ſucceſs in their firſt attempt at a commercial treaty with our fellow-ſubjects of Ireland, might have taught them a little modeſty concerning their negociating talents;

and men endowed with a moderate ſhare of modeſty and prudence, would have waited with ſome diffidence, to ſee the reception the French commercial treaty will be honoured with by the parliament and people of Great Britain, before they embarked in a number of divers other treaties with powers unnumbered and unknown. As to our treaty with the Americans, it will be time enough to begin that, when their treaty with their great and good ally expires, or is broken through, which ever period happens firſt; till then we can have no good commercial treaty, or any other treaty, with the Thirteen United States of America.

The meetings of Britiſh and Iriſh parliaments are fixed nearly as they were laſt year:—the enſuing ſeſſion is like to be more comprehenſive and extended in its views and deliberations. On one momentous ſubject we ſuppoſe that both parliaments will have occaſion to beſtow the moſt ſerious and profound deliberation. How far they will agree or recede from one another in opinion and judgment muſt be left to time to diſcover.

Stocks have been very low and drooping this month, contrary to the expectation of many of the dealers in that commodity, at leaſt as they pretended. Leaving various leſſer adventitious cauſes out of the queſtion, we believe the main cauſe which has depreſſed the funds has been the miniſter's deſign to bring forth another war budget now in the time of profound peace, in the approaching ſeſſion. A new loan! more taxes! money, money, money! is the miniſter's conſtant tone.

The White Boys in Ireland ſeem to grant a truce previous to the meeting of the parliament of that kingdom. It is high time the Iriſh government ſhould redreſs their grievances, if they labour under any, or otherwiſe correct their irregularities, and reſtore the country to peace and good order.

We now ſee the fruits of the late treaties with France and Spain developing themſelves to the public view of even the moſt curſory obſervers.—Our miniſtry ceded Weſt Florida, which had been conquered, and gave away Eaſt Florida, which had not been conquered, both into the hands of the Spaniards, without reverſion, and without any equivalent or conſideration whatſoever. The uſe that is to be made of this ceſſion and conceſſion, it ſeems, is, theſe two provinces to be given by the Spaniards to the French, for a ſtrong hold to keep the North American States in ſubjection to the French court, and to be a thorn in the ſides of our Weſt India iſlands, and a continual curb upon all the ſhipping going to and coming from theſe iſlands (Great Britain and Ireland) in peace, and perhaps to wreſt them from us finally, whenever another war ſhall break out between the nations. What France fails of her purſuits in arms, ſhe generally accompliſhes by the inſidious pen of negociation.

The revolted Americans now feel ſeverely the loſs of their relation and connection with Great Britain; and they deplore the loſs of that protection they enjoyed under her covering wing, from the depradation and cruelties of Barbary States! They can neither protect themſelves by arms from all or any of them, nor yet make peace with one of thoſe predatory powers! What were all their wiſe heads thinking of, when they were tearing themſelves from the

arms of the mother-country, not to foreſee that theſe things and many other calamities would be the conſequences of the final ſeparation they ardently ſought after, and fought for againſt their beſt friends and guardians.

The Dutch are ſtill quarrelſome among themſelves, without rightly knowing what they quarrel about, or what either of the contending parties aim at, or what would pleaſe them if they could obtain their will. At the ſame time ſome of them ſhew a diſpoſition of renewing their diſpute with the emperor.——So much for French mediation between contending neighbours.

The King of Pruſſia carries on things with moderation and diſcretion, and appears to put the French court to the trial, to ſee what ſort of a republican government they would wiſh to eſtabliſh in Holland, in lieu of that they are ſecretly undermining, and endeavouring to blow up. In the mean time his interference keeps the rank republicans of French manufacturing in awe, and reſtrains them within ſome bounds, which they would otherwiſe overleap, to the utter diviſion of their divided and diſtracted country.

Portugal and Spain remain very ſilent; the former probably wanting to ſee what ſort of a commercial treaty we ſhall finally make with France.

Ruſſia ſomewhat in the ſame way as to us: how ſhe ſtands with the Porte is difficult to ſay. Both parties ſtudy ſilence and profeſs moderation. Every thing in that quarter appears to hang on the thread of the Grand Signior's precarious life.

Poland, whoſe diet is the moſt turbulent in Europe, has commenced its æra of tranquil deliberation, and quiet ſeſſion.

The Emperor keeps looking on coolly among them all, only galling the Dutch a little on their old ſore, the Scheldt.

FOREIGN OCCURRENCES.

A Letter from Paris, of the 8th inſt. brings the following information:—"For ſeveral days paſt, a report prevails, that an alarming riot had taken place at Vienna. By the accounts given of that popular commotion it appears that it hath been of a violent nature. It is ſaid, that the Emperor had been compelled ſecretly to leave his palace ſurrounded by the mutineers. The cauſe or pretence of the inſurrection, is variouſly accounted for, but moſt generally aſcribed to the Emperor's having ordered all the Nymphs of pleaſure to be taken up and confined to different convents. The Monks, taking part for thoſe proſtitutes, united to excite rebellion amongſt the ignorant multitude. Next day the Emperor iſſued out a proclamation, ſtating the reaſons of his conduct, and then ſtrengthened his arguments by the aſſiſtance of the military, and the moſt ſevere regulations againſt all kinds of riotous aſſemblies, and lawleſs combinations."

27. The mail from Holland, received yeſterday, brings the following account, dated Conſtantinople, December 10. "By letters from Egypt, we hear, that an army of the rebels having recovered from their firſt fright, had made ſo good diſpoſitions, as to give battle to the Captain Pacha, who ſuffered greatly in the engagement. But what alarms the Porte more than all is, that they have ſurrounded the Ottaman troops in ſuch a manner, as to cut off all poſſibility of eſcape. Our Court, which, till the arrival of this unhappy news, diſcovered every mark of ſatisfaction, now evinces the greateſt confuſion and conſternation; and as misfortunes ſeldom come alone, the Porte has, at the ſame time, received intelligence of the commotions cauſed by the rebels in Albania. His highneſs, it is ſaid, wiſhes to reduce them to their allegiance, and was making ſome arrangements for this purpoſe, but many important reaſons have occurred to prevent his acting with vigour in Albania, as the Pacha of Scutari has declared that he acted from no other motives, than to relieve the oppreſſed provinces from grievous impoſts; and this motive has gained him the popularity of the oppreſſed provinces. The Ottoman empire reſembles an army which has been in ſervice, and diſpirited by great exertions. Palliatives only increaſe our diſorders; and the public ſafety requires violent meaſures.

DOMESTIC INTELLIGENCE.

January 23.

HIS Majeſty went in the uſual ſtate to the Houſe of Peers, and got to Weſtminſter exactly at ten minutes paſt three o'clock; after being ſeated on the Throne, with the proper officers of State on each ſide, his Majeſty was pleaſed to make the following moſt gracious ſpeech to both Houſes of Parliament; the Speaker, with the Commons, being at and below the Bar:

"My Lords and Gentlemen,

"I HAVE particular ſatisfaction in acquainting you, that ſince I laſt met you in Parliament, the tranquility of Europe has remained uninterrupted, and that all foreign powers continue to expreſs their friendly diſpoſition to this country.

"I have concluded a Treaty of Navigation and commerce with the Moſt Chriſtian King, a copy of which ſhall be laid before you. I muſt recommend it to you to take ſuch meaſures as you ſhall judge proper for carrying it into effect; and I truſt that you will find the proviſions contained in it are calculated for the encouragement of induſtry, and the extenſion of lawful commerce in both countries, and by promoting a beneficial intercourſe between our reſpective ſubjects, appears likely to give additional permanence to the bleſſings of peace. I ſhall keep the ſame ſalutary objects in view, in the commercial arrangements with other powers.

"I have alſo given directions for laying before you, a copy of

a convention agreed upon between me and the Catholic king, for carrying into effect the ſixth article of the laſt treaty of peace.

" Gentlemen of the H. of Commons,

" I have ordered the eſtimates for the preſent year to be laid before you, and I have the fulleſt reliance on your readineſs to make due proviſion for the ſeveral branches of the public ſervice.

" The ſtate of the revenue will, I am perſuaded, continue to engage your conſtant attention, as being eſſentially connected with the national credit, and the proſperity and ſafety of my dominions.

" My Lords and Gentlemen,

" A plan has been formed, by my direction, for tranſporting a number of convicts, in order to remove the inconvenience which aroſe from the crouded ſtate of the goals, in different parts of the kingdom; and you will, I doubt not, take ſuch further meaſures as may be neceſſary for this purpoſe.

" I truſt you will be able in this ſeſſion, to carry into effect regulations for the eaſe of the merchants, and for ſimplifying the public accounts in the various branches of the revenue; and I rely upon the uniform continuance of your exertions, in purſuit of ſuch objects as may tend ſtill farther to improve the national reſources, and to promote and confirm the welfare and happineſs of my people."

26. Lord George Gordon appeared in the Court of King's Bench, and informed the Court, that he had an objection to ſtate to a proceſs which had been ſerved upon him. Mr. Juſtice Buller informed him, he interrupted the buſineſs of the Court. Lord George anſwered, he was counſel for himſelf, and was as much entitled to be heard, as any King's Counſel. Mr. Juſtice Buller replied, that the Attorney General could not be heard out of his turn. Upon this information, Lord George ſtepped within the bar, and took a ſeat between Mr. Bearcroft and Mr. Cooper. The Court having heard the motions of the King's Counſel, called on Lord George, who aroſe and ſaid, that the nature of the buſineſs he had to ſtate to their Lordſhips, would render an apology for the interruption he had given, totally unneceſſary. There was a *miſnomer*, or, at leaſt a want of proper addition to the name inſerted in a proceſs ſerved upon him, of which he did not intend to take advantage, either by moving in abatement, or availing himſelf of a dilatory plea, for he wiſhed to accelerate his trial, and prove his innocence as ſoon as poſſible. For this reaſon he came forward to correct the Court, by pointing out the error in their proceſs. This proceſs was directed to " George Gordon," without any addition whatever, which was an error; the other names were properly deſcribed, the Chief Juſtice had his ſtyle of William Earl Mansfield, and Pepper Arden was denominated an Eſquire. He had as good a right to the additions to his name, as either of theſe, or even George Guelph himſelf. This proceſs did not deſcribe him, it ordered George Gordon to appear in Court, but did not ſay, whether the George Gordon ſummoned was the Honourable Lord George Gordon, George Gordon, Knight, Eſquire, or Yeoman. He knew four Lord George Gordons, —which of them did this proceſs mean? He knew above a hundred gentlemen of the ſame name, to which of them was this proceſs directed? For theſe reaſons he called upon the Court to correct

their proceſs, which he knew was wrong, having as competent a knowledge of the buſineſs, as any man in Court. The Court informed the noble Lord, that in the preſent ſtate of the buſineſs, the addition was unneceſſary, but that in caſe of a proceſs of outlawry, then the additions would be eſſential to the proceeding. Lord George roſe and ſaid, that unleſs the Court called upon him by his right name and additions, he would not anſwer, and bowing reſpectfully to the Bench and Bar, retired.

He was dreſſed in a black velvet coat, with rich wrought buttons of gold and ſilver mixed, a tiſſue waiſtcoat, and his hair hanging on his ſhoulders, but powdered.

BERWICK.

January 18. Being kept as the anniverſary of her Majeſty's Birthday, was obſerved here as uſual by ringing of bells, and firing of guns, &c.—There was a moſt brilliant Ball in the evening. The dreſſes of the Ladies were much admired for their elegance, plainneſs, and ſimplicity. Such an aſſemblage of beauty and taſte filled every beholder with admiration. The order and harmony that reigned through the whole did great honour to thoſe concerned upon the occaſion.

A Caution.—A labourer's family, in the neighbourhood of Berwick, was by an artful woman lately reduced to great diſtreſs. The impoſtor was decently dreſſed, and ſeemed to be with child. She began by telling them ſeveral circumſtances about their family, that they came lately to that place, they were very poor, and in ſome debt. Expreſſing their ſurpriſe how ſhe knew aught about them ſhe replied, that ſhe knew every thing, that ſhe was commiſſioned by heaven, but could not reveal her meſſage until they took an oath they would not divulge it for ſome time; then taking bread and water, ſhe prayed, and gave it them as a ſacrament. She then told them there was a great ſum of money left for them, but it was under the power of inchantment, and could not be raiſed without ten pounds, if they had not that much, they muſt borrow it, and ſhe would return, which ſhe did. They had then ſix pounds to pay a bill, which they ſhewed her, four guineas, and two twenty ſhilling notes. This ſhe ſaid would not do, but if they had any linen or cloaths, ſhe could raiſe the other four pounds for them in Berwick, in the mean time ſhe would tie what they had in a napkin and leave it with them, ſhe would come in a few days, and all would be ready. After ſhe was gone, they had the curioſity to look into the napkin. What was their aſtoniſhment to find only four halfpence, and two ſlips of white paper. Thus was the poor family robbed of their money, linen, and all their cloaths.

This may appear incredible, but from what I ſaw, I am convinced it was too true. For the ſake of the poor family, I delayed for ſome time to communicate it, but leſt other ſimple and credulous people ſhould be overwhelmed in the ſame diſtreſs I now give it as a caution to the public.

MARRIAGES.—2. Mr. T. Gilchriſt, Surgeon, to Miſs Ford.

At Dunſe, Mr David Logan, Lieutenant of the Navy, to Miſs Hall, Ford-hill.

12. Captain W. Fenwick, to Miſs Staward.

DEATHS.—7. Mrs Thompſon, wife of the Rev. Mr A. Thompſon.

22. Mr T. Yelloly of Sunnyſide.

31. Mr J. Smithers, aged 86.

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FOR FEBRUARY 1787.

A Short Review of the Political State of Great Britain, at the Commencement of the Year, 1787.

AN intelligent and reflecting mind, accuſtomed to ſpeculate upon human events, to regard their cauſes, their progreſſion, and their effects, and to form its general opinions from an expanded ſurvey of the whole; ſuch a mind will naturally ſtop at particular æras in the hiſtory of nations, and aſſemble their ſcattered rays into one concentered point of view. The political ſituation of this country, at the preſent juncture, may, perhaps, be regarded as forming one of thoſe epochas; and may merit conſideration, as detached from the general maſs of time, and matter, which conſtitute and compoſe what we denominate hiſtory. My object, in writing the following ſheets, is principally to preſent a picture of the actual and exiſting moment, without either taking any ample retroſpect of paſt tranſactions, or extending my conjectures far into an unaſcertained and imaginary futurity. It is certainly curious, and it may be uſeful, to conſider the relative and reſpective poſitions of the King and the People, of the Governors and the Governed, of the Miniſtry and of the Oppoſition, at the opening of a new year, before the incumbent preſſure of ſucceeding events has diverted our attention to other ſcenes and objects. I ſhall confine my ſurvey to a few of the great component features, and ſhall begin, where upon every principle, it is natural firſt to turn our eyes, with the conſideration of the Sovereign.

It has fallen to the lot of few Princes, of whom hiſtory has preſerved any authentic record, to enjoy ſo conſiderable a portion of the perſonal attachment, reſpect, and adherence of their ſubjects, after the unprecedented diſgraces and calamities of his reign, as George the Third appears to poſ-

ſeſs at the preſent moment. The loſs of thirteen colonies, of both the Floridas, of part of our Weſt-India Iſlands, and of Minorca—The ſurrender of whole armies—the ignominious flight of Engliſh fleets before thoſe of France and Spain—the expenditure of a hundred and thirty millions of pounds—the abyſs of ruin into which a long train of unfortunate councils has plunged the empire—the accumulation of taxes, under which every order of the community is oppreſſed and overwhelmed—and the degree of political inſignificance, into which a country is fallen, who once diſpenſed her largeſſes and her ſubſidies to half the princes of Europe.—Theſe misfortunes, multiplied, and almoſt unparallelled as they are, yet have not deprived his Majeſty of the affections of his people. His popularity, which, during the firſt years of his reign, and in all the ſunſhine of youth, and internal proſperity, and external ſucceſs, could not ſuſtain itſelf againſt an obſcure periodical paper, written by a private gentleman; has yet, to the admiration of mankind, ſurvived this mighty wreck, and even renewed itſelf amidſt the convulſions and decadence of the Britiſh empire. Many circumſtances, curious to inveſtigate, have conduced and combined to this extraordinary event. Had George the Third, like Charles the Second, or William the Third, remained childleſs on the Throne; and had her Majeſty, like Catherine or Mary, been only the partner of a barren bed; it is to be apprehended, that during the rage of faction, and the diſgraces of a civil and foreign war, with which England was ſhaken for ſo many years, the diadem rudely aſſailed, might perhaps have been torn from the royal brow. At that awful and memorable æra, when, in June, 1780, London blazed through all her ſtreets, when, in the ſublime language of Tacitus, "Urbs, incendiis vaſtata, conſumptis antiquiſſimis delubris, ipſo capitolio civium manibus incenſo.—Odio et terrore corrupti in dominos ſervi, in patronos, liberti."—When the empire, convulſed and agonizing, ſeemed to await her final doom from the parricide hands of her own children, the monarch might have been involved in the general ruin. But the numerous family of the Sovereign; his private virtues, and domeſtic character, drew a veil, even in the opinion of his enemies, acroſs the errors of his Government and Adminiſtration. The father, and the huſband, protected and ſheltered the Prince; born in happier times, and in a milder age, than his unhappy predeceſſor, Charles the Firſt, whom ſimilar virtues and qualities could not ſecure from the ſcaffold and the block! To this primary and fundamental baſis of his popularity, are added ſeveral inferior and neceſſary ſupports. The character, and the conduct of his eldeſt ſon, the Prince of Wales; to the firſt of which the nation does not look with ſanguine hope, or exultation, and to the latter of which, it has expreſſed its marked diſapprobation in many inſtances, have unqueſtionably conduced to intereſt the Engliſh people in favour of their Sovereign.

The formation and exiſtence of that political monſter, "The Coalition," at whoſe fatal birth were offered up as victims every appearance of public virtue or principle, and whoſe wild career ſoon plunged its author into ruin, may likewiſe be regarded as another auxiliary ſupport to the perſonal popularity of the Monarch. The recollection of that vigorous, but

injudicious and arbitrary measure which closed the short reign of "The Coalition," has operated, and will yet long continue to operate on the minds of every class of men; from those who surround the throne, to those who are most remote from its influence or its benefits. The rapacious invasion and seizure of private property, so repugnant to the genius of the English government, and which formed the leading feature of that projected act of state, spread a terror through the island, which three years have not yet obliterated; and which all the efforts of genius, employed in its defence, have never yet been able to justify, or reconcile to the far greater part of the nation.

An adventitious and recent event, deriving its principal force and effect, rather from its name, than its actual existence; yet, by alarming the minds of every class of people for the safety of the Sovereign, has added new solidity to his throne, and diffused an unexampled popularity around his person. I need not say that I allude to the attempt, if indeed, that which rather existed in intention than in act, can be properly denominated an attempt upon the life of his Majesty. No circumstances of fanaticism, rebellion, or attrocity, accompanied this act, or gave it birth. It neither resembled the attempts made against Elisabeth, or against William the Third. Insanity alone armed the hand of a wretched female maniac, who was disarmed and seized with the utmost facility, as soon as her design began to manifest itself. The nation did not, however, measure its exultation, or mark its general joy, by any exact proportion to the actual danger from which their Sovereign had escaped. Henry the Fourth, who was born for the delight of the human race, had he escaped from the dagger of Ravilliac, could not have received more universal, more flattering, or more cordial testimonies of the attachment of his people, than were laid at the feet of George the Third in eager profusion. Addresses are not, indeed, always to be regarded as the indisputable tests of the real sentiments or adherence of the English people; nor have any of our most beloved Princes received more numerous, or more adulatory ones, than did James the Second and Richard Cromwell. But, in this instance, the general joy naturally arising in every loyal breast, from the danger, with which their Sovereign had been menaced, was perhaps augmented in its effect, by an obvious and unavoidable reflection on the character of the Prince who must have succeeded to the vacant throne.

This consideration obliterated at once the recollection of the faded glories of the English name; the remembrance of that unhappy war, which emancipated America, restored the prostrate genius of France, and rendered back to Spain the proudest trophies of more triumphant reigns. All these calamities were buried in the sentiments and expressions of exultation and pleasure, resulting from the recent escape of the King from the knife of an assassin.

To so extraordinary and improbable a point of popularity has George the Third been elevated by a combination of circumstances after a reign of six and twenty years; the first portion of which contains no event worthy the commemoration of history, except a peace unquestionably inferior to the just expectations of a victo-

rious nation: But, the latter part of which ſaw the altar of victory thrown down, and the Imperial Eagle, which had ſoared ſo high, trampled in the duſt, inſulted and expiring! A reign, already longer in its duration, than any, except that of George the Second, ſince the death of Eliſabeth, has rendered the character of the King intimately known to every order of his ſubjects; and, although hiſtory will not rank him among thoſe few choſen and immortal ſpirits, raiſed up by Providence in her bounty, for the felicity and admiration of mankind; yet will ſhe, when faction and party are extinct, conſign him no mean or unworthy place in the temple of departed monarchs. If he ſhall not be placed with Trajan and Antoninus, and Aurelius, yet ſhall he "ſoar above the limits of a vulgar fate." He has not, like Lewis the Fourteenth, waſted the blood of his people in oſtentatious and wanton invaſions of the dominions of princes allied to him by deſcent, or connected with him by treaties. His wars, however inglorious, or deſtructive in their progreſs, originated in principles, which even rebellion muſt reſpect, although ſhe may oppoſe. Fortitude, equanimity, lenity, benignity; all the virtues which adorn the humble walks of private life, are to be traced in the palace of George the Third, and have accompanied him through every period of his reign. If he has not rivalled the Medicis in the protection of the arts, and of ſcience, he has at leaſt extended to them a degree of patronage and of attention, which has neither been characteriſtic of, nor hereditary in the Houſe of Hanover, ſince their acceſſion to the throne of England. His continence, the decorum of his manners, and his conjugal virtues, have, even in an age like this, produced an effect proportionate to their intrinſic merit; and have held him up to the public eye in a point of view, to which no heart of feeling, or mind of reflection, can ever be inſenſible. Adorned with theſe amiable qualities, and aided by the concomitance of circumſtances which I have endeavoured faithfully to delineate, we ſhall not perhaps wonder at the advantageous poſition in which his Majeſty appears to his people, and to all Europe, at the cloſe of 1786.

A ſpeculative mind, habituated to range with freedom, and to meditate without reſtraint on the events of life, will perhaps find as ample ſubject for admiration and aſtoniſhment, in the preſent unpopularity of the Heir to the Monarchy, as it may have done in the popularity of the Sovereign himſelf. A Prince of Wales is placed, by nature and by fortune, on ſo high and ſo favoured an eminence above mankind.—All his actions, and his very exceſſes, are beheld through ſo deceptive, or ſo favourable a medium. He is environ'd by ſuch a ſplendor, reſulting from youth and royal dignity, and expectation of future virtues, that it requires no ſmall deviation from all that can excite attachment, or lay claim to eſteem, in order to diveſt himſelf, if not of the approbation, at leaſt of the perſonal adherence of the far greater part of thoſe, over whom he is one day, probably, deſtined to reign. The errors of the father only illuminate and endear the ſon, who, as not being implicated in the diſgraces, or involved in the miſconduct of government, is ever by the multitude regarded as the ſure pledge of future times of tranquillity and happineſs.

Decorated, as the Prince of Wales peculiarly is, with the graces of perſonal elegance, improved by education, cultivated by letters, enlarged by an acquaintance with men, not often attained by perſons ſo far removed from the walks of private and common life. Endowed even with powers of pleaſing, and capacities of a convivial and a ſocial kind, not inferior to thoſe ſo much admired in Charles the Second. Affable even to familiarity, addicted to the enjoyments of the table, and certainly not inſenſible to the charms of beauty, and the ſeductions which accompany it.—How, may it be aſked, can a youth, to whom Nature has been thus liberal, and on whom every eye is naturally turned with predilection and partiality, have contrived, before he has yet fully attained to manhood, to ſhake the affections, and to diminiſh, if not forfeit the reſpect, almoſt inſeparable from his perſon and his dignity? It is an invidious, but it may be to future times, a uſeful taſk, to explain how a Prince of Wales may degrade himſelf in the eyes of a diſcerning, a candid, but an impartial people.

He may lay the foundation of this melancholy proof of his power, by a departure from that ſacred and primeval law, written by the finger of Nature deep in the human heart, of filial piety and obedience; a duty as inviolable, and as much exacted from the Prince to the Sovereign, as from the leaſt and loweſt ſubject to his parent; a virtue, ever found to exiſt with moſt force and energy in thoſe boſoms where Nature has implanted all the moſt benign and kindly affections!—He may accompliſh it, by forming his neareſt connections of familiarity and intimacy, not from among the youth who naturally ſurround the ſucceſſor to the Throne; but from the moſt obſcure and unprincipled individuals with which a capital, ſuch as this is, muſt of neceſſity teem. He may give the final wound to his popularity, and to the fond partiality of a great people, by forming a connection ſo ambiguous, ſo enigmatical and of ſo undefined a nature, that mankind with anxious, but fearful eyes, ſhall tremble to explore what they deſire to aſcertain; And if this extrordinary and nameleſs Union ſhould be formed with a perſon of a religious perſuaſion different from that of the country in which ſo ſtrange a ſcene is acted, it is only to contempt and ridicule that he can fly, to avoid general diſapprobation and reſentment. Theſe, and I had almoſt ſaid, only theſe, are the means by which a Prince of Wales can deſcend from the proud eminence on which he is placed; by which he can compel a reluctant people to deprecate his reign, and to anticipate with terror that event, to which they are uſually too prone to look with warm and pleaſing expectation.

I ſhall be told, perhaps, that Henry the Fifth, ſo dear to every lover of Glory, or of his Country, emerged from a ſimilar cloud, which ſhaded and obſcured him, before he aſcended the Throne of England. But, where is the pretended ſimilarity between the Conqueror of Agincourt, and the ſon of George the Third? Can the exceſſes of intemperance, or levity, probably exaggerated to us by that magic pen which Shakeſpeare held, or however accurately true they may even be ſuppoſed, form any real reſemblance between the two Princes? It is like the ſimilarity which Burnet has ingeniouſly diſcovered between Charles the Second and Tiberius, only conſiſting in their common attachment to the pleaſures of wo-

men.—May that reſemblance, ſo dear and ſo precious, be diſcovered in future years, and may the reign of George the Fourth, if ever it ſhall take place, equal in luſtre, but exceed in duration, that of Henry the Fifth! It is not yet too late to regain the eſteem, and recover the affections of a generous people, ever prone to pity and to pardon the errors, which do not proceed from depravity of heart, or defect of principle. Time will inſenſibly draw a veil acroſs his paſt irregularities, and conſign them to perpetual oblivion. Let him expreſs towards his Father and his Sovereign, a decent, and a filial reverence, however he may retain his private opinion on matters of policy! Let him prove to a nation, deſerving of his confidence, and anxious to find him worthy their's, that he is incapable of entering into any engagement from the poſſible eventual conſequences of which, their happineſs or tranquillity may ever be endangered! Let him riſe above the little policy, to which former Princes of Wales may, in other times, (and when from peculiarity of circumſtances ſuch a policy might perhaps be venial,) have condeſcended;—that of dividing the court and the country, and eſtabliſhing the rival factions of the father and the ſon! Then ſhall he be indeed the idol of an admiring people; and imagination ſhall fondly ſee revive in the eighteenth century, on a Brunſwic brow, the unfading laurels with which the temples of Plantagenet are for ever adorned!

Among the political phænomena of the preſent century, and certainly as the moſt prominent feature which characteriſes the cloſe of the year 1786, may be conſidered the poſſeſſion of the firſt executive office in this complicated government, quietly retained by a youth, who has already held the ſituation above three years.—Perhaps, no time has ever yet beheld ſo ſingular and unexampled a circumſtance. Favourites have, indeed, in every age, with unexperienced hand, preſumed to guide the veſſel of ſtate, elate with the inſolence of youth, and intoxicated with Royal favour. Their temerity, and their incapacity have uſually, too, carried with them their own puniſhment, and ſoon conducted the pageant to ignominy, and frequently to death. But in a nation, and in a government regulated as this is, where favouritiſm is either unknown, or, at leaſt reſtricted within narrower limits than in more deſpotic countries, the road to political elevation is widely different. The beams of Royal favour, though they may gild and illuminate, yet do not diſpenſe in this temperate region, that foſtering warmth which can ſupply every inherent deficiency, and impart every endowment requiſite for the government of mankind. Genius and talents, however ſublime and capacious, ſuſtained by induſtry, and fortified by application, can alone conduct to, and ſuſtain in ſo giddy an eminence. In addition to theſe requiſites, Mr Pitt was aided by the luſtre of hereditary fame, and of his father's ſervices. Above all, he was indebted to a peculiar combination of circumſtances, which perhaps more than all his virtues or endowments, elevated him to the premature poſſeſſion of the higheſt employment of the State.

To be continued.

A CHARACTER.

WITH a heart to bleſs domeſtic life, our gracious Queen has a mind to adorn and ennoble the higheſt ſtate of public eminence. While ſhe diſplays that dignity which is requiſite to her character, ſhe renders it more amiable, than awful, by her extreme affability. She is to her children the parent of their wants, the tutoreſs of their domeſtic accompliſhments, the monitor, and adminiſtrator of their morals.

As a wife, ſhe has ſenſibility to divide affliction, either by ſharing its exceſs, or ſoothing its anguiſh; refinement of taſte and ſentiment to improve every pleaſure that conjugal felicity can beſtow; and good ſenſe, to know that love, eſteem, and reſpect, muſt be inſeparable with thoſe who are deſirous of being the object of their huſband's affections.

Her virtues, as a woman, are equally as eminent. As the patroneſs of merit, the pleader for the unhappy, the reliever of the poor, and the protectreſs of thoſe who ſeek her aid, ſhe has the prayer of the widow, the orphan, and the many who have been, and are the objects of her bounty.

As a Queen, ſhe may very juſtly be termed the Sovereign. Amidſt the intrigues of a Court, the cabal of party, and the viciſſitudes of Government, ſhe preſerves the love, confidence, and admiration of all; however different their private purſuits, or their public principles. Every perſon has her regard, who is not an avowed enemy to the country over which ſhe is the Queen, or to the King, to whom ſhe is a wife. She has no intereſt or pleaſure in the diſpoſal of places and penſions. All her ſatisfaction is to ſee them filled by ſuch as are approved by the nation, and her Sovereign. Nor does ſhe think it increaſes her dignity, to intrigue for influencing the meaſures of Government, or have it ſaid ſhe directs where nature, policy, religion, and juſtice tell her ſhe ſhould obey. In a word, her virtues are too amiable for the exertion of power. She was born to have the love, and not the fear of mankind. Whatever had been her ſituation in life, ſhe muſt have bleſſed her huſband, children, family, and acquaintances, on whom her worthy diſpoſition would have directed its efforts for their welfare and happineſs.

THE LIFE OF

MARCUS TULLIUS CICERO.

THIS celebrated Roman orator and ſtateſman was born at Arpino, in Tuſcany, in the year of Rome 648, and 106 before the Chriſtian æra. From his anceſtors, who were of the Equeſtrian order, he derived a patrician, but no very illuſtrious deſcent, for they had not rendered themſelves famous in the annals of their country. From nature, he received every gift requiſite, with the aſſiſtance of art to form the complete orator. To an agreeable perſon he added a lively imagination, penetrating judgment, and a heart ſuſceptible of all the tender feelings of humanity.

The early expanſions of the ſoul, the firſt ſparks of uncommon genius, are readily diſcovered, if a ſagacious parent fixes his attention to this point. Tully's father thought he ſaw in his ſon a fertile rich ſoil, which demanded only

the moſt ſkilful cultivation. Animated by this idea, he ſpared no pains to procure him the ableſt maſters, under whom he made ſo rapid a progreſs, that the fame of his learning brought numbers of his countrymen to the public ſchools, to hear and admire this growing prodigy. Among the reſt of his talents, the art of ſpeaking in public was the moſt diſtinguiſhed: his application to the ſtudy of eloquence, his frequent practice of its rules, in declamations, while he was yet a boy, determined the walk of life in which he was moſt likely to become eminent. Accordingly, we find him acquiring renown by the very firſt cauſe he pleaded at the bar; for he obtained the ſuffrages of the judges, the admiration of the auditors, and the honour of clearing his client Roſcius from the moſt infamous of all accuſations, the murder of his father. Yet all this applauſe could not make Cicero perfectly ſatisfied with himſelf; he was ſenſible of ſome defects which might be ſupplied, and that in order to attain the ſummit of his wiſhes, which was to arrive at the higheſt dignity the Republic could beſtow, ſome branches of knowledge, and rudiments of worldly ſcience muſt be ſought for beyond the limits of his own country.

The reputation of the orators and philoſophers of Athens induced him to viſit that ſeat of Grecian learning; and at Athens he remained two years, rather conſidered as a rival, than as a diſciple of the moſt illuſtrious orators of the capital of Greece. Apolonius, one of the moſt celebrated, having heard him declame, obſerved a profound ſilence, while the reſt of the auditors expreſſed the moſt vehement applauſes. Our young orator enquiring of him the reaſon of his conduct, Apolonius replied, "Ah! my friend, I certainly commend and admire you, but I pity the fate of Greece—In eloquence alone ſhe ſtill remains unrivalled, but you are going to ſnatch from us this laſt palm, and to tranſport it to the Romans."

Cicero, on his return to Rome, was to that city, what Demoſthenes had been to Athens. His talents raiſed him to the firſt dignities of the ſtate, and the nobleſt families courted his alliance and friendſhip. At the age of thirty-one he was Queſtor and Governor in Sicily. Upon his return he was promoted to the poſt of Edile, and afterwards he was elected Prætor, and finally Conſul.

During his Edileſhip, Rome was afflicted with a dearth of proviſions, and therefore he diminiſhed the number, as well as the ſplendor and expence of the public ſhews, which as an Edile he was obliged to exhibit, and beſtowed the ſums thus ſaved from vanity and oſtentation, in acquiring a more durable reputation by his diſcreet largeſſes to his indigent fellow citizens.

His Conſulſhip will be for ever celebrated in hiſtory for the diſcovery of Cataline's conſpiracy, as well as his fortitude and prudence in the conduct of that intereſting affair, after the chief conſpirators had found partiſans in the ſenate diſpoſed to mitigate their puniſhment. Part of the plan of this horrid conſpiracy was the aſſaſſination of Cicero, who was to be diſpatched in his bed by two Roman Knights, and they were to gain admittance to him early in the morning, under the pretence of urgent public buſineſs; yet though this fact, the deſign of ſetting fire to the city in ſeveral parts, the maſſacre of all the ſenators, and the giving Cataline poſſeſſion of the gates of Rome,

were fully proved, Julius Cæsar opposed the putting the prisoners to death, and brought over many senators to his opinion; but the persuasive eloquence of Cicero carried such conviction home to their breasts, that it put an end to a long and important debate, by a majority of votes, dooming the criminals to suffer; and the sentence was no sooner passed than he carried it into execution, lest the approach of night should produce fresh disturbances. Lentulus and Cethegus had great weight and interest, therefore he took care to have them strangled in prison without loss of time; the rest, of inferior note suffered soon after; and by this resolute step he overawed, and struck a terror into many considerable families, who it was supposed were still desirous of joining Cataline, if he could have entered Rome at the head of the rebel army.

The defeat and death of Cataline put an end to the hopes of his party, and the commonwealth being thus happily delivered from the most imminent danger, by the advice and activity of Cicero, public thanks were decreed him by the senate, and at the instance of Portius Cato, he was stiled the Father of his Country. Those who had before considered him as an upstart raised too rapidly to the highest dignities of the state, now revered and respected him as a consummate politician. But still he had powerful enemies remaining, and rivals jealous of his renown. The relations of the late conspirators were of the number of the first, and Publius Clodius the most formidable of the latter. Clodius was of Patrician birth, but as dissolute in his manners as Cicero was virtuous; possessed, however, of a great estate, he gained great popularity by his generosity and affability, and he was caressed by Cæsar, who beheld in the integrity of Cicero, a great obstacle to his own ambitious views, he therefore espoused the party of Clodius, and the latter being tribune of the people, took that opportunity to accuse Cicero of having put the late conspirators to death on the authority of the senate, who as citizens, ought to have been tried and condemned by the people. Cicero too much terrified by this popular accusation, did not care to trust to his tottering interest, but hastily fell into the snare of his enemies, for thinking to avoid the storm by absence, he requested Cæsar to appoint him his lieutenant in Gaul, but Clodius, unwilling that he should escape in this manner, put an end to this negociation, by assuring him that what he had done against him, was only a matter of form, which could have no serious consequences. Pompey likewise contributed to deceive him, by specious promises of protection. Thus was this great philosopher duped by men of moderate abilities, owing to his presuming too much on his own merit. Clodius having thus artfully detained him, caused a law to be enacted, that any person who had condemned a citizen unheard, should be banished, and Cicero being impeached upon it, was condemned to banishment by the votes of the people; and his friend Cato being soon after sent to Cyprus under the pretext of an honourable government, the management of the senate was left open to Cæsar, Pompey, and Clodius. The unhappy exile retired to Thessalonica, in the year of Rome 695, but the insolence of Clodius, and his increasing popularity, so thoroughly alarmed Pompey, that he found the want of Cicero's eloquence, and political abilities, and

in the following year, he procured his recal, and all Italy seemed to rejoice at the event. The day of his return to Rome was a day of triumph, and by the interest of Pompey, not only all his forfeited estates were returned to him, but his town and country houses were rebuilt at the public expence. The faction of Clodius now became formidable, and every day produced some new insults on their part; at length, whether in consequence of a premeditated design of his own to murder Milo, or merely by accident, a rencontre happened between Milo and Clodius, when the latter was killed by one of Milo's slaves, and as it is alledged by Cicero, in defence of his master. Milo being accused of the assassination before the senate, upon this occasion Cicero composed a most pathetic oration, which is deemed by able judges to be his best; but he was so intimidated by the Clodian faction, and the unusual guard which Pompey had caused to surround the senate-house, that he had not power to deliver it, and it was probably for want of so powerful an advocate that Milo was sentenced to banishment.

Cicero was now restored again to the public favour, and being made governor of Cilicia, he put himself at the head of the legions and defended this province from the incursions of the Parthians, whom he afterwards surprised and totally defeated. For these military exploits, his army gave him the title of Imperator, and nothing but the domestic troubles of the commonwealth deprived him of the honour of a triumph at Rome. Yet his conduct upon other occasions, shewed that valour was not one of his most distinguishing virtues. At the commencement of the civil war between Pompey and Cæsar, he appeared to be of a weak, fluctuating, timid disposition, neither taking courage to follow Pompey, who had been his protector, nor yet daring to declare openly for Cæsar; but when the latter had subdued his rival, Cicero is accused of having obtained his friendship by the basest adulations. In the commotions which followed the assassination of Julius, he favoured Octavius Cæsar, and though he boasted that his gown had conquered the armies of Anthony, he is reproached of having sacrificed the republic, rather than suffer the advancement of the man he hated, to an equal share of authority in the commonwealth with Octavius. No sooner then was the famous triumvirate formed, but Anthony, against whom he had written his Philipicks, demanded his life as one condition of their new alliance, and Octavius, to his eternal disgrace, abandoned him to the resentment of his enraged enemy. Cicero finding himself deserted, at first attempted his escape by sea, but his bodily infirmities not permitting him to bear the inconveniencies of navigation, he gave orders to be set on shore, declaring that he preferred dying in his native country, which he had formerly saved from the violence of Cataline, to the pain of living in exile. The assassins whom Anthony had hired to murder him, overtook him near one of his country-houses, not far from the sea-shore, and as soon as he was informed who they were, he ordered his servants to stop the litter, and quietly stretching out his neck to his barbarous executioners, Popilius Lena, a tribune, who owed his life to his eloquence, executed his infamous commission, by cutting off his head, his hands, and his feet, which he carried to Anthony. Fulvia the wife of Anthony, as vindictive,

and more cruel than her husband, pierced the tongue several times with a gold bodkin, and to complete their savage revenge by a kind of triumph over his memory, these bloody remains of the celebrated orator and saviour of his country, were exposed upon the very rostrum from whence he had been accustomed to harangue the people. Thus fell the illustrious Cicero, in the year of Rome 711, 43 before Christ, and the 63d of his age. His character is admirably drawn by the late Dr Goldsmith, in his History of the Commonwealth of Rome in these words: "He was endowed with all the wisdom, and all the virtues that could adorn a man. However, his wisdom, by directing his views over too wide a sphere, often overlooked those advantages, which are clearly discerned by short-sighted cunning, and his virtues being applauded by others, and receiving his own conscious approbation, inclined him to vanity. While no man saw the corruptions of the times more clearly than he, yet he had hopes of governing so corrupt a commonwealth without fraud. Thus, though he saw through every person he conversed with, yet he suffered himself to be the dupe of many, rather than deviate from the rectitude of his aims."

In our day, little attention need be given to his political character, but his literary reputation remains a bright example for imitation, and his works would have immortalized his name, if he had never been known as a statesman. His Treatises on Rhetoric, his three letters on Oratory, his Offices, and his Select Orations cannot be too strongly recommended to the rising generation. Those who are designed for either of the three learned professions, should study them in the originals; for others, it will be sufficient to read the translations, by which their taste may be refined, their manners polished, their morals improved, and their style in conversation and writing, formed to spirit, energy, and elegance.

Extracts from Captain Cook's Voyages.

Continued from Vol. II. *page* 606.

SEVERAL of the officers who were in the boats now followed the captain; but the natives made signs that too many should not come at once, and appeared very circumspect, and upon their guard, for as the others approached, they retired, till having arrived at their houses, they fixed a line, made of the skin of the sea-horse across, and gave the gentlemen to understand, they were not to go beyond it. Having settled matters thus far, they brought out various articles of trade, such as sea-horse-hides and teeth, seal-skins, ropes made of hides, gloves, and half-boots, both curiously ornamented with embroidery. Many different things were purchased, and having come to a good understanding, the rope was removed, and the captain, officers, &c. were permitted to take a nearer view of their houses. Those which were supposed to be their summer habitations, were nearly of a cylindrical form, covered with the skin of the morse, or sea-horse, and propped up or supported by the bones of whales, as were likewise the roofs of their winter huts. The latter were about five or six feet below the surface of the earth, the bottoms covered with

boards, and the tops, after being ſecured with the bones of whales, as mentioned before, were covered with dried graſs and earth, much like thoſe of the natives of Oonalaſhka, but the entrance was at the front, and not on the top. In theſe were obſerved many ſledges, and various utenſils in the fiſhing way.

The men (for there were no women or children ſeen) were ſtout and well made; and, in general, below the middle ſize, though three or four were near ſix feet high; their colour nearly bordering upon the copper, their faces broad, high cheek bones, ſmall eyes, flat noſes, and thick lips; their teeth were bad, and appeared as if worn down to the ſtumps; they had no holes for the reception of ornaments, either in the under-lip or cheek; but they had blue beads, and many others of different kinds in their ears; their hair was very ſhort, and ſome were ſhaved cloſe; in general, they had but little beard. Their dreſs conſiſted of jackets with ſleeves, ſome made of dog-ſkins with the hair on, others with the ſkin tanned and dreſſed, and faſtened round the middle with a belt; their breeches, ſtockings, and ſhoes, were all of a piece, and made of the ſame materials as the jackets, their ſhoes were ornamented with embroidery, which does credit to their women, and ſhews great ingenuity and taſte. They were all armed with bows, quivers and arrows at their back, and ſpears, headed with iron, exceeding ſharp and bright, and inlaid with white and yellow metal; their bows were, by far, the beſt we had ſeen; but they would not ſell one, nor would they truſt them out of their hands; their arrows were much like thoſe of America. They readily ſhewed the goodneſs of their arms, by ſhooting ſeveral arrows, which went to a great diſtance, and with amazing velocity. The perſon who appeared to be their chief, was quite an old man; he had a mark or line acroſs his noſe, and extending beyond his cheek-bones, at the termination of which were the forms of two fiſh; this had the exact appearance of tatowing, and in all probability was done in that manner, but it was the only inſtance ſeen. There were numbers of dogs, which they keep for the purpoſe of drawing their ſledges. Many of them had, evidently, been juſt killed, which induced the captain to ſuppoſe they were intended as ſacrifices to their gods, to inſure their ſucceſs and victory in caſe we attacked them. In various ſpots, at ſome little diſtance from their houſes, were piles of ſtones, in which were placed upright the ribs or jaw-bones of whales: the captain was very deſirous of knowing the uſe or intention of them but could not learn.

The natives behaved with great civility; and the old chief made the captain a preſent of ſeveral fine trout, in return for ſome beads which he had received; and one of them brought a large piece of ſea-horſe fleſh, which he made ſigns was very good; but the gentlemen declined eating. We were likewiſe entertained with a dance, three of them ſung, at the ſame time ſtriking a kind of drum with a ſtick, while three others danced, putting themſelves in various poſtures, but keeping time to the ſtrokes of the drum.

To be continued.

A concise History of MAN.

1. MAN consists of two parts, body and soul. To "know himself," he should consider both. Let us begin with contemplating first, the Human Body. The parts of this are either solid or fluid. Those of the solid, of which the rest are formed, are termed similar parts. Such are fibres, bones, membranes, ligaments, arteries, veins, lymphatic vessels, nerves, flesh, muscles, tendons, and those general coverings of the body, the cuticle, the skin, fat, and the panicolus carnosus.

2. A fibre is a kind of slender thread, of which all the other parts of the body are woven. According to the difference of which, the substance of the fibres is different also.

3. The hardest part of the body, white, and void of sense, is termed a bone. The bones are covered with a thin skin, called the periosteum, extremely sensible.

4. Annexed to the bones are the cartilages, white, flexible, and smooth; most of which, in process of time, become bones, hard, and void of sense.

5. The various parts of the body are cloathed with membranes, which are whitish tunicles, extremely thin and flexible, compoled of fibres interwoven with each other, as a piece of cloth is of threads. They are fastened together by a kind of cartilages, which are termed ligaments.

6. An artery is an hollow canal, composed of fibres closely twisted together, which conveys the blood from the cavity of the heart to all the parts of the body. All the arteries spring from two, the aorta or great artery, and the pulmonary artery. The latter conveys the blood from the right ventricle of the heart, through the lungs into the left ventricle. The former conveys it from the left, to all other parts of the body. The pulse, which is in every artery, is only a continuation of the motion impreſt upon it by the motion of the heart.

7. A vein is a hollow canal, which receives the blood from the artery, and conveys it back to the heart. The chief veins are three, the vena cava, which pours the blood through a wide passage into the right ventricle of the heart, the pulmonary vein, which, in like manner, pours it into the left ventricle; and the vena portæ, which does not, like the two former, end in a large trunk, but spreads itself, at each extremity, into numerous branches.

In the cavity of the veins, there are certain thin tunicles, which are termed valves. These, during the regular motion of the blood, lie close to the side of the inner coat; but in case of any obstruction, recede from it and close the passage, to prevent the blood's falling back.

8. The lymphatic vessels are small canals full of valves, consisting of a thin, transparent tunic, which convey an extremely clear liquid into the mass of blood. Probably these (as well as the veins) and all the other vessels, are only continuations of the arteries.

9. A nerve is a round, whitish, slender body, arising from the brain, which is supposed to convey the animal spirits to all parts of the body. What these spirits are none can shew: nay we are not sure they have any being; for none can certainly tell whether the nerves are hollow canals, or only solid threads, inclosed in proper integuments.

10. The fibrous, soft, reddish part of the body, is termed flesh,

All fleſhy fibres are hollow, and divided through their whole length into little caverns, wherein the blood is detained, as occaſion requires.

11. A gland is a ſoft and ſpungy body, which ſeparates ſome particular liquid from the blood. The larger glands contain arteries, veins, and lymphatic veſſels; but the glands of the inteſtines are only the tops of the arteries.

12. A muſcle is a bundle of fibres joined and faſtened together, with their proper veins, arteries, and nerves. It is divided into little cells by tranſverſe fibres, parallel to each one, whereby it may be contracted and ſhortened, or relaxed and lengthened again. Its extreme parts are more cloſely compacted, which we term tendons; by theſe the muſcles are connected with the neighbouring parts. A muſcle generally conſiſts of three parts; the upper termed the head, the middle, termed the belly, and the lower part, or tail.

Every muſcle is diviſible into ſmaller muſcles, and thoſe into ſtill ſmaller, and ſo on, beyond all imagination. The laſt and ſmaller parts are muſcular fibres. But there is no aſſignable point in any muſcle, wherein there is not ſome nerve. And here all the nerves diſappear (in other parts their extremities expand into membranes). It is therefore probable that the muſcular fibres are only the nervous continued.

13. The cuticle, or ſcarf-ſkin, is an extremely thin and tranſparent membrane, void of ſenſe, and covering the ſkin all over. The ſkin covers almoſt the whole body, and is formed of whitiſh fibres, intermixed with numberleſs branches of nerves, veins, and arteries.

On its ſurface are many furrows or indented lines, having generally hairs on each ſide, and pores, or little holes of various ſizes, ſerving for the tranſpiration of ſuperfluous particles. Under the ſkin lie the ſubcutaneous glands, which are ſuppoſed to tranſmit through the pores an inſenſible ſtream, commonly believed to be of the ſame kind with what, when ſenſibly thrown out, is called ſweat.

14. Fat, a whitiſh, oily ſubſtance, void of ſenſe, is ſecreted from the blood, and lodged, in ſmall, oval, membraneous bags, which ſhoot out of the arteries. It is found in various parts, but chiefly under the ſkin, where (unleſs a man be emaciated) it runs co-extended with the ſkin over moſt parts of the body.

To be continued.

An Intereſting Story.

SOME time ſince a venerable old man, who had paſſed all the offices, in one of the chief towns in Holland, with honour and reputation, and had gained great riches without reproach, had ſome thoughts of retiring for the reſt of his days to his country ſeat. In order to take leave of his friends and acquaintance in a handſome manner, he invited the young and old of both ſexes, thoſe of the beſt faſhion in the place, to an entertainment at his own houſe. They met together with great expectations, but to their no ſmall ſurprize, ſaw a long oak table, hardly covered with a ſcanty blue cloth, on which were alternately placed platters of butter milk, ſour curd, pickled herrings, and cheeſe. The reſt of the cheer was made up with butter and rye-bread, and cans of ſmall-beer were at hand, for thoſe who had a mind to drink; tren-

ers served instead of plates, and t a single servant attended. The mpany secretly cursed the old an's humour; but in regard to great age, and still greater erit, they bridled their resent- ent, and seemed content with eir homely fare. The old gen- eman seeing the joke take, was willing to carry it too far; and, a signal given, two clean boorish aids, in their country garb, ifted the table, and brought in e second course; the blue cloth as changed for white linen, the enchers for pewters, the rye- read to household-brown, the small to strong-beer, and the mean food to good salted beef and boiled h. The guests grew better eased, and the master of the feast ore pressing in his invitations. fter he had given them time to ste of the second course, a third as served up by a *maitre d'hotel* n form, followed by half a dozen owdered lacqueys in gaudy live- ies; the most beautiful flowered amask was spread on a sumptuous ahogany table; the richest plate nd most curious china adorned he sideboard, whilst a profusion of oups, olios, tame and wild fowl, ricassees, ragouts, in a word, all hat the art of a modern French ook could produce, ranged in a ell-disposed judicious order, seem- d to court the taste, and renew he appetite of the whole com- any: to this were added strong- odied Chateau-Margen, generous Burgundy, sparkling Champaign; n short, a choice of the best wines ommerce can procure to a trad- ng country; and that nothing night be wanting that might please he senses, as soon as a sumptuous desert was brought in, a melodi- ous concert of an agreeable variety of instruments was heard in the next room; healths went round, mirth increased, and the old man, seeing nothing but the departure of him and of the gravest of the company was waited for to give a loose to joy and pleasure, rose up, and made the following speech: "Ladies and gentlemen, I heart- ily thank you for this favour; it is time for one of my age to with- draw; but I hope those who are disposed for dancing, will accept of a ball which I have ordered to be prepared for them. Before the fiddles strike up, give me leave to make a short reflection on the entertainment, which otherwise would appear whimsical, and the effect of humour; it may serve to give you an idea of our common- wealth: by living after that pe- nurious manner, exhibited in the first course, our ancestors raised their infant state, and acquired liberty wealth, and power. These were preserved by our fathers, who lived in that handsome, but plain way, you have seen in the second course: but if an old man may be permitted before he leaves you whom he dearly loves, to speak his thoughts freely, I am indeed afraid, that the extravagant plen- ty you have observed in the last course, will, if we go on, deprive us of those advantages that our an- cestors have earned by the sweat of their brows, and that our fathers by their industry and good ma- nagement have transmitted to us.

Young people, I advise you to be merry this evening, but to think seriously to-morrow what I have been telling you to day. Good night."

J—— S——E.

The SISTERS; *or, the contraſt of Pride and Meekneſs.*

A Story founded in Fact.

SIR Matthew Medley was a gentleman well known in the county of Durham, as well for the long and reſpectable line of anceſtry he had to boaſt of, as for the many private virtues that ſpread ſuch reſplendent luſtre around him, and which endeared him to every one who had the happineſs of being at all acquainted with him. With this character Sir Matthew ſent his eldeſt daughter, Maria, to London for the completion of her education, and the improvement of her mind; but continuing in town juſt long enough to get a little of the fine lady, without becoming poliſhed ſufficiently to throw off her ruſtic manners, ſhe returned half town and half country bred, but neither one nor the other, but a mixture of the worſt part of both. Her want of ſenſe, not to ſay ignorance, had been truly conſpicuous in the country, and the little time ſhe had been in London, had given her a degree of pride equal to it.

Her ſiſter, Clariſſa, caſt in beauty's mould, and formed for love, delighted in a country life. She could not even bear the idea of London. Its noiſe and vanity ſhe alike deteſted and avoided. Her mind had accompliſhments equal to her perſon. Affable and good-natured, ſhe won the good word of all that came near her, and intereſted every one in her happineſs. With manners ſo extremely oppoſite to each other, it is no wonder that the ſiſters ſhould diſagree, and be continually at variance with each other.

Sir Matthew finding it out of his power to reconcile them to one another, determined, for the ſake of peace and quietneſs to ſend them both out of the houſe, and place Maria with Mr Blackberry, and Clariſſa with his neighbour Sir John Friendly, until they ſhould get married. He accordingly wrote a couple of letters, in which Sir Matthew begged of thoſe gentlemen to receive his daughters, without mentioning any name, ſo that the letters would do alike for them both. In conſequence of this, the Siſters, out of a frolic, agreed to exchange letters, by which means they went, each one, to the houſe intended for the other. Maria, for inſtance, to Sir John Friendly's, and Clariſſa to Mr Blackberry's.

The young ladies had both of them, at this time engaged their affections, Miſs Medley to Mr Fairlove, and Clariſſa to Mr Myrtle, two young gentlemen every way qualified, both with regard to their perſon and fortune, to render the marriage ſtate truly happy. The father had alſo choſen huſbands for them, in his opinion more ſuitable to his daughters, on account of the largeneſs of their fortunes. The one was an honeſt farmer, a Mr Hedges, and the other 'Squire Cherry, a poor emaciated old beau! The former he intended for Clariſſa, and the latter for Maria.

When the two lovers of the father's choice waited on him for the purpoſe of ſettling matters for their marrying his daughters, it ſo happened, that neither of them had ever ſeen either the one or the other. Sir Matthew, therefore, wrote them an introductory note to the young ladies, directing each of them according to the houſes he thought his daughters had gone to, by which Farmer Hedges was ſent to Clariſſa, and 'Squire Cherry to Miſs Medley, the very reverſe of what Sir Matthew intended!

The gallants went agreeable to he direction they had received, ut inſtead of finding the ladies to nſwer the deſcription they had rom Sir Matthew, they found them uite the contrary of what he had epreſented. Farmer Hedges, for nſtance, inſtead of finding the oung lady he viſited, haughty, roud, and inſolent, perceived in er nothing but meekneſs, humi-ty, and good manners; while Squire Cherry, on the contrary, as nearly petrified by the ter-nagant manner in which he was eceived, inſtead of finding a ſim-le, good-natured girl, "as ſweet a lump of barley-ſugar," as Sir latthew was pleaſed to expreſs imſelf, upon giving her character, 'Squire Cherry, and Farmer ledges, returned, one after the ther, to Sir Matthew, highly diſ-leaſed with the reception they d reſpectively met with, when e old gentleman not being able account for it, being ſtill igno-nt of his daughters having ex-anged letters, and gone each of em to a different houſe than it as intended they ſhould have ne to, became ſo much offended ith them, as to order them both t of his houſe; declaring that ey were two fickle, whimſical llows, and ſhould never marry daughter of his!

The ſiſters took advantage of is, and pleaded ſo ſtrongly in vour of their reſpective Swains, at Sir Matthew immediately gave s conſent for their marrying; d they were accordingly joined gether in the tender folds of edlock, the old gentleman hav-g firſt ſettled ten thouſand unds upon each of them, with a omiſe of the remainder of what was worth, to be divided, at s death, between them.

Though Sir Matthew's paternal affection was equally ſhared between them, it was not ſo with regard to the bleſſings of this world! Though Mr Fairlove, who wedded Miſs Medley, was of the moſt complacent diſpoſition, and accommodating manners, it was impoſſible for him to live long with her upon any terms. Her pride became intolerable, and he thought himſelf happy, at length, to make her a ſeparate maintenance, and endeavour to forget every recollection of her in a voyage to the Eaſt Indies, where he had the misfortune to hear, ſoon after his arrival, of her ending her days in a conſumption, by a diſſipated and irregular courſe of life!

With regard to her more happy ſiſter; ſhe yet lives with the beſt of huſbands, for ſo Mr Myrtle proves, and now enjoys the whole of her father's fortune, he having ended the troubles of this life ſome few months ago. Happy in her huſband, and happy in herſelf, the faſhionable delights, and ſplendid allurements of the hour, never draw her aſtray from thoſe rural ſcenes, and that paſtoral felicity, ſo genial to her nature, and in which her every bliſs is found to center!

Nor is her praiſe to be confined to her domeſtic ſcenes alone. All around are made to feel her bounty, whoſe hand is ever ſtretched forth to relieve the wants of the diſtreſſed. In ſhort, her virtue, piety, and charity, endear her as much to all around her, as her conjugal affections attach to her one of the moſt exemplary of huſbands, who is ſo charmed with his young and beautiful wife, as to have erected a Temple at the entrance of the Arbour where he firſt beheld her, and which he has dedicated to the God of Love, with the following inſcription;

Oft has my ſoul within this bleſt retreat,
With ſweet emotion to Love's tranſports beat,
For here I firſt beheld Clariſſa's charms,
And claſp'd the blooming fair-one in my arms.
To her I dedicate with fond delight,
This Temple ſacred as the veil of night!
Let no unhallow'd ſteps pollute this grove.
Nor faithleſs Lovers near its borders rove.

The Fatal Conſequences of Abſurd Opinions.

THE Moors in Barbary profeſs the Mahometan religion; but it is ſo much diſfigured by a heap of extravagant ſuperſtitions authoriſed by cuſtom, and the artifice of their prieſts, who are firmly bigoted to their oral traditions, that it forms a very different ſyſtem of faith from that believed by the Turks.

Among other abſurdities deſtructive of the peace of ſociety, it is a prevailing opinion, that to ſacrifice a Chriſtian is a work of great merit in the ſight of the Deity; and ſome believe that they ſhall enjoy but a ſmall ſhare of happineſs in the other world, if they do not intitle themſelves to heavenly felicity by ſhedding the blood of a Chriſtian. The aſſertion of this opinion, however, they hold in a very different ſenſe. Some, that a Chriſtian is to be killed in battle, duel, or fair aſſault; others that the manner is of no conſequence; his death only forms the merit of the action.

Halis Pegelini, an Italian renegado, General of the Algerine gallies, having brought in a Spaniſh veſſel, which he had taken after a very ſmart engagement, many of the dead and wounded Chriſtians were landed; and the Moors, according to their uſual cuſtom, flocked to the place with acclamations of the victory. An old bigotted Moor, perceiving the ſlaughter, threw himſelf at the General's feet, and addreſſed him in the following manner: "How ſupremely happy are you, my lord, in making ſuch havock among the Chriſtians, and of having almoſt daily opportunities of killing them! Your happineſs in the next world muſt be complete, becauſe you are one of the beſt ſervants of our Holy Prophet; whereas I, though always a religious obſerver of the law, never as yet had the opportunity of ſacrificing a Chriſtian to my Maker, I ſhall die diſtracted, if I fail in this duty; and, ſince you have ſo many in your power, make me happy by delivering one to me, that I may put him to death." Hali, who had embraced very different tenets, anſwered, with a ſmile, "Your requeſt is granted." And pointing to a luſty young Spaniard, added, "Step aſide into the wood, and that Chriſtian dog ſhall be ſent you to complete your felicity." The Moor, with joy ſparkling in his countenance, thanked him for the favour, and retired to hide himſelf in the wood. Hali, ordering a muſket, a ſword, and a ſtick to be given the Spaniard, bid him follow the old man who was gone into the wood, and tell him that the General, his maſter, had ſent him thither according to his requeſt. But added, if the Moor pretended to offer him any violence, he ſhould defend himſelf, and at leaſt make him feel the weight of his ſtick. The Moor, perceiving the approach of the Chriſtian, who came armed, was ſeized with terror, and ran out of the wood by another path, telling Hali that, as the Chriſtian came armed, it was impoſſible for him to execute his deſign. "You old coward," replied Hali,

"would you kill a man that can make no defence? Imitate my example, and defend the ſtandard of the prophet againſt the Chriſtians; actions like theſe will perhaps be rewarded; but to murder people deſtitute of help is a crime of the blackeſt dye, and will certainly bring down the vengeance of heaven upon the head of the perpetrator.

Remarkable Inſtance of Female Preſence of Mind.

A Baker of Gowſſe, a village near Paris, remarkable for the excellence of his bread, ſent his daughter ſome time ago to that metropolis to receive ſix hundred livres. Before ſhe left the place, ſhe went and told her ſweet-heart, that, as ſhe was going to Paris, ſhe thought a better opportunity to paſs the day together could not offer; he obeyed the ſummons, and having put on his Sunday clothes, went with his fair one. The few hours ſpent in town paſſed away moſt pleaſantly, all was well till evening; but as they were returning home, the young man engaged the girl to go a little out of the high road, and there reſt themſelves, to this the girl had no objection. It happened that there was a quarry juſt by where they ſat down; the lover, ſeeing nobody near, aſked the girl for the money ſhe had received; ſhe thought he was joking, he reiterated his demand, ſhe lovingly perſiſted in the refuſal. At laſt he peremptorily told her, that if ſhe did not think proper to deliver up the ſix hundred livres, without loſs of time, he would throw her headlong down the precipice. The young woman, intimidated, gave him the money. He then ſaid that he had ſtill ſomething more to inſiſt upon, which was, that ſhe ſhould take off all her clothes. The feelings of the poor girl can neither be conceived nor deſcribed; it was in vain that ſhe cried, prayed, knelt to the ſavage, he added imprecations to his menaces; ſhe obeyed him. The poor thing imagined that he would leave her her ſhift, ſhe was miſtaken. "Well then," ſaid ſhe, "turn about that I may not take it off before you;" he conſented, and ſhe vigorouſly applying both her hands to his ſhoulders, precipitated him into the quarry. Both his thighs were broken by the fall, and he was immediately ſent to priſon, where he is to remain till the ſentence of the law is executed on him.

The Cat in the Court of Chancery.

A Paſtry Cook in the City, had a cat which he found very miſchievous among his paſtry, and being tired with the repeated depredations of her tender foot breaking through the tops of his more tender pattys, his intereſt got the better of his affection to puſs, and he ordered his apprentice to tie her in a bag, and carry her half a mile from home, and there turn her looſe in the ſtreet. This expedient did not ſucceed; the cat was at home as ſoon as the boy, though the experiment was often repeated, and the diſtance of her removal greatly extended. One day, upon ſeeing the cat unexpectedly return home, the poor Paſtry Cook (who had a cauſe of twenty years ſtanding in the Court of Chancery) exclaimed, "D—n the cat, I wiſh ſhe were in the Court of Chancery, I am ſure ſhe would never get out of that place."—The apprentice hearing his maſter's wiſh, and being a little out of humour that his former attempts failed, and quite ignorant of the wit of his maſter,

inſtantly ſet off with the cat into Lincoln's-Inn-Hall, and turned her adrift. The cat, who found the Court as full of Lawyers, as his maſter's ſhop was of tarts, ran like a mad thing from ſide to ſide of the Court, and at length over the Chancellor's lap, threw down his ink, diſordered his notes, and created ſo much confuſion in the Court, that for a time it put a ſtop to all pleadings; till at length the Chancellor, with more warmth than became a man in his high ſtation, (but he had a natural antipathy to cats) aſked who it was that brought the cat amongſt them? The poor boy, who had waited to ſee how puſs had conducted herſelf, was ſo terrified, that he thought it beſt to confeſs, and accordingly told the Chancellor that his maſter had often ſent him out to loſe the cat, but that ſhe conſtantly returned, and hearing his maſter ſay that morning, that if he could but get the cat into the Court of Chancery, he was ſure ſhe would never get out again, he had, in obedience to his maſter's wiſh, though not his orders, turned her out among them. The Chancellor was a man of humour; and upon inquiring the name of the Paſtry Cook, he found he was Plaintiff in a cauſe of long ſtanding, (Paſte againſt Puff) which he immediately ordered to be ſet down for hearing; and it happened that he decreed in favour of Paſte though all the Council were unanimous for Puff, except two, who were hired to run down Paſte's cauſe, though in truth they ſecretly wiſhed him ſucceſs.

Of the barbarous cuſtoms of the Africans.

WE hear much of the cruelties of the Turks and Moors, but I have been long among them, and ſeen very little of it. The hiſtories that have given riſe to theſe opinions, are the product of the imagination of the writers of voyages and travels; who, thinking it is their buſineſs to pleaſe, and knowing the generality of readers are always taken with the marvellous, have taken care to inſert a ſufficient quantity of that in all parts of their works, but though I ſaw none of the butcheries they deſcribe, on trivial occaſions, I had the unhappineſs to be an eye-witneſs to one ſcene of barbarity, which theſe writers in general, tell us is now aboliſhed, and which till this unhappy occaſion, I had firmly believed to be ſo; this is the killing ſlaves at the deaths of their kings.

The Moors have an opinion, that all the Europeans underſtand phyſic; on this occaſion I was civilly commanded to be preſent at the bedſide of the reigning Monarch, who was ſick while I was there to overlook all that was done for him by their phyſicians. The behaviour of this prince, on his deathbed, for ſo it proved to be, in ſpite of all they could do for him, had ſomething in it ſo decent, ſo great and awful, that I never can forget it; whatever he had been in his lifetime, he now ſhewed nothing of the tyrant, all was mildneſs and reſignation, and while he ſhewed that he would be obeyed, he courted rather than commanded every body to it.

It was my office to give into his hand, whatever medicines he took; this gave me occaſion to be always near him, and a witneſs of his deportment. When at length his principal phyſician ſignified to him, that he could not live many hours, he fetched a deep ſigh, and ſaid, I could wiſh it otherwiſe, but I ſubmit to what my father has ſuffered before me, and what my ſon muſt

ſuffer after me. With theſe words, he took from a table, near the bed, the royal ſword, richly ornamented, and drawing it from the ſcabbard, he preſented it to his ſon, ſaying, only, "Son, remember me. Be an enemy to my enemies; but be doubly a friend to my friends." After this he turned in the bed, and calling for his five queens, he ſingled out one, whom he embraced with great tenderneſs, and parting with her, compoſed himſelf as if to ſleep; he lived eleven hours after this, but never ſpoke nor looked up in all that time. As ſoon as he was dead, all the people were put out of the room, and the favoured wife ſent in: here ſhe remained five days, eating only every day a morſel of bread, and drinking one glaſs of water, at the end of this time the body of the king was buried, and this unhappy woman encloſed alive, in another coffin, and buried by his ſide. I had the honour of a command to attend at the funeral, and ſaw this unhappy queen lie down, as compoſedly in the coffin, as he had on his bed, and the earth was thrown over them together.

As ſoon as they were buried, there approached a number of ſlaves to the amount of ſixty; who lying down upon the earth, kiſſed it ſeveral times, and wept and howled bitterly. Theſe were ſent by the people of the ſeveral neighbouring towns, and were devoted to die with their king. They were the next day entertained with drinking palm wine, and dancing till midnight, at which time they were all butchered by an officer appointed for that purpoſe, and that in the moſt ſavage manner that can be conceived. Toward the time when the fatal hour is approaching, they are made to drink more than before, and when they are thus made very drunk, the people who ſit by to ſee the ſpectacle, begin to puſh them about, till at length they fall; as ſoon as one falls, the executioner turns him upon his belly, and preſſes down his face in the ſand; a few minutes after this, he cut off his legs below the knees, and his arms below the elbows, then he cuts the thighs off above the knees, and the arms near the ſhoulders, and after this the head.

The reſt of theſe miſerable wretches ſee this, and are made to drink and dance more and more, and one by one are ſacrificed in this manner; after the laſt is dead, there is a general acclamation, and the people all depart to their houſes. The barbarity of this cuſtom has made people belive no nation kept it up, but my own eyes have been witneſſes of the fact, as here related.

Patriotiſm and Revenge united.

WHEN the Saracens overran Europe with their armies, and penetrated as far even as Antwerp, Bidderman was lord of a city, which time has ſince ſwept into deſtruction. As the inhabitants of this country were divided under ſeparate leaders, the Saracens found an eaſy conqueſt, and the city of Bidderman, among the reſt became a prey to the victors.

Thus diſpoſſeſſed of his paternal city, our unfortunate governor was obliged to ſeek refuge from the neighbouring princes, who were as yet unſubdued; and he for ſome time lived in a ſtate of wretched dependance among them.

Soon, however, his love to his native country brought him back to his own city, reſolved to reſcue it from the enemy or fall in the attempt. Thus in diſguiſe he

went among the inhabitants, and endeavoured, but in vain to excite them to revolt. Former miſfortunes lay ſo heavy upon their minds, that they rather choſe to ſuffer the moſt cruel bondage than attempt to aſſert their former freedom.

As he was thus one day employed, whether from information, or by ſuſpicion, is not known, he was apprehended by a Saracen ſoldier as a ſpy, and brought before the very tribunal at which he once preſided. The account he gave of himſelf was by no means ſatisfactory: he could produce no friends to vindicate his character. But as the Saracens knew not their priſoner, and as they had no direct proofs againſt him, they were content with condemning him to be publicly whipped as a vagabond.

The execution of this ſentence was accordingly performed with the utmoſt rigour: Bidderman was bound to the poſt, the executioner ſeemed diſpoſed to add to the cruelty of the ſentence, as he received no bribe for lenity. Whenever Bidderman groaned under the ſcourge, the other, only redoubling his blows, cried out, does the villain murmur! If Bidderman intreated but a moment's reſpite from torture, the other repeated his former exclmation, does the villain murmur!

From this period, revenge, as well as patriotiſm, took entire poſſeſſion of his ſoul. His fury ſtooped ſo low, as to follow the executioner with unremitting reſentment. But conceiving that the beſt method to attain theſe ends, was to acquire ſome eminence in the city, he laid himſelf out to oblige his new maſters, ſtudied every art, and practiſed every meanneſs that ſerve to promote the needy, or render the poor pleaſing; and by theſe means, in a few years, he came to be of ſome note in the city, which juſtly belonged to him.

The executioner was, therefore, the firſt object of his reſentment, and he even practiſed the loweſt fraud, to gratify the revenge he owed him. A piece of plate, which Bidderman had previouſly ſtolen from the Saracen governor, he privately conveyed into the executioner's houſe, and then gave information of the theft. The proof was direct in this caſe: the executioner had nothing to offer in his own defence, and he was therefore condemned to be beheaded, upon a ſcaffold in the public market-place. As there was no executioner in the city, but the very man who was now to ſuffer, Bidderman himſelf undertook this, to him, moſt agreeable office. The criminal was conducted from the judgment ſeat, bound with cords. The ſcaffold was erected, and he placed in ſuch a manner, as might be moſt convenient for the blow.

But his death alone was not ſufficient to ſatisfy the revenge of this extraordinary man, unleſs it was aggravated with every circumſtance of cruelty. Wherefore, coming upon the ſcaffold, and diſpoſing every thing in readineſs for the intended blow, with the ſword in his hand, he approached the criminal, and whiſpering in a low voice aſſured him, that he himſelf was the very perſon that had once been uſed with ſo much cruelty; that to his knowledge he died very innocently, for the plate had been ſtolen by himſelf, and privately conveyed into the other.

O my countrymen, cried the criminal, do you hear what this man ſays?—Does the villain murmur, replied Bidderman, and immediately at one blow ſevered his head from his body.

Still, however, he was not content till he had ample vengeance of the governors of the city, who condemned him. To effect this, he hired a ſmall houſe adjoining to the town-wall, under which he every day dug, and carried out the earth in a baſket. In this unremitting labour he continued ſeveral years, every day digging a little, and carrying the earth unſuſpected away. By this means, at laſt, he made a ſecret communication from the country into the city, and only wanted the appearance of an enemy, in order to betray it. This opportunity, at length, offered; the French army came into the neighbourhood, but had no thoughts of ſitting down before a town, which they looked on as impregnable. Bidderman, however, ſoon altered their reſolutions, and upon communicating his plan to the general, he embraced it with ardour. Through the private paſſage above-mentioned, he introduced a large body of the moſt reſolute ſoldiers, who ſoon opened the gates for the reſt, and the whole army ruſhing in, put every Saracen that was found to the ſword.

In praiſe of Female Inconſtancy.

I Am not about to prove the ladies not inconſtant, far be it from me to contradict ſo known a truth; but that inconſtancy (the characteriſtic of the female ſex) is a bad quality, I will utterly diſprove. I believe it will readily be granted, that the beſt things have their changes: The heavens are in continual rotation, the ſtars move, nor is any thing more variable than the Moon: Fire, air, and water, have their peculiar motions: The earth altereth her appearance with the year, and the time never continues in one ſtay. Thus the whole ſyſtem of the univerſe is but a ſcene of mutability. Beſides, as the lighteſt colour is capable of taking moſt dyes, the men of the quickeſt wit change their opinion oftenеſt, while dull blockheads plod on in the ſame beaten track, nor ever deviate into ſenſe. If women therefore are more changeable in their tempers than the men, it proceeds only from their having more wiſdom A change in every thing but woman is counted pleaſing, why then ſhould her inconſtancy be an imperfection? Some will alledge, becauſe by that ſhe deceives her lovers.—That lover who has been deceived by his miſtreſs, and accuſes her of inconſtancy, as of a crime, muſt have a bad taſte for wit: For are not your wits more pleaſed with theſe jeſts which delude their expectation? The inconſtancy of woman is paſt finding out, and paſt accounting for. The rotation and changes of ſtars, moon, and heavens are perfectly known, and a certainty has been drawn from their mutability. But what philoſopher will pretend to prognoſticate when a woman will vary her mind? I hope no true Engliſhman will be againſt their countrywomens changeable diſpoſitions, as they are lovers of liberty; for that is their boaſted liberty of mind which no father can command, no huſband can controul. They (as an old wit has humourouſly deſcribed) are like the ſun, which is violently carried one way, yet hath a proper courſe quite contrary: So women, though they may by an over-ruling power of a churliſh huſband, be forced to his biaſs, yet they have a motion of their own, which their huſbands know nothing of—Inconſtancy in the fair, is an antidote for the inconſtancy in men; for ſome beau

eſprits are of that nice taſte, as to be weary of a thing as ſoon as they come to the knowledge of it; for women can never be ſo well known, but ſtill more will remain unknown. Thus women by their inconſtancy, are born to humble the pride of wit, making fools wiſe, in adventuring to win them; wiſe men fools, in loſing their labour; and wits mad, being perplexed with their uncertainties. Therefore philoſophers write againſt inconſtancy becauſe it proves them ignorant; and poets rail at it, to ſhew their parts; in my opinion all men are happy, that women are inconſtant, for by this means even I or you, Mr Editor, may have the chance to be beloved by ſome reigning toaſt (when it comes to our turn) merely out of their inconſtancy, which we could never hope for from our own deſert. I therefore ſubſcribe myſelf an admirer of inconſtancy.

Continuation of the Lady's Adventures, from page 18.

MY father's friend went ſtrait to my Lord ———, who paſſed there under the name of Duke of ———, having been created ſuch by the unfortunate monarch after his abdication: As that nobleman poſſeſſed many excellent qualities, which are not denied him by his enemies, he received the meſſenger with all the generous frankneſs natural to the nation in which he was born, and the eaſy politeneſs of the people among whom he was. After he had heard the whole ſtory, "Sir, ſaid he, to-morrow, if you will be with me in the morning, you ſhall know your friend's fate with reſpect to what the King of England can or will do in his behalf; but I am afraid his crime is of ſuch a nature as will make it difficult to engage his Majeſty to intercede for him; and my advice is, that you return to your friend, and deſire him to lay aſide all thoughts of being delivered from this quarter; however, do not fail to let me ſee you." Mr Melvil, (for that was the name of my father's friend) upon this returned to my father, who after hearing my Lord ———'s anſwer grew yet more dejected. Next morning Mr Melvil waited on my Lord, who appeared concerned that his ſucceſs with the King was ſo ſmall, "His Majeſty, ſaid my lord, has been informed of your friend's affair by father Peters, who has repreſented it in ſuch a manner, that his Majeſty, notwithſtanding all I could ſay, has made it a point of conſcience not to meddle in it, even though the moſt Chriſtian king ſhould be ſo tender of the rights of ſovereigns as to leave it to his deciſion: I wiſh, added he, ſhrugging up his ſhoulders, your friend had to do with any other enemies but churchmen; but———" Here Mr Melvil underſtood by a look which my lord (who though a Roman Catholic was no bigot) gave him, how matters went; and after a moſt humble acknowledgment, left his lordſhip. Not to detain the reader too long with this melancholy detail, my father was tried before the Chamber de Tournelle, and notwithſtanding all the eloquence of his advocates, was condemned to be broke upon the wheel. Next morning Mr Melvil found the following note at his houſe as he returned from viſiting my father, it is ſigned by Lord ———, and I tranſcribe it from the original which I have by me.

"Sir, I have in conjunction with the Duke of Perth, ſpoke to the King of England once more about your friend, but his Majeſty is inflexible not to intercede any farther than to procure that your friend's puniſhment, ſhall, in conſideration of his character as an Engliſh gentleman, be changed into beheading, and that, provided it be diſcreetly managed, he may have Mr Leſly, a clergyman of his own communion, to attend him. If he accepts of the laſt favour, it will irretrievably ruin him; but if he can digeſt calling for a Roman Catholic clergyman, and deſire a reſpite of ſentence till he is inſtructed in our religion, he may gain ſome days of a reprieve. Yours,

———."

Mr Melvil immediately returned to my father, and communicated his letter to him. The thoughts of death in a foreign country, joined to the hopes of having his innocence cleared by time, left him no room to heſitate on what he ſhould do: He ſubſcribed a petition to the King, which Mr Melvil got drawn up for him, and next day P. la Chaiſe, confeſſor to his Moſt Chriſtian Majeſty, brought him a reprieve for 15 days.

It will not be amiſs now to draw the veil, and expoſe the ſprings which wrought up this ſcene, that now threatened a fatal cataſtrophe. The reader may remember that my mother and aunt had ſet out for Paris, where when they arrived, the firſt thing they did was to take a private houſe ready furniſhed, convenient for their purpoſe by having a back door, through which they could enter the houſe unobſerved, keeping themſelves as much concealed as poſſible: They next engaged French ſervants, who they were ſure underſtood no Engliſh, underſtanding the French tongue to great perfection theinſelves. They then concerted ſuch meaſures as carried matters to much greater lengths than they at firſt deſigned; but alas! how feeble is reaſon when borne down by a torrent of paſſion, ſtifled by pride, and blinded by revenge. My mother's head, ever fertile in inventions, deviſed the whole plot, that Myrtilla ſhould carry on the farce in a ſuit of men's cloaths made exactly in the colour and manner of my father's, and ſhe had taken care to make a prieſt, who ſhe was ſure would diſcover it, the confident of the intrigue: He not only diſcovered it, but provided proper perſons who ſhould overhear the whole converſation between him and the nun, with whom ſhe had uſed all perſuaſions poſſible to hearken to her paſſion; the ſimple girl after the firſt converſation had revealed the courtſhip to an old malicious nun, who adviſed her to perſonate the lover till the means of convicting her gallant were brought about. My aunt never failed whenever her part was over to go to her own lodgings, always ſlipping up ſtairs, by means of the key to the back-door; and my mother who generally knew the time of her returning, found pretences to ſend the ſervants out of the way. I muſt here inform my reader, that Myrtilla had told the nun that ſhe lived at my father's lodgings, to which ſhe had left a direction, and by this my father was ſeized by the lieutenant de Police.

During the time of my father's trial, they never ſtirred abroad, but ſome days after his condemnation, my mother went to Mr Melvil's houſe, and aſked if it was poſſible for one of my father's

friends to be admitted to ſee him. Mr Melvil ſaid he would apply for leave, and did not doubt to obtain it to any near relation; my mother telling him it was to his ſiſter, who had left London upon hearing of his being taken up, he immediately procured an order that ſhe ſhould be admitted, and, if ſhe pleaſed, without any one's being by. Myrtilla went to the priſon that very evening, and upon producing her order ſhe was carried up to my father. The interview betwixt them was very tender; and after my father had aſked her a great many queſtions, Myrtilla propoſed that he ſhould change cloaths with her, and by that means make his eſcape; My father, though diffident of the ſucceſs readily complied. To avoid a ſuſpicion, Myrtilla adviſed my father to continue in the priſon till the keeper ſhould deſire him to be gone when he was to lock up the door for all night. When that time came, the keeper who waited in the room with my father, and the keeper of the outward gate, both came into the room, and told them it was now time to part; My father upon this affected tears, the better to diſguiſe the features of his face, and the keepers were moved at the tenderneſs of the ſeparation. We ſhall follow my father out of the priſon, and return to poor Myrtilla, who appeared ſo concerned with their parting, that ſhe took to her bed, where ſhe lay a good part of next day, deſiring the keeper to make her excuſe to P. le Chaiſe, who never failed daily to viſit his expected convert. This ſhe did that my father might thereby have time to conceal himſelf the better. Next day when P. le Chaiſe returned, he was ſurprized at the alteration of her voice, but attributed it at firſt to the impreſſions of her grief, till Myrtilla by degrees untolded the whole myſtery, at the ſame time begging his reverence's friendſhip in aſſiſting her to get out of priſon. "The getting out of priſon, anſwered the father, would be no hard matter; the French are too brave a people to let a ſiſter ſuffer for the generous part you have acted for a brother, were there nothing more in the affair; but the diſguiſing yourſelf in men's cloaths, and entering in that indecent habit within the verge of a nunnery, is, I am afraid, what will not eaſily be forgiven; however, added he, ſend for your own cloaths, which will be allowed you, and to-morrow I will return and give you my advice." No one, who knows any thing of the French court at that time, can be a ſtranger to the character of this famous prieſt; he was a man of the moſt amorous complection in his time. No woman, when he could ſafely attack her, eſcaped his addreſſes, and few his violations: In other reſpects he was no ill-natured man. I think fit to premiſe thus much, to prepare my readers for the wonderful events that ſucceed in the courſe of this hiſtory.

To be continued.

ANECDOTES.

ANTALCIDAS, a Spartan, being about to enter into the prieſthood, was aſked by the prieſt, what action worthy of renown he had performed during his life? he replied, "If I have performed any, the gods themſelves are acquainted with it." How noble an inſtance of modeſty!

how exalted a notion of the Deity! and ſurely nothing can be more fooliſh than to imagine by the commemoration of our actions, to recommend ourſelves to the Deity, who, of whatever nature theſe actions may be, muſt have the cleareſt knowledge of their quality and worth.

Socrates, the great Athenian uſed to ſay, That as the gods were beings conſummately happy, by how much the nearer any man approached a ſimilitude with them, by ſo much was he the happier and better man. Were he but to ſubſtitute one number for another, what could the Chriſtian have ſaid more to the purpoſe?

Diogenes ſeeing a ſtranger in Lacedemon at great pains to trim himſelf for an approaching feaſt-day; "Pray, Sir, ſaid he, what may you be about? Don't you know that every day is a feſtival to a good man?" He compared this world to a temple dignified by the preſence of the Deity; in which man is ſo conſtituted, as to be under a moral obligation to demean himſelf with integrity, as always under the inſpection, and in the preſence of an all-ſeeing God.

Count Oxenſteirn, who was Chancellor of Sweden, a perſon of the firſt quality, ſtation, and ability, in his own country, and whoſe ſhare and ſucceſs not only in the chief miniſtry of affairs in that kingdom, but in the greateſt negotiations of Europe, during his time, made him no leſs conſiderable abroad; after all his knowledge and honour, being viſited in his retreat from public buſineſs by Commiſſioner Whitlock, Ambaſſador from England to Queen Chriſtina; in the concluſion of their diſcourſe, ſaid to the Ambaſſador, "I have ſeen much, and enjoyed much of this world, but I never knew how to live till now. I thank my good God who has given me time to know him, and likewiſe myſelf. All the comfort I have, and all the comfort I take, and which is more than the whole world can give, is the knowledge of God's love in my heart, and the reading in this bleſſed book, (laying his hand upon the Bible). You are now, Sir, continued he to the Ambaſſador, in the prime of your age and vigour, and in great favour and buſineſs; but this will all leave you, and you will one day better underſtand and reliſh what I ſay to you: then you will find that there is more wiſdom, truth, comfort, and pleaſure, in retiring and turning your heart from the world in the good ſpirit of God, and in reading his ſacred word, than in all the courts and favours of princes."

The Bramans celebrate four days in September, from the 23d to the 27th, to the honour of their God Jackernat or Brama, being a general feſtivity and relaxation from all buſineſs to the Jentoo caſt or tribe, who inhabit the country about the Ganges. Their idolatry is the moſt extravagant imaginable: about three days before the celebration, you hear a continual confuſed beating of drums and other horrid inſtruments, in the place where this hideous idol is kept, which in form is not unlike the amphitheatres of the antients, though inferior in architecture. At the upper end of the temple the idol is placed, to which you aſcend by a dozen ſteps, proſtrating yourſelf at every advance till you gain the ſummit, although you are limitted to a certain number of ſteps according to your eccleſiaſtical

dignity; for, excepting the chief Bramin, the man who fans the idol, and the woman who ſits by to feed it, few aſcend higher than two ſteps. Notwithſtanding this is an image made annually by themſelves, yet does their ſuperſtition ſo far ſubdue their reaſon, as to appoint a man to fan the image, and a woman to ſit by, holding the moſt dainty victuals for its acceptance. They ſuppoſe its modeſty is ſo great as never to feed before a mortal, but that when alone it ſufficiently ſatisfies itſelf: in this is diſcovered the fraud of the prieſt, who enjoys himſelf at the expence of the public; and as all this is conducted nocturnally, the weak are eaſily deluded. The third day the temple is in its greateſt ſplendor; the walls and pillars being ornamented with paper cut in the form of birds, beaſts, and fiſhes, intermixed with various fruits and flowers pleaſingly diverſified. On this day the European gentlemen are admitted amongſt them, when men and women are introduced in many ludicrous characters to divert. The fourth day of celebration is upon the water, where many hundred elegant boats appear, ſplendidly decorated: The idols are carried in a larger boat, where various comical figures are introduced to divert (as they call it) their God, before he departs for his own country; and the ſmall ones row round the larger, all endeavouring to outvie each other in gaudineſs; every great man has a god of his own, but the poorer ſort of each occupation club for one. Four hours they generally devote on the water, till they imagine their deity is tired! when at a ſignal given, they all aſſemble in the middle of the canal, and after a tedious ceremony, commit the idol to the water, with incredible numbers of pots filled with their moſt delicate food, ſealed down, to furniſh him with proviſion till he reaches his own kingdom: and notwithſtanding that they are convinced it is an image of their own workmanſhip, yet will many ſuperſtitiouſly drown themſelves with this idol, (which immediately ſinks) concluding, they ſhall obtain a life of joy, and avoid a tedious tranſmigration of the ſoul.—Hear, and be aſtoniſhed, O earth! What is human nature when left to itſelf? No abſurdities are ſo great, no chimeras ſo extravagant, but our proud reaſon will idolize and ſanctify them! How humble ought we to be under this debaſing reflection; how thankful and how glad, for the light of the Chriſtian revelation.

Origin of the Name, and ſome particulars concerning the State of Vermont, in North America.

THE State of Vermont is a vaſt country, ſituated to the eaſtward of New Hampſhire and Maſſachuſſets, and to the north of Connecticut, between the river of that name, and Hudſon's river. As it is lately peopled, and has always been an object of contention between the ſtates of New York, and New Hampſhire, there is properly ſpeaking no eſtabliſhed government. Ethan Allen celebrated for the expedition he undertook in 1775 againſt Ticonderago, of his own accord, and without any other aid than that of the volunteers who followed him, has made himſelf the chief of that country. He has formed there an aſſembly of repreſentatives; this

assembly grants lands, and the country is governed by its own laws, without having any connection with congress. The inhabitants, however, are not less the enemies of the English; but under the pretext that they form the frontier against Canada, and are obliged to guard it, they furnish no contingent to the expences of the war. They had long no other name than that of Green-mountain-boys, but thinking this too ignoble an appellation for their new destiny, they translated Green Mountain into French; which made Veril Mont, and by corruption Vermont. It remains to be seen whether it is by corruption also that this country has assumed the title of the State of Vermont.

In the years 1780, 1781, and 1782, the inhabitants of Vermont, who were not guided by Ethan Allen, annually sent deputies to Congress, and were once within one vote of carrying their point, but had not the peace then taken place, it is probable from circumstances, that in case of refusal, they would at least have threatened to put themselves under British protection.

PRINCE VIOULIS;

OR,

TRUE GLORY.

An Oriental Dialogue.

HAZEM King of Samarkand, ruled his dominions in peace. He had taught the neighbouring powers to respect him; but he had never once entertained the idea of extending his frontiers. At the same time that he was formidable to his enemies, he was beloved by them. His grateful subjects had given him the appellation of Hazem the good. In a word, he enjoyed a felicity which is seldom the lot of kings.

Hazem had an only son; but his education was not neglected. It was not entrusted to a dervise; and Vioulis, although a prince, was a virtuous man.

The only passion of this royal youth was glory. All his reading was confined to the celebrated battles and innumerable conquests of the great king Mah-pout-har, of the great king Tra-ra-Long, and of the great king Hiolam. We Europeans, it is true, are not acquainted even with the names of these immortal warriors; but the annals of Samarkand, which are now lost, were full of their renowned exploits.

The boasted actions of these heroes kindled in the breast of the young prince a consuming fire, which rendered his destiny very disagreeable. The tranquillity in which his father obliged him to live, was to him a torment.

One beautiful evening, reclining alone on the side of a pleasant eminence near Samarkand, and supported by a roll of the Samarkandian annals, he was musing with regret on the obscurity of his youth when suddenly a venerable old man appeared before him.

This old man was habited in a flowing robe of cerulean hue; his countenance resplendent with light, and his silver beard descending to his girdle of diamonds. Between these characters, so opposite, ensued the following conversation:

The Old Man.

Who art thou, my friend? Thou seemest to be very melancholy?

Vioulis.

I do not know who thou art, my venerable sire?

The Old Man.

The ſage, indeed, is but ſeldom known; he is unambitious of celebrity; nor is the favour of kings eſſential to his happineſs. I love the afflicted: I counſel them ſometimes; not, however, to obtain their homage, but to be uſeful to them. Tell me, why art thou ſo penſive?

Vioulis.

I live in inactivity and obſcurity; I have no opportunity to diſtinguiſh myſelf.

The Old Man.

By what actions wouldſt thou wiſh to be diſtinguiſhed.

Vioulis.

By ſuch actions as would proclaim to the whole world that there was ſuch a prince as Vioulis.

The Old Man.

But to what extent doſt thou wiſh thy name were known?

Vioulis.

To the more remote regions the better.

The Old Man.

It is thy ambition then to be talked of by all the nations on the globe.

Vioulis.

Yes, if it be poſſible.

The Old Man.

And what wilt thou perform to obtain ſuch renown.

Vioulis.

Actions, that ſhould excite aſtoniſhment in the moſt courageous minds.

The Old Man.

Battles, no doubt? Countries ſubdued, kings dethroned, and nations enſlaved?

Vioulis.

Art thou converſant then in the language of hearts? Counſel me, thou venerable man, a ſecret fire conſumes me.

"Riſe," ſaid the old man; and muſing, he wandered with Vioulis upon the hill. Night had now approached, and the prince could not account for the ſilence of the holy ſire; but his heart was full of confidence in his wiſdom; it was a profound reverence which no perſon before had been capable of inſpiring.

The Old Man.

I will grant thy requeſt, Vioulis, but do not interrupt me. Let us ſit here.

The modeſt Vioulis ſeated himſelf by the ſide of his ſage counſellor.

The Old Man.

Behold that majeſtic moon! How tranquil and ſerene! Behold thoſe ſtars, and that beautiful ſky!

Yonder, the ſtar which thou perceiveſt below, at half an inch from Sirius, is yet at ſuch a diſtance from Sirius, that the rays which are now emitted from this ſtar, although they travel in one minute more than 300 Samarkandian leagues, cannot arrive at Sirius till the expiration of 8000 of our years. Were this ſtar to be one day extinct, the inhabitants of Sirius would have no conception till 8000 years after, that it was expunged from the creation.

The aſtoniſhed Vioulis ſighs, and the ſage thus proceeds:

That ſtar which is called Haro, is a ſun, around which fifty-one planets revolve. In the number of theſe planets is one called Imbecile, which has eighteen moons. The planet Imbecile is near ten thouſand times larger than our globe, and is inhabited by beings who pretend to be rational. The Imbecilians, at moſt, are but ſixty yards high: they have but ſixteen ſenſes, and live only three ages of man; while the inhabitants of the fifty other planets are, for the greateſt part, 200 yards high, and live from twenty to thirty thouſand centuries. Notwithſtand-

ing this, the Imbecilians imagine, that the univerſe was created for them alone: they maintain, that Haro, and their eighteen moons, the fifty planets, and the thouſands of millions of ſtars that they diſcover by their ſmall teleſcopes, which are only a quarter of a league long; they maintain, I ſay, that all theſe innumerable hoſts of ſtars were placed in the firmament only to enlighten them.

In this planet Imbecile, there are ſome thouſands of nations, all very different and very barbarous. Some of theſe call themſelves civilized. Theſe civilized nations, who abſolutely believe themſelves to be the moſt aſtoniſhing work of the creation, are in reality a very ſingular kind of creatures. For example, every year, on a certain day they meet to knock each other on the head, by way of recreation, with ſmall ſtones, that have ſcarce the merit of depriving them of the little underſtanding they poſſeſs. Certain ſprings in this planet Imbecile, ſuddenly raiſe the firſt comet ſo high, that it is a queſtion, whether in that ſituation he ſees at all. Theſe fortunate beings are dignified by the title of *The privileged Tribunes of the ſixteen Senſes*; and yet often, not one of theſe tribunes has common ſenſe. Their derviſes (for they alſo have their derviſes) are divided into thoſe of Ida and thoſe Oda. Theſe two words have no meaning in their language; a circumſtance, however, which has not prevented them from aſſaſſinating, poiſoning, and charitably curſing each other, for thirty thouſand centuries paſt, on account of the difference between theſe two words. They have laws, but it requires ten centuries to learn them by heart, twenty to comprehend them, and a thouſand to adminiſter them with juſtice. Nevertheleſs, my dear Vioulis, they contemptuouſly ſtigmatize all the other nations as barbarous, and modeſtly fancy themſelves the moſt beautiful work of the creation.

Vioulis is loſt in attention to this account.—Formerly, continues the venerable ſage, in this planet Imbecile, there exiſted ſome of the ſelf-ſtyled rational creatures, who were ambitious of acquiring what they called glory; who marched with ſome millions of armed troops, in order to conquer all the nations of the planet. In the ſpace of their ſhort reign of 2000 years, theſe conquerors have been unable to make themſelves known to the thouſandth part of the Imbecilians; and yet, for this they have carried fire, and ſword, and all the horrors of devaſtation, to millions of flouriſhing cities, who were no otherwiſe culpable towards humanity, than in having wanted the power or the ſkill to hang before their walls the illuſtrious villains that had burnt them.

The aſtoniſhed Vioulis looked at the old man, and at his auguſt countenance, the ſplendour of which was ſcarce ſupportable.

"A good king, content with the limits of his empire, and deſpiſing the falſe glory of theſe pretended heroic actions, is ſeldom ſeen among the Imbecilians; as if the glory of kings conſiſted in the calamities of mankind."

Vioulis roſe, and impreſſed with awe, contemplated the millions of ſtars above him.

"The planet Imbecile is called The Bedlam of the Creation. What wouldſt thou call thy little planet were it infeſted with conquerors? But thou, Vioulis, ſhalt be a good king; thou ſhalt be juſt and amiable, the friend and protector of the arts, and ſhalt be called Vioulis the Beneficent."

At theſe words the hoary ſire was ſuddenly transformed into a beautiful young man: he embraced the prince, and vaniſhed.

Vioulis, proſtrating himſelf, adored the creator of the ſun and planets, and returned to Samarkand.

His beautiful and benevolent princeſs, by her charming converſation, and more charming example, rendered him ſtill more ſuſceptible of the virtues that can alone adorn humanity; in a word, of that delight in doing good, in which alone conſiſts the true glory and felicity of kings —Vioulis, no longer panting for conqueſts, was the pacificator of half the globe; ſuch confidence had his love of equity inſpired. In their own dominions their paternal cares diffuſed univerſal happineſs.

The people may be ſometimes deceived, but they never flatter; and it was the people that erected altars to him; that people which ſeemed no longer to dread foreign climates or burning ſkies; and on the moſt diſtant ſhores might be found at the foot of a ſtatue of young Vioulis:

"This fourth part of the world alſo owes its liberty to him."

The following Anecdote *uſed to be told by King* George I. *at his time of Relaxation from Buſineſs, and unbending from regal concerns.*

ABOUT the year 1615, there was a Nobleman in Germany, whoſe daughter was courted by a young Lord When he had made ſuch progreſs in this affair as is uſual, by the interpoſition of friends, the old Lord had a conference with him, aſking him how he intended, if he married his daughter, to maintain her? He anſwered, equal to her quality. To which the father replied, that was no anſwer to his queſtion; he deſired again to know what he had to maintain her with? To which the young Lord then anſwered, he hoped that was no queſtion, for his inheritance was as public as his name. The old Lord owned his poſſeſſions to be great, but ſtill aſked, if he had nothing more ſecure than land wherewith to maintain his daughter? The queſtion was ſtrange, but ended in this, that the father of the young lady gave his poſitive reſolve never to marry his daughter, though his heir, and who would have two ſuch great eſtates, but to a man who had a *Manual Trade* by which he might ſubſiſt, if driven from his own country.

The young Lord was maſter of none at preſent, but, rather than loſe his miſtreſs, he requeſted only a year's time, in which he promiſed to acquire one; in order to which, he got a baſket-maker, the moſt ingenious he could meet with, and in ſix months became maſter of his trade of baſket-making, with greater improvements than even his teacher himſelf; and as a proof of his ingenuity, and extraordinary proficiency in ſo ſhort a time, he brought to his young Lady, a piece of workmanſhip of his own performance, being a white twig baſket, which, for many years after, became a general faſhion among the ladies, by the name of dreſſing-baſkets, brought hither to England from Germany and Holland. To complete the ſingularity of this relation, it happened ſome years after this Nobleman's marriage, that he and his father-in-law, ſharing the misfortunes of the wars of the Palatinate, were drove

naked out of their eſtates, and in Holland, for ſome years, did this young Lord maintain both his father-in-law, and his own family, by making baſkets of white twigs, to ſuch an unparalleled excellency as none could attain: and it is from this young German Lord the Hollanders derive thoſe curioſities that are ſtill made in the United Provinces, of twig-work.

To all true *Lovers, and encouragers of Literary Merit, to the Public in general, but more particularly deſigned for the inſpection, and* ſerious *peruſal of the People of Berwick, and its Environs.*

THE Berwick Muſeum, has now ſtruggled out a reign of two years, in ſpite of every malevolent attempt to depoſe it. With pleaſure I have peruſed the Editor's declaration to continue it during the year Eighty-Seven, a reſolution which muſt give particular ſatisfaction to every *true* lover of letters and literature.

The vitiated ſtate of human nature is ſuch, that men may be actually ſaid to prey upon each other, by endeavouring to fruſtrate their mutual views, more particularly in thoſe points, where their intereſts ſeem to claſh. This has grown ſo cuſtomary, that the malignant edge which it evidently bears, is almoſt worn down to the ragged name of *ſelf-intereſt*. But how dark, how obnoxious to every human feeling, muſt be the mind of that wretch, who without provocation, or hopes of either profit or pleaſure, attempts to do an injury, not only to a worthy individual, but to the community in general? Who endeavours to traduce the fame of a uſeful, and entertaining work, liberally calculated for the benefit of all, the ſuppreſſion of which, can neither place a penny in his purſe, or a ſmile upon his countenance.

Men in general who are guilty of an ungenerous action, nay, the midnight-ravager has either ſelf-intereſt, or neceſſity to plead as a flimſy excuſe for his deveſtation; but he who deliberately acts from no motive but envious malignity, is a being ſo truly deſpicable, ſo dreadfully dangerous, that he ſhould be marked by the public eye, as an open example of all the vices that contaminate the heart of man, and who retains no more of the human creature, than the bare form.

Baſe, indeed, muſt be the nature of that man, who is not ſometimes ſtruck by the force of that truth which his own conſcience acknowleges, therefore, I am not without hopes that even theſe lines may flaſh conviction, and ſtrike the abandoned hearts of ſome of thoſe people. It is a happy circumſtance for the community in general, that men of this deſcription, are generally of the lower order of people, therefore their inclination to do miſchief is fortunately exerted in vain, for their want of power. There is another race of beings, who are peſts to literature and ſociety, theſe are creatures who being unacquainted with letters or erudition, judge without preciſion, view the meaning of the poet through the wrong end of the teleſcope, and apply improper, and illiberal conſtructions, according as they occur to their own half-form'd and disjointed ideas. Theſe latter ſhould rather be pitied for their unaccountable ſtupidity, than deſpis'd for their arrogant preſumption. Tho' *juſtice* muſt condemn, yet *equity* may reſcue them from the rigorous ſentence of con-

tempt. To urge any further argument againſt the former, to examine the diabolical principles upon which they proceed, to trace them through the various meanderings of their degraded hearts, and to anatomize them with greater nicety, would be, as the great Pope ſays,

"To break a butterfly upon a wheel."

Leaving thoſe wretches, to the ſtings of their crime-clog'd conſcience, (if indeed they ever feel remorſe) I cannot omit making a few remarks on the great utility that muſt accrue to ſociety in general, from the encouragement of a periodical publication in any place where the latent ſparks of genius reſide.

In the diſtant and obſcure ages of the world, we have very little aſſiſtance from hiſtorical revelation, occaſioned by the barbarity, and indolence of an uninform'd people, who perhaps conſidered exiſtence to end with themſelves. The faint glimmerings of tradition, throw a kind of twilight on the ſubject, that inſtead of elucidating, but ſerve to confound truth. Had thoſe people had an opportunity of recording the various fluctuation of revolving times. The manners, diſpoſitions, and cuſtoms of the ſeveral periods in which they lived, we ſhould now be enabled with a degree of accuracy, to decide on ſome of the moſt important ſubjects contained in hiſtorical knowledge. What *that* age is to us, ſo may *this* be to a period equally diſtant. Should we not then ſeize upon every opportunity which offers, of giving an impartial account of the tranſactions of our own times! Should we not exult in the idea, that in future ages, we may be the objects of public wonder and emulation.

It is a ſelfiſh and confined remark, which I have often heard made, which is, that as we ſhall never live to be ſharers in the good *effects*, we may with great juſtice, be negligent about the *cauſes* which may promote them. This opinion is indeed unworthy of any mind above childhood. The divine diſpoſer of all natural qualities could never beſtow genius upon any of his creatures, with a deſign that they ſhould lay dormant, at leaſt if placed in a ſituation, where thoſe talents could be ſo nobly exerted, to the glorifying of his name, and the good of mankind. Let ſuch reflect on that moſt beautiful and pictureſque parable in the New Teſtament, of the unworthy ſervant, who hid his maſter's talent in the earth, and return'd it unimprov'd. Let them likewiſe conſider that moſt of the benefits which we at preſent enjoy, are the produce of ſpeculation, and induſtry, perhaps of ſome thouſand years ſtanding. In ſhort it is a duty we owe to GOD, to the world, and to ourſelves. Independent of ſuch reaſons, which are in themſeves cogent enough to carry conviction to any ſenſible man, the opportunity of a public preſs, may be ſaid to be the hot-bed of genius, the foſtering hand that ripens merit into maturity, and leads it on to emulative and glorious views. It fires the youthful mind with perſeverance and expectation, and may be ſaid to make it think anew. Nay, I am well convinced, that many great natural geniuſes have been born, and died without the ſmalleſt exertion of their abilities, for want of this great touchſtone, to bring forth their latent merit. It is the mirror of nature,—the ſoftner of manners,—the beguilement of the hour,—the curb of the vicious,—and the herald of the virtuous,—in ſhort, it may be ſaid to be the great cauſtic of vice and folly,

and the promoter of genius and worth.

So many advantages both in public and private life may be ſaid to originate in a work of the kind, that it becomes the actual duty of every well-wiſher to himſelf and his neighbour, to befriend every meaſure for its ſupport and continuance.

The Editor undertook the publication in January, 1785, at which time if he even barely cleared his expences (excluſive of any recompence for private trouble) he could be ſaid to do no more; ſince that period, I am pretty well convinced, that his profits have been circumſcribed to a degree, much inferior to mediocrity. Yet he ſtill perſeveres; he is ſtill anxious for the glorious cauſe of literature. May the ſlumbering genius of Berwick awake and ſmile upon the undertaking, and convince the world, that merit and literature are the produce of our polar ſoil, and that letters flouriſh, even amidſt the frigid climates of the North. I am not without hope that the Editor may benefit ſomething by theſe few lines, at leaſt my intention inclined towards his intereſt. As no puerile wiſh to ſee myſelf appear in print, could actuate the boſom of one, who has dedicated much even of his juvenile hours to ſtudy and publication.

I ſhould be ſorry that any perſon ſhould ſuſpect this to have been written either by the Editor, at his deſire or requeſt. As the public are aſſured by the writer, that he knows from whence it came, no more than the reader does this minute.

May the miſſile weapons of envy and detraction recoil on thoſe hearts from whence they preceed. May the eyes of a generous public be opened upon the nefarious aſſaſſins of literature and merit. May they be hunted out from the dark and obſcure corner from which they throw their envenomed ſhafts. May veracity ſtrike the ſpecious maſk from the face of deception, and ſhew the villain in his true portrait, that he may no longer

"Puſh down new fledg'd virtues that would riſe."

but ſtand as a monumental teſtimony of infamy and diſgrace, and may every future attempt to *enlarge, ſupport,* and *continue* this uſeful work, ſucceed, prays

CLIO.

Berwick, 1786.

To the Editor of the Berwick Muſeum.

SIR,

I Know, for certain, of a family, that conſiſted of——

A grand-father, and two grand-children
A father and four children
Two mothers, and two ſons
Two brothers, and two ſiſters
Two uncles, and two aunts
Two nephews, and two couſin-germans

Making in all by appearance twenty-four, but in reality the family conſiſted only of five perſons.

A ſolution by ſome curious correſpondent is intreated,

BENEVOLENCE.

POETRY.

A PASTORAL.

Part II.

Continued from p. .

Inſcribed to Miſs Patricia L—ne.

Triſte lupus ſtabulis, maturis frugibus imbres,
Arboribus venti, nobis Armaryllidis iræ!
Virg.

HER pity, ye pow'rs! cannot prove
A relief to my ſighs, from the fair;
Ah!—nothing but Jena's fond love
Can allay half the pangs of deſpair.
Love only for love can ſuffice:
And her heart ev'ry bleſſing inſure;
O Venus! obtain me the prize,
And my tranſports for ever endure.

Quite penſive I roam o'er each field,
Nor attend to the notes on the ſpray;
No pleaſure the thickets can yield,
And the ſtreamlets remurmur my lay:
Without Jena I languiſh——I die;
Nor delight in my flocks in the dale;
No ſhepherd ſo wretched as I,
While my lambkins rejoice in the vale.

When preſent—how pleas'd is the plain,
All the beauties of Nature look gay;
One ſmile gives new life to her ſwain,
And diſpels all his ſorrow away:
But abſent—the birds ceaſe to ſing;
All the woodlands dejected appear;
The cowſlip no longer will ſpring,
And the lily itſelf ſeems leſs clear.

Hope haſtens my ſteps to the bow'r
Which with woodbine and ivy I've made;
New luſtre hope gives to each flow'r,
And enlivens the green in the glade;
Hope whiſpers—"Be never diſmay'd,
She'll at laſt bluſh conſent to thy vow;
No virgin before her e'er ſaid
To a lover ſo conſtant——Adieu!"

Beaumont-Banks,
February 1787. P.

TO THE EDITOR.

OFTEN I wiſh in verſe to write,
But doubt as oft my ſkill;
And never dare attempt a flight
Unto Parnaſſus' hill.

But joyful news are come to town!
The Muſes have alighted
Upon the neighb'ring Halydown,
And Tom de Scott affrighted.

O, would ſome muſe inſpire my lays,
And grant me talents meet!
I'd ſing my handſome Tommy's praiſe,
And ſing the Muſes ſeat.

Where ſteel-clad warriors did meet,
To fight, each for his nation;
Is now become the Muſes ſeat;
O happy alteration!

Could Lady Mary † from the tomb,
But viſit us again,
To find the Muſes ſeat at home,
Her joys would flow amain.

To find ſuch warm winter-days,
And girls write in rhymes;
Would make her give, to home, the praiſe
She gave to Turkiſh climes.

O would Erato hear me now,
And grant me my deſires?
Depend on't, Sir, I'll write to you,
As ſoon as ſhe inſpires.

Feb. 6. 1787. JANE.

† Wortley Montague.

AN ELEGY,

Written in Berwick Church-yard.

IN vain we labour to be rich or great,
In vain we ſtrive to gain immortal fame;

Nor fame, nor riches, can prolong our date,
When death arrives what can avert his aim.
Who doubt this truth, let them, repairing here,
Survey this place, where thouſands ſleep in duſt
No more to wake, till that laſt morn appear,
That ſhall diſplay the Savlour of the juſt.
All ages go, ſee hard by yonder wall,
A numerous train, who jointly witneſs bring,
That infancy, as well as age, muſt fall
A prey to death, and prove the truth I ſing.
Truſt not to youth;—there ſweet Siderio lies
The boaſt of parents, relatives, and friends;
Cut off in youthful bloom, no more to riſe,
Till nature, fail'd, her operations ends.
Say ye who know, how noble was his mind;
Nor envy, malice, nay, nor pride he knew;
His thoughts were all to generous deeds aſſign'd,
Or ſuch as ſtill were lovely in review.
Tho' born to ſhine diſtinguiſhedly high,
And juſtly might have ranked with the great,
The charms of power were nothing in his eye;
He lov'd retirement, and an humble ſtate.
Tho' long to pain, and deep diſtreſs a prey,
He ne'er was heard to murmur or repine;
But greatly noble, bore, without diſmay,
Whatever Heav'n was pleaſed to aſſign.

PHILANDER.

TO THE EDITOR.

HAD I the flowing numbers of thy train,
Thou kind promulger of our lays,
Or could I mate Philander's tender ſtrain,
And juſtly wear the envy'd bays,
I, in ſoft numbers, would my flame relate,
And ſing the charms of my beloved Kate.

Or could I ſhare fam'd Philoſtratus' muſe
I'd ſweetly ſing the girl I love:
The Critics will this firſt attempt excuſe
Perhaps the next may better prove.
Jena, the fam'd, tho' clad in royal ſtate,
Can never equal my dear handſome Kate.

Honorios may love his peerleſs Grace,
And triumph in her beauty's charms:
My love has ev'ry beauty in her face,
Nor can another tempt my arms.
T. Scriba's nymphs have angel-charms innate,
But I'm contented with my human Kate.

Was ſhe angelic, deck'd in god-like charms,
How could I aſk the yielding—Yes?
What could an angel taſte in mortal's arms?
Nor would I dare to ſnatch a kiſs:
No ſuper-human does me captivate,
But I'm enamour'd by my blooming Kate.

But could my darling's eyes out-ſhine the day,
Her ev'ry ſmile divinely bright,
Could ſhe riſe forth, and ſhine the ſtars away,
I'd be affrighted at the ſight:
'Tis a woman I wiſh to be my mate,
And all my wiſhes center in my Kate.

With this fair maid, Oh, could my ſighs prevail!
No other wiſh my heart would crave;
Pledg'd of her love, I'd cheerfully ſet ſail,
Nor dread to plough the briny wave:
"The ſhip's haul'd off!" longer I cannot wait,
In hopes to meet again, I leave my Kate.

WONHATHILATEDMS.

THE BERMUDIAN.

Concluded from Vol. II. p. 641.

THO' at a diſtance from my ſearching eye,
Amidſt ſurrounding woods, thy dwelling lie;
Though envious Time, or weaning Abſence ſtrive
Thy cheriſh'd image from my breaſt to drive;
Yet near my heart (for they ſhall ſtrive in vain)
His wonted place ſhall Candidus retain.
If manly ſenſe, if an extenſive mind,
Unſway'd by prejudice, and unconfin'd;

A judgment happy, to decide with ſkill,
But mild and open to conviction ſtill;
A voice in poliſh'd numbers taught to roll,
Whoſe accents waft the muſic of the ſoul;
An honeſt heart, a temper that can learn
To love mankind, and to be lov'd in turn;
If ſentiments humane, combin'd with theſe,
May challenge merit, and expect to pleaſe,
Of gentle manners, affable and free,
The praiſe, O Candidus, is due to thee.

No more frequented by the feſtive bands,
Behold yon ſolitary manſion ſtands.
There fair Ardella tripp'd along the vale,
Her auburn treſſes floating in the gale,
Sweet as the fav'rite offſpring of the May,
Serenely mild, and innocently gay:
Ardella, once ſo cheerful and ſo bleſt,
Now, by Misfortune's iron hand oppreſt.
Methinks I ſee the ſolitary maid
Penſive beneath the ſpreading cedar's ſhade;
No ſoothing friend, no voice of comfort near,
Heave the big ſigh, and ſhed the ſilent tear
"Awake to conſolation, nor repine;
Becauſe the ſorrows of to day are thine:
In air let ſublunary cares be hurl'd,
And look exulting to a better world;
Triumphant virtue there ſhall bear the ſway,
And lift thee far above the ſolar ray."

Beneath my bending eye, ſerenely neat
Appears my ever-bleſt paternal ſeat.
Far in the front the level lawn extends,
The zephyrs play, the nodding cypreſs bends;
A little hillock ſtands on either ſide;
O'erſpread with evergreens, the garden's pride.
Promiſcuous here, appears the bluſhing roſe,
The guava flouriſhes, the myrtle grows.
Upon the ſurface earth-born woodbines creep,
O'er the green beds the painted 'ſturtian peep,
Their arms aloft triumphant lilacs bear,
And jeſſamines perfume the ambient air.
The whole is from an eminence diſplay'd
Where the brown olive lends his penſive ſhade.
When zyphers there the noon-tide heat aſſuage,
Oft have I turn'd the meditative page,
And calmly read the ling'ring hours away,
Securely ſhelter'd from the blaze of day.
At eve refreſh'd, I trode the mazy walk,
And bade the minutes paſs in cheerful talk,
With many a joke my brothers wou'd aſſail,
Or cheer my ſiſters with the comic tale;
While both fond parents pleas'd, the group ſurvey'd,
Attentive heard, and ſmil'd at all they ſaid.

Thrice happy ſeat! here once were center'd all
That bind my heart to this terreſtrial ball;
The ſight of theſe each gloomy thought deſtroys,
And ties my ſoul to ſublunary joys!

Ye pow'rs ſupreme, who rule the ſpangled ſky,
On whoſe protection firmly they rely,
Grant them each bliſs the fertile mind can form,
And liſt them high above misfortune's ſtorm!

But hark! I ſee them to the green repair,
To taſte the ſweets of the refreſhing air;
Deſcend, my ſoul, on airy pinions light,
The circle join, and feaſt thy gladden'd ſight.

Hail ever-honour'd authors of my birth,
The poor's aſſiſtants, and the friends of worth!
My beſt of brothers, hail! companion dear;
Unſhaken friend and partner of my care!
My ſiſters too! tranſported let me gaze,
And bleſs the ſweetners of my former days!
A long loſt wand'rer to your arms receive,
Soothe all his ſorrows, and his cares relieve.

How incomplete is each terreſtrial joy,
Where diſappointments all our hopes deſtroy!
Two other ſons ſhould in the circle ſtand!
For theſe, alas! I ſearch a diſtant land;

Lament them gone, an honour to their race,
And, with a sigh, behold their vacant place.

Tho' Carolina, skill'd in social lore,
With open arms receiv'd me to her shore;
Altho' her sons, an hospitable band,
Have hail'd me welcome to their fertile land,
And, giving all the friendly heart can give,
Bade their remembrance in my bosom live;
Though (thanks to all my guardian powers!) there
I found a brother and a friend sincere;
Still, for 'tis natural, affection's tide
Flows where thy honour'd parents yet reside.

For ever blotted be the fatal day
That tore me from their circling arms away,
When the tall ship, regardless of my pain,
Call'd me reluctant to the sounding main;
Aloft her swelling sails triumphant bore,
And left them pensive on the winding shore!

My aged parent's awful voice I hear,
The solemn sound still vibrates in my ear.
"Adieu, my son! with winds propitious go,
Obtain what knowledge travel can bestow;
Thy neighbour's friend, an enemy to strife,
Uprightly tread the many path of life;
Let honour's rules thy ev'ry act controul,
Nor suffer vice to bend thy stubborn soul.
Shun'd sovereign gold, the tyrant of mankind,
Attempt from justice to divert thy mind;
Erudite will prefer the frugal fruit,
And spurn, with high contempt, the guilty dust.
Let all the frowns of Fortune be defy'd,
Virtue thy friend, and Providence thy guide!

ON MUSICK.

MUSICK, with persuasive charms,
Lulls our ev'ry care to rest;
Ev'ry passion it disarms,
Softly soothing all the breast.

Savage natures grow humane,
Feel themselves with kindness mov'd,
At the soft melodious strain,
Love, and wish, to be belov'd.

Things inanimate arise,
By the force of magick sound;
As the warble fills the skies,
Inspiration spreads around.

Hail! harmonick powers hail!
That can ev'ry mind controul;
Thy pure pleasures, never fail
To soothe, yet elevate the soul.

ON ELIZA.

MINE be the pleasing task to paint,
The charms of my Eliza's face;
Tho' how will words, or language faint,
Describe each modest, lovely grace.

Sweet nymph! what beauties round thee shine,
In op'ning bloom to ev'ning view;
Each charm about your person divine,
And gives a pleasure, always new.

Thy eyes with lustre, mildly speak,
From thy sweet lips persuasion flows;
And in thy finely polish'd cheek,
We see the tincture of the rose.

Hail, charming maid! whose ev'ry grace,
Shows nature's bounty unconfin'd;
Yet know, that lovely person's face,
Must yield in beauty, to your mind.

TO THE EDITOR.

Query, humbly proposed to the Ladies, on their present Mode of Dress.

WHY thus conceal your lovely forms,
Why hide a charm from top to toe?
Why hide the polish'd arm, the snowy neck,
The eye enchanting, and the rosy cheek?
Tell, Ladies, tell, wherefore you now disclose no
Nothing, save chins, and mouths, and tips of noses?

Feb. 1787. MAN-KIND.

STATE OF POLITICS.

THE fourth year has now revolved of the moſt univerſal and profound peace that the world has beheld or enjoyed ſince the commencement of hiſtory. Haraſſed and exhauſted with wars that extended their devaſtations to the four quarters of the globe, the ruling nations of Europe have ſacrificed their ambition to their intereſt, and, in the ſhade of tranquillity, are exerting their efforts to multiply and improve the ſources of induſtry, to extend their commerce, and augment their revenues.

Of all the wars that have ever been the ſubject of hiſtorical record, that of Great Britain with America, which eventually involved France, Spain, Holland, the Eaſt and Weſt Indies, has proved the moſt calamitous and diſgraceful to all the belligerent powers. After incurring an expence equalling, if not exceeding that of all the wars of the preſent century; after appointing the moſt powerful armies, and conveying them to the diſtance of two thouſand miles; after equipping the moſt formidable navies that ever ſwam on the ocean; a ſtruggle of ſeven years, that agitated and convulſed both hemiſpheres, terminated in a cataſtrophe that was neither honourable nor beneficial to any of the contending parties. If like the Peloponnefian war in the Grecian annals, it is not the prelude to the deſtruction or downfal of ſome of the European ſtates, it has given a ſhock to the general ſyſtem, which will require the wiſdom and œconomy of half a century to repair.

In the political map of Europe, Great Britain and France are the prominent kingdoms, whoſe rank in the ſcale of nations renders them the principal objects of hiſtorical obſervation. The prime movers in the political ſyſtem, their intercourſe graſps every continent; their war or peace agitates or compoſes the world. Ruſſia poſſeſſes immenſe territories both in Europe and Aſia; her boundaries are more extenſive than thoſe of the Roman empire; but her real importance is inadequate to her nominal greatneſs; and ſhe wants the glory both of arts and of arms to figure in the circle of nations, or adorn the pages of hiſtory. An uninterrupted ſucceſſion of able ſovereigns ſince the reign of Peter the Great, beyond the experience of hiſtory, or calculations of probability has raiſed her to a temporary, and perhaps forced and premature greatneſs, which the ſhock of accidents may diminiſh or deſtroy. As there is no internal ſpring or aggrandiſement in the Ruſſian conſtitution; as the principles of political life do not pervade the body of the ſtate; the vigour and ſucceſs of the government depend entirely on the hand to which it is intruſted. Whenever a Sardanapulus ſhall ſucceed to the ſceptre of a Ninus and Semiramis, the boundaries of Ruſſia will be contracted, and her ſplendour deſtroyed.

Germany is a powerful and populous empire, and governed by a prince who has attracted the attention of the world. Poſſeſſed of extenſive dominion, and at the head of an army of two hundred thouſand men, it might be expected that the German emperor would occupy the firſt ſtation in the political ſyſtem, and hold the balance of Europe. But the complex form of the government, the

want of revenue and of commerce, and the neighbourhood of a powerful rival, circumſcribe the ſphere of his operations, and prevent the execution of thoſe extenſive military and political plans that change the deſtiny of nations, and make a revolution in hiſtory.

At length, after long prorogation, Parliament has met, and his Majeſty has addreſſed both Houſes as uſual, in a ſpeech from the throne; one of the ſhorteſt that we think we ever remember at the opening of a Seſſion!—As the ſpeech and the correſpondent addreſſes ſeem to have been admitted on both ſides of both houſes to paſs *pro forma*, without dipping into particulars therein contained or referred to, we ſhall follow the example, and avoid any diſcuſſion of the one or the other, until ſome future proceedings of Miniſters ſhall throw more light upon the ſubject than we can at preſent view it in.

The grand object of public attention, towards the cloſe of the month, is, the Commercial Treaty with France, and the reception it meets with from, and the proceedings that will be had thereon in the Grand Council of the Nation. A ſubject of magnitude and conſequence immenſe and unknown; requiring all the care, circumſpection, deliberate conſideration, and mature judgment that the minds of Britons are capable of!—A miſtake in this buſineſs, will be to the nation like a falſe ſtep in marriage to a delicate woman; marrying a profligate and a brute, undoes her for ever.—We cannot help thinking our Miniſters are ſomewhat fool-hardy in this awful and tremendous buſineſs; they ſeem little to know their own ſtrength, ability, and negociating talents, compared with their counter-parties. A little more modeſty, delicacy, and ſelf-diffidence, would do them infinite ſervice, and the nation through them. If they go on careleſs, fearleſs, and undaunted, they will aſſuredly be caught in the ſnare which that old cunning French fox has artfully ſpread for them. But if Miniſters will run on, without looking backward or forward, and plunge headlong into the pit of the Frenchman's digging, we hope and truſt the Legiſlature will not be led on by the intemperate zeal of a raſh impetuous inexperienced youth into a ſyſtem which more than threatens national ruin; but will act cautiouſly, coolly, and circumſpectly in this momentous conſequential concern. If this treaty is really ſalutary and beneficial for Great Britain this year, it would certainly be equally ſo in the next year, abating only the loſs of one year's expected benefit, which might be amply compenſated by the melioration and improvement it would naturally undergo during ſo long and critical an inveſtigation; conſequently neither nation could ſuſtain any loſs by the prudent delay. On the other hand, ſhould it prove an inſidious, injurious, and pernicious compact to Great Britain, how dreadful the conſequence!—Where might the miſchief end!—We think we ſee abundant cauſe to dread this pretended boon of France to the ſons of Britain, which our conciſe plan will not permit us to go into a minute detail of at preſent. Poſſibly in our next, we ſhall not deal in bare aſſertions without well-founded arguments, and ſound candid reaſoning upon them. Above all things, we deprecate haſte and raſhneſs in the proceedings on the ſubject, which would tend directly to certain ruin. Conſider, O Britons! in and out of Parliament, whoſe hands we are now in——the French Cabinet. Who guides

that Cabinet! The aged, experienced, fly, and sagacious Count de Vergennes, who at this moment, is leading all the courts of Europe in iron or golden chains—or with silken cords; and wants only this nation in his trammels, to make the catalogue compleat.

The opening Speech of the Irish parliament seems to denounce vengeance against the Whiteboys! We hope they will first enquire into their grievances, and where they find them well-founded, redress them. They will then find it a much easier task to suppress all the irregularities and outrages said to be perpetrated by these discontented people. The discussion of the Commercial Treaty, so far as it respects Ireland, we leave to the investigation of Irish politicians, in and out of parliament.—We shall only say, that we think there is either too much or too little said about Ireland in the treaty.

The whole French nation is all curiosity and warm expectation as to what their Grand Monarch is going to do with them in the bed of Justice which he has summoned together! They will find it soon enough to their cost, when he lays his heavy hand of taxation upon them, under the sanction of this semblance of a parliament, or body of representatives of the people, not of their chusing but of his election. Under this sanction of a mock parliament, a despotic prince may safely do what he durst not name by his own arbitrary power.

Spain has undergone a great revolution in its interior cabinet, by the removal of the monarch from the exercise of his government, on account of insanity, real or pretended: we pretend not to be in the secret.—This nation will not probably suffer much by the derangement; as the present vicegerent cannot be more devoted to the French than his predecessor.

The Emperor has found a great deal of difficulty to persuade himself to take a long journey to meet his beloved sister and ally the Empress of Russia, on her long expedition to her new acquired dominions; and even after resolving in part, is yet undetermined as to the whole of the way proposed; so that, from the hindrances he meets with, and the hindrances he meets with, each in their own way,—and the discouragements they thereby throw in one another's way, we are doubtful whether this projected complex journey will take place at all.—Indeed, considering the relative situations of both in their respective dominions, we scruple not to pronounce it an impolitic undertaking on both sides, for various obvious reasons; but this we must leave them to discuss.

The Czarina's affairs do not yet wear a very promising aspect of being finally settled with the Porte, since that power has assumed a more firm and determined aspect than it wore some years ago. The intermediate dependent nations between these potentates add to the difficulties and uneasinesses of both those extensive empires.

The Ottoman Empire, which has, at all times, rebellions raging somewhere or another in its bolom, is not without its usual share of internal commotions now.—Still it holds up its awful head, bidding defiance to its numerous potent enemies, regardless of their intreaties, remonstrances, and threatnings.—Strange composition of a terrestrial government! incomprehensible to distant observers!—and even those who have had ample opportunity of viewing it microscopically, can give us but very little insight into it.

The new King of Pruſſia ſeems to ſtudy to carry his cup even with all ſurrounding powers, and keep himſelf out of all their bickerings, except the internal feuds of the Dutch; in which, however, he moves very cautiouſly, without burning his fingers on behalf of either ſide. It does not yet appear, that any other potentate wiſhes to put his courage and conduct to the teſt. His mediatorial office in Holland, conſequently, goes on very quietly and very ſlowly. Perhaps ſlow and ſure is beſt in this as in many other caſes.

The States of North America keep ſinking more and more into anarchy, confuſion, and political deſtruction. They are ſaid to have concluded a treaty with the Emperor of Morocco; much good may it do them! They will not find it a very eaſy matter to feed him with preſents; and even then they would have more work on their hand than they will be able to perform.

FOREIGN OCCURRENCES.

Extract of a Letter from the Gold Coaſt, Africa, dated the 30th of Auguſt, 1786.

"THE French have had a fifty gun ſhip, with nine hundred men on board, intending to build a fort at Accomfey [within ſix miles of Anamaboe, our greateſt mart of trade] a village near Amiſſa. They landed a quantity of materials and ſtores, cleared the ground, and made a kind of block-houſe; but they became ſo ſickly, that they went off with ſcarce hands ſufficient to work veſſels, leaving an officer and a few people aſhore, but not ſufficient to carry on any works. It is very ſtrange it ſhould never have been heard of in England. You muſt keep a bad look out. I expect by and by, it will occaſion ſome diſturbance. They get canoes, &c. from the Dutch, who, I think, act like fools."

As the Sultana Algerine Rover, was cruizing in the Streights of Gibraltar, ſhe fell in with a fleet of merchantmen from Liſbon bound to Leghorn, convoyed by a frigate and an armed ſhip; the pirate being to windward, bore down upon the fleet under Spaniſh colours, but when ſhe came within muſket ſhot of the men of war, ſhe hauled down the Spaniſh flag and hoiſted that of Algiers, and at the ſame time poured a whole broadſide into the frigate, which carried away her bowſprit and part of her fore-chains; the fire was returned with the greateſt bravery, and a very obſtinate action took place which continued five glaſſes, when a great many were killed and wounded on both ſides. Among the killed on board the Algerine was their ſecond captain and two lieutenants, with ſeveral other principal officers. Although the Portugueſe ſhewed great courage, and fought well throughout the whole conflict, yet their bravery could not prevent the pirate from carrying off one of the richeſt ſhips in the fleet, and three days after brought her ſafe into Algiers. The Sultana is a ſtout veſſel, frigate built, mounts 30 guns upon one deck; the Captain is a very reſolute daring fellow, and her crew conſiſts of a numerous gang of deſperate ruffians.

Letters by way of France bring advice, that the Turkiſh Capitan Pacha has been ſtabbed with a poignard at Cairo.

DOMESTIC INTELLIGENCE.

London, February 1.

AN account from Bruſſels juſt arrived, mentions that the Pope's Nuncio has received orders to quit that capital in 24 hours, and the Emperor's dominions in three weeks, on account of his having preſumed to publiſh a *Bull* in defiance of that wiſe monarch's authority.

3. A gang of twelve perſons, five of whom are taken, have been diſcovered in France, to have forged the names of different bankers, to the amount of twelve millions.

By a letter from Pekin dated the 28th of September laſt, to the Miniſter of Tuſcany, it appears that a Miſſionary who had been ſent to propagate the goſpel in that empire had been arreſted in the province of Hunguang, from whence he was conducted to Pekin, loaded with chains, and ſuffered to ſtarve to death. His name was Atte Piſtoye.

6. Died betwixt the hours of three and four, at Verſailles, Monſieur de Vergennes, Miniſter for foreign affairs, in the 67th year of his age, and after having been in different public offices above 30 years. In this period he nearly effected a total change in the political ſtate of France.

Till within a very few hours of his death he retained his gaiety and good-humour.

M. Montmorin, the new miniſter of France, was recommended to the King by the Count de Vergennes, with whoſe politics and views he has been long intimately acquainted. He is near fifty, a great favourite of his Majeſty, and ſaid to be of firſt rate abilities.

18. Was committed to Falkingham goal, a man and his wife, who having travelled through moſt parts of the kingdom, (with tolerable ſucceſs, if their dreſs might be admitted as proof) as healers of every illneſs to which mankind is liable: The woman pretended to be dumb; her huſband ſerved as her interpreter, and many poor people were by them gulled out of their money. The cauſe of their being taken up was briefly this; they ſtopped at a public houſe at Aſlackby, and drank very freely, particularly the woman, who retiring to reſt before her huſband, made a miſtake in going to bed to another man, in which ſituation being detected by her ſpouſe, he was imprudent enough to ſcold her in ſuch terms as brought her to the uſe of her tongue. The firſt ſpeech ſhe made was, "You know, you rogue, I can hang you!" A ſcene of confuſion enſued, and madam coming down ſtairs, ſwept off all the crockery ware on a ſhelf in the houſe, and did other damage, for which, refuſing to make reſtitution, ſhe and her companion were taken before one of his Majeſty's juſtices of the peace, who committed them as above, and they are now confined in ſeperate apartments.

Extract of a letter from Conſtantinople, dated Jan. 26.

"The Porte, in return for the favours conferred by France, who with no ſmall degree of addreſs, has removed the talons of the Imperial eagles from her at preſent, has concluded a league of commerce, in which the French will have ſome advantages peculiarly great, particularly on the ſide of

the Black Sea, where they will be put on the ſame footing with Ruſſia. The Turks by this ſecure a new ally, but ſuch a ſtep may create troubles *in future.*"

The laſt accounts from Rimini mention, that the laſt ſhocks of an earthquake, which were felt there on Chriſtmas eve and day, did a vaſt deal of damage; ſeveral houſes, the Cuſtom Houſe, and the beautiful Church of the Cordeliers were thrown down; the Arch dedicated to Auguſtus was ſplit, and the bridge of Trajan much damaged; four perſons periſhed at the moment of the ſhocks; the alarm was ſo general, that upwards of 2000 perſons took refuge on board the veſſels in the port, and moſt people left their houſes; the ſhocks continuing, all the inhabitants have left the place, and are out in the fields, ſome under tents, and others under ſuch coverings as they can get; and as the weather is cold, and the country covered with ſnow, their ſituation is very deplorable.

Extract of a letter from Halifax, in Nova Scotia.

"I am juſt returned from my long tour of four months, but laſt from Boſton and Marblehead; and I can with truth aſſert, that in upwards of 640 miles that I have travelled in the United States I have not been able to trace any thing that looks either commercial or reſpectable. At Philadelphia they have a little trade, but more, I think, at New York, which probably owes its proſperity to its being the center of government. To the northward the people are idle, clamorous, and wretched. You may believe me this is no exaggeration. At Portſmouth they are building two new ſhips of 74 guns, confeſſedly ſold to France, but without ſupplies they cannot finiſh them, ſo true is it that America has no ability to build large men of war. Our own ſettlements to the north are flouriſhing indeed."

On Monday next, Mr Pitt is to bring forward his motion relative to the conſolidation of the Cuſtoms. He purpoſes, after the reſolutions are paſſed, which it is ſaid will be above 3000, to make one bill of them, and the reſolutions agreed to on the Tariff in the French Treaty.

Letters from New York, dated January 2, received yeſterday by way of Holland, mention, that a French packet-boat had arrived there, with the Articles of Privileges, which the French King had granted for the benefit of the American commerce; and that the ſame were received with univerſal public joy.

The ſame letters add, that, in conſequence of the Congreſs diſcovering, that the Indians on the frontiers of Virginia, were underhandedly excited againſt them, they reſolved to augment the troops with 1300 more men, and to raiſe 500,000 dollars.

B E R W I C K,

February 2.

The following awful and ſtriking circumſtance happened lately in the county of Hertford. About three weeks ſince a man waited upon a magiſtrate in the vicinity of Hitchin, and informed him, that upon the preceding Tueſday evening, he was ſtopped by a young gentleman of Hitchin, who knocked him down and ſearched his pockets, but not finding any thing therein, ſuffered him to depart. The Magiſtrate, aſtoniſhed at this

piece of intelligence, dispatched a messenger to the young gentleman, ordering him to appear immediately before him, and answer to the complaint lodged against him: the youth instantly obeyed the summons, and appeared before the Magistrate, when his innocence was manifestly proved, he having, by the most incontrovertible evidence, clearly proved an *alibi*. It appears the infamous wretch had made the charge with no other view than that of extorting a sum of money from the young gentleman; and finding his intentions thus frustrated, returned home much chagrined, and meeting soon afterwards with one of his neighbours, he declared to him, that he had not sworn to any thing but facts, and called God to witness the same in the most solemn manner, and wished, if it was not as he had asserted, that his jaws might be locked, and that his flesh might rot upon his bones: when terrible to relate! Listen, ye sons of impiety, while the horrid tale is told; ye who affect to doubt the existence of a Supreme Being, and scoff at his judgments! his jaws were instantly arrested, the use of speech denied him for ever, and after lingering a fortnight in great agonies, he expired, his flesh literally rotting upon his bones.

8. Mr Charles Grey, Member for Northumberland, gave an able specimen of his abilities, in his maiden speech, on the address on the Commercial Treaty. His speech was elegant and argumentative, and delivered with an easy gracefulness not often attained by the best public speakers. His voice is full and melodious, and its modulations varied in the happiest manner.

9. We hear from Appleby, that as some workmen were digging a sewer, or drain, for carrying off water from a cellar belonging to Mr William Douglas, they discovered among the earth a small quantity of quicksilver: this circumstance induced the workmen to inspect the ground, when they found upwards of ten pounds. —This valuable mineral is dispersed among the clay and gravel, about three yards deep; and it is supposed, will turn out a rich acquisition when properly worked.

The King has been pleased to present the Rev. Robert Pearson to the Church and Parish of Lanykirk, in the Presbytery of Chirnside, and county of Berwick, vacant by the death of the Rev. John Todd.

BIRTH.

February 26. Mrs James Bell, Fishmonger, of a Son.

MARRIAGE.

Feb. 27. John Clanje, Esq; to Miss Rutherford of Jedburgh.

DEATHS.

Feb. 1. Mrs How, aged 88.

13. Mr Stephen King, at Haggerston, after two hours illness.

16. James Farrar, Collier, by falling into a coal-pit ten fathom deep, in his way home, after receiving his pay.

Mr Robert Dunn, of Smithfield, aged 76.

21. George Elliot, Block-Maker.

23. Mrs Hammond in child-bed, aged 39.

26. Mrs Moffit, in child-bed, aged 19.

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OR,

MONTHLY LITERARY INTELLIGENCER.

FOR MARCH, 1787.

A Short Review of the Political State of Great Britain, at the Commencement of the Year, 1787.

Continued from page 50.

IT muſt, however, be confeſſed, even by his enemies, that he has not been found unworthy of ſo rapid and extraordinary a promotion to the ſummit of power; and that he has betrayed little, if any of the fire and promptitude on one hand, or of the intemperance and inexperience on the other, uſually characteriſtic of youth.

Awkward and ungraceful in his perſon, cold and diſtant in his manners, reſerved and ſometimes ſtately in his deportment; Mr Pitt is not formed to captivate mankind by the graces of external figure or addreſs. Diſtinguiſhed by no uncommon ſenſibility to the attractions of women, it is not from that ſex he can expect the enthuſiaſtic ſupport, and more than maſculine exertions, which his great political antagoniſt has repeatedly experienced on the moſt trying occaſions. Little attached to amuſement or diſſipation, whatever form it may aſſume; and even, when he unbends to convivial feſtivity or relaxation, confined and private in its indulgence; his hours are dedicated to an almoſt unremitted application to the functions of his office. Parſimonious of the public revenue, and tenacious of the exhauſted finances of a treaſury drained by preceding profuſion, his conduct, as miniſter, forms a ſtriking contraſt to the facility and prodigality of former adminiſtrations. Diſintereſted in his diſtribution of offices, and ſelect in his choice of thoſe on whom he confers employments, the nation has not regarded his abilities with more admiration, than it has conferred applauſe and veneration on his principles. Endowed with talents unexampled for ſwaying a popular aſſembly;

Perſpicuous and clear amidſt all the energy and fire of oratory: Ample, yet not prolix or diffuſe: Exempt from repetition, yet leaving no part of his ſubject untouched, or unexplained. Animated in debate, though cold and ſevere in converſation; copious in diction, and ſelect in every figure or expreſſion with which he chuſes to enrich or adorn his ſpeech: Addreſſing himſelf as much to the judgement as to the imagination; and gaining, by the mingled force of language and of conviction, a ready entrance to the heart. Such is the preſent Miniſter of the Engliſh people, and ſuch is the impartial portrait of his virtues, and his defects!

Perhaps, a leſs rigid and unbending character; perhaps a leſs ſparing and œconomical ſuperintendance in ſome circumſtances, of the public treaſure, however meritorious in itſelf; perhaps a greater degree of attention to the individuals, upon whom reſts the foundation of his own greatneſs; and a portion of that venality, (however the term may ſtartle and affright) which in this democratical government, as in that of Rome, is unfortunately too neceſſary to enable a great and good Miniſter to retain a ſtation of public utility——Perhaps, I ſay, a mixture of theſe ingredients, like poiſon in phyſic, might produce the moſt ſalutary and beneficial effects. We are not in the age of the Scipios, or even, I fear, of Cato. The Roman empire was not worthy of a Pertinax, though it ſubmitted to a Severus, and the Prætorian guards, accuſtomed to ſell the Imperial dignity, knew no longer how to confer it as a voluntary donation on ſuperior virtue. The Miniſter, who will maintain his ſituation, in this country, muſt condeſcend, however reluctantly, to adopt the arts of Government: arts become indiſpenſible: and alike practiſed by a Clarendon, or an Oxford, by Walpole, and by North.

When I have thus finiſhed the portrait of the Miniſter, I may be ſaid in it to have comprehended almoſt the whole adminiſtration. Mr Pitt, "with Atlantean ſhoulders" ſupports the incumbent weight of the monarchy, and ſtands, like Ajax, ſingle and alone, amidſt hoſts of ſurrounding enemies. One, and one only friend, appears, decorated with the inſignia of legal dignity, to oppoſe, in another Houſe, the attacks of Oppoſition. Wherever elſe I look, I ſee only a vaſt vacuity; a vacuity, where no talents, no power of oratory, no ſtrength of intellect, illuminate the darkneſs, or cheer the gloom! The names of a Sydney, and a Carmarthen, can only be tranſmitted to future times, by being involved in the illuſtrous train of Pitt, and muſt be preſerved from oblivion, by mixing in his radiance. They may "purſue the triumph, and partake the gale;" but never can mingle in the ſplendor of the renown: too happy if their want of ability ſcreen them from inveſtigation! A Jenkinſon, and a Dundas, may indeed ſupply the defects of the Cabinet, in either Houſe of Parliament: But England was not accuſtomed, in better times, to ſee the foreign intereſts of her crown thus abandoned, and thus neglected, in every Court of Europe, and in every quarter of the globe.

It is not ſufficient for men, who aſſume and undertake to conduct the affairs of nations, that they poſſeſs probity and good intentions. Talents and application muſt mark them out from among the crowd of nobility who ſurround the throne, and entitle them to oc-

cupy the dangerous eminences of ſtate; nor can any adventitious decorations of rank, or illuſtrious birth, be admitted as a compenſation for this inherent and incurable defect.

Yet, under theſe vices of the adminiſtration, and incompetent as it muſt perhaps be conſidered to propel the languid wheels of government in many of its moſt eſſential operations; ſuſtained as it appears to be by the gigantic and ſingle talents of one individual, ſtill in early youth; dependent not only on his life, but on the life of others, by whoſe demiſe he could no longer be in a ſituation to preſide in the Houſe of Commons, where his loſs, or abſence, would be completely irreparable.—Thus precarious, and thus defective as it muſt be allowed, yet its duration appears to have no viſible, or even probable limits. It reſts on the two great and ſubſtantial foundations, of the unqueſtionable favour of the Crown, and the equally undiſputed opinions of the people. Perhaps, I might add without ſeverity, that it is propped and ſuſtained by a third circumſtance; the diſinclination of the greater part of the inhabitants of Great Britain, to the component members of the laſt Adminiſtration; and an opinion generally diffuſed (whether true or falſe, I ſhall not ſtop to examine) that there is in that great party more ſplendor of talents, than rectitude of intention or principles of political virtue.

Having thus wandered through the fertile fields of Miniſterial plenty, where alone are to be found the golden apples of the Heſperides, it is time that we turn our eye upon the barren waſte of Oppoſition. Here chilling poverty appears in all its terrors.

"No ſtreams, as amber ſmooth,
as amber clear,
"Are ſeen to flow, or heard to
warble here."

Yet ungrateful and ſterile as the ſoil may ſeem, it is fertilized by one ſpring, the waters of which, though they cannot convert what they touch to gold, yet will diſpenſe what gold can never purchaſe——Fame and Immortality. That Spring is the Fountain of Genius, and of the Muſes; the Pierian Spring, which flowed through ancient Greece, and cloathed, with unfading verdure, the barren plains and ſavage rocks of Attica. It is that ſacred Fountain, at which Menander, and Horace, and Lucian drank, whoſe inſpiring waters animated their fingers, and ſtrung their lyres.

Witneſs thoſe two beautiful and unequalled compoſitions, in which ſatire has exhauſted her keeneſt ſhafts; in which the moſt claſſical purity is blended with modern urbanity; where humour ſits enſhrined on a throne, in the conſtruction of which genius has laviſhly employed her choiceſt materials; and which ſhall preſerve to diſtant times, the names of a Mawbey, or a Turner, ſacred to immortal ridicule!—I need not ſay that I can only mean the Rolliad, and the Probationary Odes. It is, however, to be lamented, that future ages will not be able to taſte and comprehend many of the moſt delicate and pointed alluſions, from the circumſtances of perſonality which accompany them, and which time will ſoon involve in obſcurity and darkneſs. Whether regarded as productions of proſe, or of poetry, they ſtand alone and unrivalled: ſuperior, perhaps, to the Dunciad, itſelf in energy, and not inferior in harmony of numbers; abounding with

all the Attic ſalt, ſo delicate to the taſte in Horace; ſevere and manly as the fineſt ſatires of Juvenal.

While, however, I yield this involuntary teſtimony to the matchleſs talents which produced the Rolliad, and the Probationary Odes, I muſt, with equal impartiality, cenſure and condemn that daring and licentious ſpirit, which pervades them through every page; and which, after having demoliſhed all the intermediate barriers, has laid its ſacrilegious hand upon the Throne. There it ſhould have ſtopped its rage, and laid its impoiſoned arrows at the foot of Majeſty. Not that I mean to depicture an Engliſh Prince, as exempt from, or ſuperior to the great tribunal of the opinions of his People. He is amenable, he ought ſo to be, to that laſt and higheſt juriſdiction, eſtabliſhed by Nature in the minds of men. Such may he ever remain!—But, becauſe the Monarch, in his public and regal capacity, is accountable to his ſubjects, and an object of their fair diſquiſition—was it generous or magnanimous, to purſue the man through every walk of private retirement? Is it becoming the honeſt rage, and inherent dignity of ſatire, to hold up a Sovereign—I will not ſay to the ridicule, but to the contumely and deriſion of his own people? To pervade, and drag into open day, all the little perſonalities and weakneſſes, inſeparable from mortality, however elevated its ſtation? To follow him, with unremitted perſecution, from St. James's to Windſor, and from Windſor to Kew? With indefatigable and ſubtle induſtry, to depicture him in every diſgraceful attitude or poſition, from the crowded levee to the kitchen-garden, or the grocer's ſhop?—It was not thus that Junius, with the arm of genius, laid his ſtrong hand upon the Monarch in an earlier period of his reign. He diſdained to perſecute the man, though he attacked the King. He did not purſue the Imperial fugitive, from the Palatine Hill and the palace of the Cæſars, to his obſcure retreat at Tibur and at Baiæ. He ſtooped not to debaſe, or to tarniſh his immortal labours, by deviating into ungenerous perſonalities; but, having dedicated his pen to public utility, he diſdained to convert it to private pique, or to purpoſes unworthy of its dignity. The Engliſh people, liberal and impartial in their judgments, will never miſtake this important and eſſential difference between the two productions; and though they may admit their equal and unrivalled claims to admiration, as works of ſuperior genius, will ever confer the palm of ſuperior merit, where it is ſo juſtly demanded.

But, to return from this digreſſion. At the head of that great band the Oppoſition, and compoſed of ſo motely materials, as no longer to be reducible to any fixed colour or form appears Mr Fox; and near him, co-ordinate, but not co-equal, his once great antagoniſt, though now his friend and fellow-labourer, Lord North. It would be mockery to regard the Duke of Portland, however reſpectable and excellent in his private character, as other than the pageant of a party, round whom the chieftains aſſemble: The Lord Rockingham of 1787; and diſtinguiſhed by nearly ſimilar endowments of heart and of underſtanding, with that departed Marquis. If I place Mr Fox foremoſt in this liſt, it is, that, though inferior in nominal rank to Lord North, he is far ſuperior to him in all thoſe qualities, which demand, or which acquire dominion over the minds of men.

To be continued.

For the Berwick Museum.

To the Right Hon. William Pitt, *Esq; Premier of Great Britain.*

SIR,

YOUR abilities as a statesman, and the important and exalted station to which your sovereign has advanced you, procure you the admiration and respect of every fellow-subject. Your late conduct and kind interposition in behalf of helpless innocence, and the children of affliction in the Eastern world, has highly enhanced you in the eye of your country, and convinced all mankind that your sentiments were those of an honest and upright heart, unswayed by prejudice, and uncorrupted by policy. So situated and influenced, permit a citizen of the world, and a friend of the friendless, thus publicly to bestow upon you his mite of praise, and to return you his humblest acknowledgments, and most unfeigned thanks, for your junction and adherence to those British senators, "whose outstretched arms are still ready to save, and their hands to help." India's massacred millions call aloud for vengeance, and the remnant of her plundered and exiled sons demand reparation and redress. Their complaints were long drowned in the distance which lay betwixt them and justice, and burdens were imposed upon them "which neither they nor their forefathers were able to bear." Persist therefore in your enquiry, and speedily bring the guilty to condign punishment.

It appears to have been the uniform practice of governor-generals, and others entrusted with dominion over Indostan, to set at nought the lives of its inhabitants. The enslaved part of the people are put to death without ceremony, and such is the power of habit, that a repetition of the crimes of killing your slave (or shedding the blood of thousands to acquire treasure) never awakens the remembrance that you are murdering your fellow-creature. This is certainly a disputable doctrine in India! I hope, however, Sir, you will agree with Sterne, in supposing a black girl possessed of a soul as well as a white one, and that she is used worse only because she has none to stand up for her. But be this as it will, Great Britain having acquired settlements in India by dint of arms, does not confer a right upon her commanders, to butcher all around them with impunity. Because she has vanquished and brought under subjection the adjoining country, are her governors and chief justices to plunder its provinces, and exterminate its people! While due allegiance is paid, is cruelty, craft, and rapine to be every where exercised! Is a rapacious commander to be justified in animating a well-disposed people to continual quarrels and slaughters, for the sole purpose of enabling him to reap the fruit of discord! Is the son to be stripped of his patrimony, the widow of her dowry, or the father of his treasures! Are bribes to be received, and the most solemn treaties to be infringed in vain! Does Britain entail whips and chains upon India after robbing her of her riches, exposing her princesses to nakedness, beggary, and want, putting to death her princes, and banishing half her subjects "to a land which they know not." Is every species of tyranny, fraud, treachery, and want of faith to be

cherished, and the iron rod of oppression to bear sway in India! Is a governor to carry depredation and slaughter before him wantonly, and to study the arts of inflicting misery upon the innocent! Or is he to violate the laws of God and of his country, without being called to give an account of his conduct! Are the adopted subjects of Britain to be fleeced of their inheritances, and deprived of their existence that they may not complain! Or is the country which we are bound to defend, to be deluged with the blood of those who pay unto us obedience! Be confounded ye Britons, and hide your faces! Such, Sir, are the catalogues of crimes which have drained and depopulated Indostan! And such the persons to whom power has been given! "Because" (says our governor in his defences) "they were a revolting and rebellious people," I intimated, that my troops "should eat up their harvest, and their bread, their flocks and their herds, their vines and their fig-trees; and impoverish their fenced cities with the sword." This he literally executed, and has thereby deservedly become the object of punishment himself, and entailed ignominy and infamy upon all his posterity. No usurper is mentioned but with detestation, or thought of but as a monster; tho' it is certain that none ever did the hundredth part of the mischief that has been done in India. There the way to dominion and wealth was paved with dead bodies, and the commanders of Britons the oppressors and butchers of the human race. Fire and sword, famine and pestilence, poison and torture, were alternately the fore-runners of riches; and our greedy and voracious governor plighted and pledged the British faith, only to break treaties, and devour the defenceless.

But as no pen can paint the deplorable and ruined state of India, nor any language delineate the character of those who were its scourges. I shall drop the description, and for the present draw a veil over the miseries and sufferings, the calamities and the grievances of the people of Indostan. From what I have taken the liberty to state, (not with any view, Sir, to add to your information, for that is derived from a much better source, but solely to convince my country readers that there is a necessity for a victim) will any one hesitate to affirm, that no earthly punishment can attone for the crimes committed. Your conduct, Sir, hitherto has done honour to your feelings, and entitled you to the most grateful and warmest praise of all honest men. This freedom, therefore, which I have taken in addressing you, and making use of your exalted name, will (though you should never be made acquainted with the contents of this letter, which I do not expect you ever will) serve to shew posterity, that a British Minister of State was the avowed friend of the helpless, and the severest persecutor of the murderer, the plunderer, and the oppressor, and at the same time evince, that a British subject has a title to address his sovereign, and the servants of his sovereign at pleasure. I conclude by adding, that I subscribe myself, with the greatest respect,

Sir, yours, &c.

PHILOSTRATUS.

Beaumont Banks,
March, 1787.

Continuation of the Lady's Adventures, from page 80.

MYRTILLA continued all that night, and part of the next day, under a good deal of uneaſineſs; but at laſt the father returned. He had been with the King, and by laying the matter before his Majeſty, in very favourable terms for Myrtilla, he had procured her an abſolute diſcharge from priſon, which he ſhewed to the keeper before he entered the room where my aunt was. Seeing her dreſſed in her own cloaths, he found her ſo lovely, that he immediately formed the deſign of gaining her ſoul to the church and her body to himſelf; for the crafty prieſt concealed from Myrtilla that her diſcharge out of priſon was abſolute, but told her, that his Majeſty, in conſideration of her ſex, and the relation in which ſhe ſtood to the perſon whoſe eſcape ſhe had favoured, was willing to grant her a pardon, provided ſhe would ſuffer herſelf to be inſtructed in the principles of the Catholic religion; that he had brought a coach with him, which would carry them to the nunnery, where ſhe was to be inſtructed, and that ſhe might be free from impriſonment that minute. The impreſſions which the horror of a priſon had made upon Myrtilla's mind during the preceding night, made her think a deliverance from that gloomy manſion could never be bought too dear, if her honour was ſafe. As for her religion, ſhe had been ſo well inſtructed in the grounds of it when ſhe was young, that ſhe had nothing to fear on that quarter; ſo, after a profound acknowledgment of his reverence's favours, ſhe conſented to go along with him in the coach, which, by the father's directions, ſet them down at the Convent de ———. The doors flew open to the father, who conducted my aunt through the firſt and ſecond courts of that fine convent, to an apartment, a little detached from the convent, and of which he kept the key. But how much was Myrtilla ſurprized, when inſtead of a gloomy cell, ſhe entered a room built in the moſt elegant taſte, embelliſhed with the paintings of the fineſt maſters, upon the moſt amorous ſubjects, and furniſhed with a rich alcove inſtead of a wretched couch. When ſhe had recovered her ſurprize, ſhe began to reflect that this was probably a ſtratagem of the father's to reconcile her to the ſeverities of a religious life, and at the ſame time ſhe put on a firm reſolution, to be equally proof againſt his moſt inſinuating careſſes, and the moſt ſhocking hardſhips. But ſhe ſoon was undeceived in her firſt conjecture, when the father returned, attended by the lady abbeſs, and ſeveral other young ladies, whom (by their habits) ſhe took to be nuns. About half an hour after, a fine collation was brought in, and the father ſpent part of the night in their company, in ſuch a manner as gave Myrtilla apprehenſions more terrible than thoſe of death itſelf. About midnight, the father addreſſing himſelf to Myrtilla, in a very gallant manner, told her, "He was ſorry that his poſt about the king obliged him to quit the convent for the court, which had fewer charms for him than the place which contained a perſon, from whoſe converſation he promiſed himſelf ſo much pleaſure. Then turning to the lady abbeſs, and recommending Myrtilla to her care in the ſtrongeſt terms, he took his leave. The abbeſs then told my aunt, that ſhe might have any of the nuns for her companion

that night. Myrtilla, though ſhe would have willingly diſpenſed with that favour, did not think it prudent, in the ſituation ſhe was then in, to refuſe it, made choice of a nun, but who ſeemed to be more reſerved in her behaviour than the others. After they were left alone, Myrtilla was agreeably ſurprized to hear her companion aſk her in Engliſh, by what means ſhe had come thither. Myrtilla finding ſomething in her air and manner, that engaged her, acquainted her with her adventure in a few words, but thought it prudent to conceal her ſuſpicions as to the danger ſhe thought her honour was in, till ſhe ſhould have a farther inſight into the character of her companion. Madam, (replies this laſt) the generous action you have done for a brother, leaves me no room to doubt of your virtue, or to ſuſpect that you will make a bad uſe of the advice I mean to give you as a friend. You are betrayed into a place where virtue itſelf is not ſafe, a place from whence the cries of innocence can never reach the ears of juſtice, a place where I myſelf was baſely ruined! Here the poor lady fell into a flood of tears, which awaked the ſame emotions in Myrtilla. After ſhe had compoſed herſelf a little; the advice I give you, madam, (continued ſhe) is to diſſemble ſo far as to ſhew a willingneſs to be inſtructed; you will thereby ſave yourſelf a great deal of trouble, and perhaps may be left more at liberty to contrive ſome method by which you can acquaint your friends of your ſituation. But at the ſame time, though you ſucceed in this, they muſt act with the utmoſt caution, and without ſeeming to know any thing; for the father's credit is ſuch, that if the leaſt diſcovery that way were made, it would involve both you and them in inevitable ruin; I am of the ſame nation, and once, alas! I had the ſame virtue with you; but now it is loſt, and I am left to many a bitter hour of remorſe, which all the gaiety and pleaſure you ſee here, can never remove; but I am obliged to diſſemble in hopes of ſome time finding the means of eſcaping, for otherwiſe I ſhould be ſhut up in a cell, and for ever deprived of the light of day. Coward nature! why are not my reſolutions ſtronger, or my guilt leſs? The lady pronounced theſe words in ſo moving a manner, that Myrtilla was perfectly convinced of her ſincerity. The moſt part of that night was ſpent in the nun's relation of her own ſtory, a copy of which I have now by me, and may ſome time or other convey to the public by the channel of your paper, as I believe it would give great ſatisfaction to ſome of the young lady's friends here in England, who doubtleſs imagine, that ſhe died in France about fifty years ago. The reſult of their converſation was, that Lucia (for ſo we ſhall call the nun) was to make a favourable report next morning to the father and the abbeſs, of Myrtilla's diſpoſition, both with regard to religion and love: But that ſhe expected from England a box which contained jewels to a conſiderable value, about which ſhe ſeemed to be very uneaſy, and that all the favour ſhe wanted, was to ſend a note to a friend who was newly come from England, and underſtood no French, that ſhe might ſecure her jewels. Accordingly, next morning the father returning about eleven o'clock, Lucia was ſent for to the lady abbeſs's apartment, and examined about what had paſſed betwixt her and Myrtilla. She acted her part ſo well, that they thought

the jewels and the money would be a conſiderable addition to their conqueſt, and they all agreed that ſhe ſhould be permitted to write a note, the ſubſtance of which was to be dictated by the father, tranſlated into Engliſh by Lucia of whom they had not the leaſt ſuſpicion, tranſcribed by Myrtilla, and diſpatched away by ſuch a bearer, and in ſuch a manner as the father judged convenient. Happily for Myrtilla and Lucia, not one in the convent beſide themſelves underſtood a word of Engliſh; ſo that Lucia, inſtead of the words dictated by the father, wrote the following:

"Dear Siſter, aſk no queſtions of the bearer, if you happen to ſee him. I am at the religious houſe facing the corner of the ſtreet where we lodged when we firſt came to this city, and I am in the moſt dreadful ſituation. If you can contrive any means by which I may be delivered, do it; but above all things be ſecret and cautious, otherwiſe we ſhall be infallibly ruined. Again I ſay be ſecret, for on that depends the fate of you and

MYRTILLA."

The artful Lucia took care not to inſert the father's name, or that of the convent in the note, for that might have begot ſuſpicions fatal to them both. It is now time to leave the convent, and return to my mother.

After my father had eſcaped from priſon, ſhe remained thirty-ſix hours in the moſt cruel uneaſineſs with reſpect to Myrtilla. Towards the evening, the note was delivered to her ſervant by an ordinary like fellow who inſtantly diſappeared. When my mother had read the note, ſhe immediately gueſſed at ſome part of the truth, and was confirmed in her ſuſpicions, when going to the priſon, ſhe was told that Myrtilla had gone off in a coach with his reverence. This information ſet her fruitful brain to work for the deliverance of her friend, which at laſt, in fact, ſhe effected by a ſtratagem more ſurpriſing, and better executed than any that the fancy of the moſt ingenious romance-writer ever ſuggeſted.

To be concluded in our next.

Extracts from Captain Cook's Voyages.

Continued from page 66.

Deſcription of the inhabitants of Sandwich Sound, who approached the ſhips in their canoes.

WHEN they arrived pretty near the ſhips, they began a kind of ſong, at the ſame time paddling round the ſhips; this done, they advanced nearer, but could not be perſuaded to come into the ſhip. They were a good looking people, and were fat and jolly, as if they lived well.

The boat being along ſide, Captain Clarke gave one of them a glaſs bowl, which pleaſed the man ſo much, that he pulled off his dreſs, which was made of bird's ſkin, and threw it into the boat, making ſigns that it ſhould be carried on board. Another gave one of our people an arrow, which was made in a clumſy manner, and had a deep diviſion at the bone end, for the reception of a pointed ſtone, or ſome other ſubſtance.

The dreſs of theſe people was made of the guts of fiſh ſewed together, with ſleeves down to the wriſts; under this they had jackets made of the ſkins of beaſts.

They had caps on their heads, and their under-lip was cut through lengthwiſe; through this opening they frequently put their tongues. Some of them had blue beads, and other ornaments fixed in this ſlit, and alſo through the griſtle of the noſe. They had ſeveral ſpears, which were all headed with iron; their knives were near eighteen inches long, and ſhaped ſomething like a hanger, theſe they wore round their necks.

Their canoes were covered entirely with ſkins, and a round opening in the middle, where the perſon ſeats himſelf, and faſtens the ſkin ſo tight round his middle as totally to exclude the entrance of water. Their paddles were about four feet long, and well made.

Strange cuſtom among the Mataeevans of preſenting their daughters to ſtrangers.

At Mataeeva, it is ſaid to be cuſtomary for men to preſent their daughters to ſtrangers who viſit that iſland. The pairs, however, muſt lie near each other for the ſpace of five nights, without preſuming to take any liberties. On the ſixth evening, the father entertains his gueſt with food, and orders the daughter to receive him, that night, as her huſband. Though the bed-fellow be ever ſo diſagreeable to the ſtranger, he muſt not dare to expreſs the leaſt diſlike; for that is an unpardonable affront, and puniſhable with death. Forty men of Bolabola, whom curioſity had incited to go to Mataeeva, were treated in this manner; one of them having declared his averſion to the female who fell to his lot, in the hearing of a boy, who mentioned it to the father. Fired with this information, the Mataeevans fell upon them; but the Bolabolans killed thrice their own number, though with the loſs of their whole party, except five. Theſe, at firſt, concealed themſelves in the woods, and afterwards effected their eſcape in a canoe.

To be continued.

AN ESSAY ON

IDLENESS.

THE Hebrews have a ſaying amongſt them, "That he who does not bring his ſon up to ſome buſineſs makes him a thief."—Idleneſs they look upon as the ground of all evil, whether public or private, for the mind of a man will be employed, and rather than do nothing, it will work miſchief.

The Parthians were ſuch enemies to idleneſs, that they did not ſuffer their children to eat till they had ſweated at their exerciſes; and Scipio, ſurnamed Naſica, fearing peace ſhould introduce this bane into the commonwealth of Rome, ſaid, that he looked upon the Romans, (after the deſtruction of Carthage) to be in greater danger than ever they had been, for they had no enemies.

Idleneſs was eſteemed a more terrible enemy to the ſtate than Carthage had been, though that common-wealth had reduced the Romans to the greateſt extremity.

There are ſome who actually profeſs idleneſs, who boaſt they have done nothing, and thank their ſtars they have nothing to do, and whoſe exiſtence cannot be called any other than a mere nothing; who wake each morn but to enable them to ſleep a

night; whoſe ſtudy is only indolence, who live in a ſtate of ſtupidity, and who, when they ceaſe to breathe, cannot be ſaid to die, as they never could be ſaid to have lived.

There are numbers contaminated with this vice, yet, think themſelves entirely free from it: —He who ſpends his whole time in the ſtable and on the courſe —he who is ever found with cards or dice-box in his hand—he too that flies to a bottle or a ſtrumpet, to kill thought and prevent time's lying heavy on his hands; and thoſe ladies that paſs their time in talking ſcandal; and, when that fails, divert their time in impertinent viſits to ſhopkeepers, aſking a thouſand queſtions, and tumbling over their goods, without even a thought of purchaſing any, theſe may well be ranked among the idle. He that neglects his duty and real employment, naturally endeavours to fill his mind with ſomething that would bar out the reflection of his own folly, and does any thing but what he ought to do, with eager diligence, that he may keep himſelf in his own favour.

Solon introduced a ſevere law into his commonwealth againſt idleneſs, and the Aeropagites (judges in criminal caſes) were very vigilant in enquiring into the life and manners of every particular ſubject, and in ſeeing this law put into execution, as may be ſeen by the following ſtory:

There were at Athens two poor young men, Mendemus and Aſclepiades, who were greatly addicted to the ſtudy of philoſophy; they had no viſible means of ſupport, yet kept up their fleſh and colour, looking hale, well, and in good caſe. The judges had information given them of the retired life of thoſe two, and of their not having any thing to live on, nor apparently doing any thing to maintain them; conſequently, as they could not live without ſuſtenance, they muſt have ſome clandeſtine means of ſubſiſting. On this information the young men were ſummoned before the judges, and ordered to anſwer to the charge; one of the accuſed ſaying, little credit was given to what a man could urge in his own defence, it being natural to believe that every criminal will either deny or extenuate the crime he is charged with, and as a teſtimony of a diſintereſted perſon was not liable to ſuſpicion, he deſired a certain baker, whom he named, might be ſummoned to anſwer for them. The baker being come, he declared, that the young men under examination, took it by turns to grind his corn every night, and that for the night's work he every morning paid the young man who ground at his mill a drachma (or groat). The judge ſurpriſed at their abſtinence and induſtry, ordered a reward of two hundred drachmas to be paid them out of the public treaſury.

Had we thoſe judges among us, how many cheats and ſharpers, who live by defrauding the unwary public, would be obliged to lay aſide the name of gentleman, and work for their livelihood in an honeſt manner? and how many fine ladies and gentlemen, whole whole time is taken up in doing nothing, would be condemned to ſome ſevere penance, which would perhaps awaken them to a ſenſe of their being reaſonable beings? How happy for us would it be if there were laws againſt idleneſs, ſuch as would oblige every man to give an account of his time, and be anſwerable for his way of life.

Seneca ſays, we all complain of the ſhortneſs of time, and yet we

have much more than we know what to do with. Our lives are either ſpent in doing nothing at all, or in doing nothing to the purpoſe, or elſe in doing nothing that we ought to do. We are always complaining that our days are few, yet acting as if there would be no end to them. We wiſh away whole years, and travel through time, as through a country filled with many waſtes and wilds, which we fain would hurry over, that we may arrive at thoſe ſeveral ſettlements, or imaginary points of reſt which may ſeem diſperſed up and down.

Every member of ſociety is under a tacit obligation to contribute to the general good; he is unjuſt if he does not, and ought to be looked upon as a burdenſome member; and as he will do nothing for the public, ought to receive no protection from it.

AN ESSAY ON

GENEROSITY.

IF conſidered in a large and extenſive ſenſe, or as a firſt principle, of all the qualities that raiſe and ennoble a character, Generoſity is the moſt ſtriking and lovely. It pervades the whole ſoul, and gives a luſtre to every action, wherever it actuates a mind by nature formed with ſenſibility; it elevates the man of liberal education and poliſhed manners, to a degree little below the angelic race.

It is the offspring of heaven—the elder brother of charity—Sympathy is its ſiſter, and love its darling companion.

Compaſſion and Benevolence are in its train, and Sincerity its conſtant attendant; happy, happy, would it be for the world, was it oftener to be met with.

How many evils and calamities would it remove, or alleviate, how many animoſities and contentions would it ſtifle in the birth.

True generoſity diſcards all the long catalogue of vices that diſgrace human nature, and ſpread a dark ſhade over the intellectual and moral world. Envy and malice fly before it.

A ſtranger to cruelty, hypocriſy, and diſſimulation, it dwells only in the boſom of thoſe where no vice can be found.

It relieves the oppreſſed, it protects the weak, yet it triumphs not. It is ever bold in a good cauſe, and ſhrinks not from danger when fortitude is required. It comforts and animates the depreſſed; gives the tear of pity to the dejected, and commiſerates the unfortunate whom paſſion or imprudence hath led into the paths of vice and miſery; it makes every allowance for the failing of mankind, and treats not even the abandoned with ſeverity.

It delights in the proſperity of all around, and partakes of their joy; oftentimes it is confounded with liberality—but liberality is only a beautiful feature in its countenance; it riſes ſtill higher, and implies every thing amiable in the ſoul; it counteracts the common principle of ſelf-love, and induces the poſſeſſor of it to ſacrifice his own inclination to another's benefit. The gay libertine will frequently boaſt of this virtue, and value himſelf upon the goodneſs of his heart; but he deſerves not the character, for he cannot in any ſituation indulge in his favourite pleaſures, without acting an ungenerous part.—The covetous and ſpendthrift have no claim to it. The revengeful and haughty know

not its pleaſures. Generoſity! is a godlike principle, it is magnanimity guided by diſcretion, tempered by meekneſs; it is true dignity allied to humility; it is univerſal philanthropy—the inmate of good ſouls, the diſtinguiſhing badge of a great ſoul.

For the Berwick Muſeum.

MANY of our taxes having fallen ſhort of the miniſter's expectation, particularly the taxes on ſhops, female ſervants, births, and deaths, and as more money muſt be had, I recommend to our premier's notice the following example:

Veſpaſian paſſed for a pretty good emperor, though he loved money, which he took all poſſible methods of acquiring: inſomuch, that Titus, his ſon and ſucceſſor, who felt the grievances of the people, could not refrain from ſpeaking concerning their taxes, and in particular of one upon urine. The ſagacious and avaricious emperor, by way of anſwer, fetched a piece of gold, and made his ſon ſmell at it, and aſked him whether it ſmelt of piſs; upon which Juvenal remarks,

——*Lucri bonus eſt odor ex re*
Qualibet.——

others remark, the emperor only ſuffered his ſon to ſmell at gold.

Such a tax will beſt ſerve our turn; ſince it will anſwer every thing that is wanted in a tax here. It will ſoon pay off our debts; for ſuppoſing there are within this iſland eight millions of ſouls, ſhould every one, upon an average, vent but a quart a day (which at a farthing a quart would be 7s. 2d. ½ a year) this trifling and eaſy tax would produce above three millions a year.

But the ſureſt way of not being deceived, is taking the loweſt medium; and it will even then produce more than all the taxes taken off. This will likewiſe require not only all the collectors, who can be ſpared from the other taxes, but many more; and as the female ſex have hitherto had their ſhare only in paying, and not in collecting of taxes; in this, not only decency may, in ſome caſes, require ladies to be employed as collectors, but compaſſion, conſidering how many of them will ſtand in need of ſuch a genteel place, upon the reduction of intereſt to three per cent, and they, no doubt, would make moſt admirable gaugers.

Another great advantage is, it's being obſervable that phyſicians, though very little acquainted with their patients, and much leſs with their water, ſometimes examine it, to find out their diſtempers. To what height of knowledge and proficiency may not theſe daily inſpectors arrive? They will diſcover not only the ſeeds of diſſatisfaction, but diſaffection. Plots, for the future, will always be diſcovered and ſtifled in embryo; by which great ſums will be ſaved, that are now ſo wiſely given for ſecret intelligence; ſince every one will have ſo knowing a ſpy upon him, that even the army may become unneceſſary, and the virtue of the fair ſex will be better guarded.

In ſhort, as all nations have their proverbs, and none is a more common one in England than, Watching your waters, I humbly recommend my ſcheme to the public, as the moſt effectual for that purpoſe.

A NEW SCHEMER.

Againſt the fear of Death.

An eſſay for Lent.

UNwillingneſs to die, though it ſeems to ariſe from nature, can never be founded on reaſon and virtue: The majority of mankind chuſe to live; but why ſhould they fix on ſuch a choice, ſince ſo few, in the common accepted ſenſe of felicity, can be accounted happy? Why ſhould the minority, who are endowed with ſenſe and virtue, be unwilling to die, when they cannot be happy till death? Is this love of life, from the ſweetneſs we find in its ſolaces, in the enjoyment of pleaſure, and the gratification of our appetites? Or is it the pain or horror of death that affrights us? Is it the fears and doubts of what ſhall become of us hereafter? Or rather, is it not the guilt of conſcience already condemning us, by the preapprehenſion of future puniſhment? If death was to all equally terrible, we might reaſonably fear to die; there would be then more in death, and even more in life than we imagine: But we ſee ſome as willing to die, as others to live; ſome as willing to leave the world, as the wiſe man, when old, is to leave the court; ſome, with reſignation, meet it in all its tortures; ſome ſeeming piouſly to wiſh for it; and all thoſe are perſons who are eſteemed wiſe as well as virtuous.

Every man in the play of this world, beſides being an actor, is a ſpectator likewiſe: When the play is new begun with him that is in his youth, it promiſes ſo much that he is loth to leave it: When it grows towards the middle, the act of manhood, then he perceives the ſcenes grow thick, and as they are filled with buſineſs, would gladly underſtand the end of it; but when the cataſtrophe draws near, and he knows what it will be, he is content to make his exit, and leave the ſtage of life to new ſucceſſors.

The notions of death are different, in two different ſorts of men: One kind lives in full joy, he ſings and revels, and ſports as if his harveſt was continual, and as if the whole world was as mad and wanton as himſelf: This ſort of man would do any thing rather than die; for he tells us by expreſſive actions, though his tongue mentions it not, that he expects a worſe eſtate hereafter: Another lives hardly, with a heavy heart, as if he was only born to act the ſad man's part, and then die; this man often wiſhes for death, and hath it not; intimating, that by death he expects a far better condition. Theſe inſtances ſhew, that there is expected a miſery or joy to attend a man after his departure from hence: The like is alſo evident in the good man and the bad; one avoiding what the other would wiſh, at leaſt not with unwillingneſs refuſe the offer; for the good man I reckon with the wiſe, who can equally die or live; he knows while he lives the Supreme Being will protect him, and when he dies receive him; and it was an excellent reflection on death, made by a father of the church, when he ſaid, *Non ita vixi, ut me vixiſſe pudeat; nec mori timeo, quod bonum habeo Dominum*: I have not ſo lived, that I am aſhamed that I have lived; nor do I fear to die, as I have a merciful God.

The ſtate of living I ſhould think could never be quiet, till the fear of death is entirely conquered: Every ſpectacle of mortality affrights; every caſual danger terrifies: The fear of death is worſe

than death itself: The fear of dying often kills us, death can kill us but once; I like therefore the saying of the emperor Julian in his last moments; he that would not die when he must, and he that would die when he must not, are both cowards alike. What we know we must once do, why should we be afraid to do it at any time? What we cannot do till our time comes, why should we seek to do it before? That person is most happy, who can die willingly when God would have him die, and can live as willingly when God would have him not die: To fear death argues an evil man, at least a very weak one: One of the best and wisest men in the pagan history has set a notable example for a behaviour in relation to the unwillingness to die: It was Socrates, who told the Athenians, that they could do nothing but what they had ordained before, condemn him to die: How unmoved did he drink his poison! how bravely did he meet the approach of death! *Nihil est in morte quod meturmus, si nihil timendum vita commisit*: Death is not terrible, if our life hath not made it so.

A Concise History of Man.

Continued from page 68.

15. THE fourth general integument is the panniculus carnosus, which in some parts is of a fleshy substance, in others a mere membrane, lying just under the fat.

16. The dissimilar parts are composed of similar. The chief of these is the head. The cavity of the skull is nearly filled with a soft substance, termed in general the brain. But this is properly that part of it which lies forward. The hinder part (considerably smaller) is called the cerebellum. Under both, but chiefly the latter, and springing from the internal substance of both, is the medulla oblongata.

17. All these are involved in two membranes, the inner (called pia mater) extremely thin; the outer (called dura mater) considerably harder and thicker. Where they involve the cerebellum, there is interposed between them the arachnoides, a very subtle and transparent membrane, which descending through the hinder part of the skull, together with them involves the whole spinal marrow.

18. The outer part of the brain (called the cortex, or bark) is of an ashy or greyish colour. It is formed from the minute branches of the neighbouring arteries, which being wove together in the pia mater, inclose the inner part, ordinarily to the thickness of about half an inch.

It consists therefore of innumerable little glands, contiguous to each other (supposed to screen the animal spirits) which are of themselves oval, but by their mutual pressure become angular, and run waving with each other.

The inner part (called the medulla) is white, and terminates in another medullary substance, very white and hard, called the corpus callosum. The medulla is thought to consist of fine tubes, which when collected into little bundles, and covered with membranes, are termed nerves.

19. To trace this a little farther. From every point of the outer brain arise minute fibres, which in their progress uniting together, are easily perceptible. These constitute the substance of the inner brain, and of the spinal marrow. In their farther progress they are

diſtinguiſhed by coats detached from the two membranes of the brain, into ſeveral bundles called nerves, reſembling ſo many horſe-tails, each wrapt up in a double tunic.

Several of theſe part from the reſt in the brain itſelf, of which there are ten pair, one on each ſide. From the ſpinal marrow there ariſe thirty pair more. All theſe while within the ſkull or the ſpine, are pulpous; but afterwards harden, acquire a coat, and ſpread through the ſmalleſt points of the ſolid parts of the body. Their coats are every where furniſhed with blood-veſſels, lymphatics, and veſicles of a very tight texture, which ſerve to collect, ſtrengthen, and contract their fibres. And if we conſider 1. the great bulk of the brain, cerebellum, and ſpinal marrow (whereof the whole ſubſtance goes to conſtitute nerves, being continued into, and ending in them): 2. the great number of nerves diſtributed hence, throughout the whole body: 3. that the brain and ſpinal marrow are the baſis of an embryo, whence the other parts are afterwards formed: and laſtly, that there is ſcarce any part of the body which does not feel or move; it may ſeem not altogether improbable, that all the ſolid parts of the body are woven out of nervous fibres, and wholly conſiſt of them.

20. The brain is divided into four ventricles. Near the riſe of the fourth, there is a round hole, over which is ſuſpended the pineal gland, ſo called from its reſembling the ſhape of a pine-apple. It is furniſhed with veins and arteries, and incloſed in a thin membrane, derived from the pia mater. Des Cartes imagined this to be the ſeat of the ſoul; but without any ſolid reaſon. Nor has any one yet been able to diſcover what is the uſe of it. It is ſuch a reſervoir for blood for extraordinary occaſions, as ſome imagine the ſpleen to be.

To be continued.

To the Editor of the Berwick Muſeum,

Manum ſtomachumque teneto.
HOR.

SIR,

IT is the univerſal boaſt of this enlightened age, that, though the manners of Britons, are actuated by the greateſt and moſt unbounded licentiouſneſs, and contaminated by the extremities of luxury and vice, their conditions and liberties are not ſenſible of the faineſt effect of the late oppreſſion, every where prevalent, two centuries ago; nor are their minds in the ſmalleſt degree obſcured with whatever may remain, of that former darkneſs, occaſioned by ignorance, and rendered pefectly opaque, by enthuſiaſm, ſuperſtition, and ſophiſtry; and conſequently free from their inſeparable productions, impoſition, credulity, and the mean-ſpirited, fatal, and unfortunate idea, that wealth, anceſtry, or empty titles confer on their poſſeſſors, a nature, ſuperior, and entirely different from that of other men; and that ſuch are to be obeyed by, and rule over thoſe inferior to them, in the above-mentioned honours and qualifications, who muſt never pretend to common ſenſe, reaſon, or a will of their own, being undoubtedly created only for the profit or pleaſure of the all-powerfuls, ſent by providence to be their unqueſtioned maſters!

How far the patriots of the preſent times are entitled to take the merit of caſting out theſe fiends of

prejudice, it is now my intention to inveſtigate.

Now, Sir, as the doing of this encroaches, ſeemingly, on the borders of patriotiſm, I think it neceſſary to premiſe, that I by no means intend to aſſume ſuch an arduous employment—an employment rendered laborious and burthenſome, as well by the requiſite ſtudy of the eloquence of ſcurrility, railing, flattering, lying, &c. &c. as the cares and concerns of that part of it, conſiſtent with common ſenſe. As it is but reaſonable to ſuppoſe that the laſt comer ſhould improve upon thoſe who have gone before, and as he who enters on the part of any buſineſs ought to examine *quid valent humeri*, being but an approximate to this office as I have already declared, I deſign to ſtate the matter only as it really is, point out the viſible cauſes, and leave the determination of what will follow to ſuch as believe themſelves capable of determining. Far, therefore, from profeſſing myſelf endued with theſe political faculties, which are neceſſary towards the aſcertaining, whether the calamities and grievances of the public, ariſe from the undue influence of the crown, the clergy, or the miniſtry; or if they are cauſed by the ſtate-pilots being of a certain kingdom, county, name, or family; or whether it be the age, ſtature, or complexion of the poor man, that are the innocent but evident ſources of theſe evils, I ſhall even decline the ſimple and expeditious mode of dogmatizing, and hope with the faith and patience of a Chriſtian, that with the grace of God's bleſſing, thoſe gifts, favours, and accompliſhments, will, from time to time, and in their proper place and ſeaſon, make their appearance.

As it is agreed, that we can adviſe, but indifferently, of what we do not underſtand, and cannot decide of what we are uncertain, I ſhall neither give you nor myſelf the trouble to remind paſt facts, the effects of little known cauſes; nor draw a parallel between the knowledge, manners, and actions of former periods, and thoſe of the preſent: Alas! it is the misfortune of millions, that I can find ſufficient materials for carrying on my work, without the aid of ſuch a compariſon—materials, the number of which I ſhall not pretend to define; for being no political hair-ſplitter, but an unexperienced and ſhort-ſighted obſerver, I am childiſhly enough ſtruck with the moſt conſpicuous objects, inſtead of conſidering, like a refined examiner, thoſe that are more minute, ſubtle, and remote; and although by ſo doing, I ſhew my ignorance, yet I cannot help flattering myſelf with the belief, (ſo univerſal is the deſire to pleaſe) that you, Sir, and many of your charitable readers will eſteem my conduct natural.

Looking, therefore, around me with a load of theſe weakneſſes on my ſhoulders, I with a ruſtic inadvertency, ſtumble upon the commotions in Ireland; when, perhaps, it had been more to the credit of religion, liberality, and my own foreſight, if I had halted at thoſe of Holland, to inveigh againſt the preſent impending, *auſpicious*, but *unnatural* treaties with France, Spain, &c. as being ſo many ſtumbling-blocks thrown in the way of us hoodwinked politicians, by the miniſter, in order that ſome of us may break our ſhins upon them; never the leſs, in oppoſition to this invidiouſneſs, from the colliſion of our well-known obduracy with the above blocks, ſuch ſparkles may be ſtruck out, as (if they do not lay hold of our ears, which they ſometimes unluckily do) may, at leaſt, take him

by the nose, and perhaps, singe the hairs of his beard into the bargain!—Ask a country justice or 'squire, for *his honour's*, or *his worship's* opinion, concerning the present derangements, in many of the Irish counties, he will answer like a *true Briton*, that a man with half an eye may see the *Pope* and the *French* at the bottom of the whole. Ask an English parson, he will tell you very gravely, that it is a dangerous spirit of presbyterianism, heresy, and republican licentiousness, not without the instigation of the papists, opposing the only true and righteous modifications of God's church. In fine, the reply given by the generality of the people to this question, is, *the Irish Banditti*. As to the answer of the first, one may say, without much assurance, that it is nearly impossible he could have made any other; as he supposes the Pope and the French to be the immediate agents of the devil, who is believed (and surely not without reason) to be the source of all sorts of mischief. An extensive jurisdiction, and an adequate revenue, together with a narrowness of mind, seem to have inspired the assertion of the second, and the saying of the last, is the natural production of surface-skimming or sleeping knowledge, or prevalent and uninterested ignorance.

The term *banditti* has been applied by the Italians, to certain outlaws, infesting the public and most frequented highways, living by the pillage of all around, and flying for shelter to the least accessible parts of the country—the *disturbers of the Irish peace* are, according to all information, great numbers of that station of men called the people, collected, influenced, and conducted by several companies of persons, of respect, substance, and authority in their neighbourhood. Adhering to the same intelligence, we hear that the *tithes* are held out, as the objects of their abhorrence and detestation; the removal of which, is the principal, and almost only cause of their frequent assembling, and turbulent proceedings.

Many persons, who think themselves possessed of no little wisdom and political knowledge, exclaim, with the emphasis and air of unerring philosophy, that the common observations on the above disorders, are given them, either, by poor hair-brain'd publishers or writers, the members of party and faction, who suppose the public stupid enough to swallow all the jumbled productions of their puerile sophistications, or so short-sighted as to be imposed upon by their speculating falsehoods, that to men of common discretion, by their inconsistencies, discover at once the ignorance or villany of their fabricators! For, say they, it is equally ridiculous and infantine to believe the tythes are the cause of disturbances in Ireland, as to suppose farmers, &c. or people, either of property or reason, the promoters of these insurrections! How easy is it to see (observe our wise men) that the burthen and inconveniency of the tithes, must fall totally on the landholders, as the farmer, in taking a lease, is not ignorant of his share of them (being part of his rent) and surely it is all one to him, whether he pay the parson or the 'squire? If the tythes, therefore, have been the source of this confusion, in the name of reason, why do they not apply to parliament; the constituents of which being land-holders, and consequently sensible of whatever grievances the tithes are the root of, would never have refused a redress? But some other matter

muſt offend the too tender ſtomachs of rabble, to occaſion ſuch unprecedented and unnatural eructations!

All this is very feaſible and judicious; but to ſhew the juſtneſs of the old proverb, that ſays, "they who think themſelves cunninger than other people, are moſt ready to be deceived." I ſhall attempt to vindicate, at leaſt, the probability of our information, and the manner in which they are collected, from which, let you, Sir, and every man of judgment decide, whether they be an *oppreſſion*, and if ſo, what part of the community they muſt fall upon with the greateſt preponderance.

To be concluded in our next.

Parental Cruelty rewarded by Filial Affection. A true and recent Story.

AN eminent merchant, well known upon the Royal Exchange, married a moſt amiable woman for that curſed object money, which has, in this degenerate age, become of more conſideration than love.

They were bleſſed with a daughter whom we ſhall name Eliza, but unfortunately for her, the beſt of mothers and the kindeſt wife was loſt in the birth of a boy, who ſoon after alſo died.

Mr Traffic the merchant, for ſome time before his marriage, had been connected with one of thoſe deſigning wicked women who over-run the metropolis; by her he had alſo a daughter about the age of Eliza, and his marriage did not in the ſmalleſt degree break the connection. It rather ſerved as a cloak to his iniquity; he would frequently pretend urgent buſineſs kept him from home, while he was rioting in illicit amours, nor did the ſituation he was left in on his wife's death, or the conſideration of his duty to the lovely Eliza, reſtrain his vicious appetite.

Scarce had ſix ſhort weeks elapſed after Eliza's misfortune in the loſs of her parent, ere Traffic was perſuaded to marry this abandoned woman, by which he ſubſtituted the moſt profligate of her ſex in the place of the moſt virtuous.

Eliza had juſt entered on her eighteenth year, and was blooming in all the perfections of her ſex, when her ſtep-mother began to think of executing a ſcheme which ſhe had long in agitation.—She ſaw Eliza treated by every body with the greateſt reſpect, and behold her own daughter, though dreſt out in all the faſhionable foppery of the times received with a degree of inſipid civility which her conduct juſtly merited. The ſhameful neglect which Eliza experienced at home, gave a luſtre to her merit when abroad, and though ſhe found no kind of countenance in her own family, ſhe met with the higheſt in every other place.—This was a circumſtance which galled the couple to the very ſoul, and fearful of the regard ſo univerſally ſhewn to Eliza, they took a ſpeedy opportunity of quarreling with that young lady, and in a ſhort time actually turned her out of doors.—Eliza was not however deſtitute of a protector, though ſhe had loſt a father. A young gentleman with a ſplendid fortune, who had long ſolicited her favourable opinion, and gained it, took that opportunity of preſſing for her hand, which ſhe accepted.

Eliza was married about five years, during which time, though

ſhe had often entreated for a reconciliation, ſhe never could be admitted to the preſence of her father; when, taking up the Gazette one Saturday evening, ſhe met with his name among the liſt of bankrupts, and inſtantly fainted on the floor: ſhe was, however, ſoon brought to herſelf, when, forgetting in a moment how ſhe had been turned out upon the charity of an inhoſpitable world, and expoſed to the moſt pinching poverty and diſgrace; how for a ſeries of years ſhe had been treated as an alien to her father's family, and even denied the moſt trivial neceſſaries, while ſtrangers were rioting on her mother's fortune; ſhe flew to her huſband, and painting out the miſerable ſituation of her father, obtained his conſent to ſettle part of her pin-money on him, to alleviate ſo diſtreſſing an incident; with this ſhe immediately proceeded to her father's. The door was now thrown open at her approach; and being introduced to the old gentleman's preſence, they gazed upon one another for ſome moments, and then burſt into a mutual flood of tears.

Mr Traffick's misfortunes had opened his eyes to the ſtrangeneſs of his conduct, and nobody could be more ready to condemn it than himſelf. What then muſt we judge his emotions to be, when a daughter, whom he had left deſtitute of bread, came to offer him a genteel allowance for life; and the ſame eyes which he had ſteeped in tears of the keeneſt diſtreſs, came to fill his with drops of unutterable joy.

His affairs were ſettled, and he retired into the country, where he at this moment exiſts upon the unparallelled affection and liberality of his daughter.

THE

VICTIM OF PRIDE.

A Story founded on Fact.

PRIDE, haughtineſs, and impetuoſity, relieved by the ſingle happy quality of courage, made up the ſoul of the ſtormy Mowbray. The commander of a man of war for five and thirty years, his manners had acquired a baſhaw-like roughneſs, which ſtartled all ſuch as were unaccuſtomed to his ſociety, and formed the terror of his dependents. To him no ſufferance could be greater than that of having his authority diſputed; and to refuſe compliance with his wiſhes, was to exaſperate a whirlwind.

With ſuch a father, and with a temper the perfect reverſe, Chriſtina had learned ſcarcely ever to form any deſires of her own, and ſtill ſeldomer to yield to them. Her mind was pure as it was enlightened, and her diſpoſition as fortunate as her ſenſe was unerring. Yet, with theſe qualifications, was ſhe doomed unremittingly to obey the dictates of an undiſtinguiſhing tyrant; who, though he loved her, had never been known to permit natural affection to overcome the impulſe either of pride or paſſion. The only mediative power that might have ſmoothed the turbulency of the one, and the lot of the other, was extinct. Chriſtina had loſt her mother at the age of ſeventeen, and five years had elapſed ſince her death, in the interval of which Mowbray had returned to ſettle in his native country, and now lived principally in London with this only daughter.

Chriſtina was not a regular beauty; and could boaſt no charms, if

the ſpirit of an angel beaming through the moſt expreſſive eyes, and over the moſt *touchant* countenance in the world, be not one. By the few of thoſe who in a wife prefer excellency to fortune, her merits had not paſſed unobſerved; but the affections of her heart were fixed, and for ever! Mowbray approved her choice; agreed in the rejection of every other candidate for her favour, and encouraged her to flatter the propoſals of Henry Monmouth with a proſpect of ſucceſs.

Monmouth was an officer of diſtinguiſhed bravery. He had been fifteen years in the navy, the firſt five of which he had ſerved under Chriſtina's father. He had been ever ſince her infancy, attached to her; and, not doubting of her regard, or the approbation of his old commander, had for ſome months openly paid his addreſſes; and was even at the point of marriage with her, when an unexpected order ſuddenly forced him abroad on a dangerous expedition, and compelled him to bid a temporary farewel to the woman whom in a few days he had hoped to call his wife. This circumſtance, unpleaſing as it was to either party, was nevertheleſs braved unmurmuringly; and a plan of correſpondence being ſettled Monmouth took an heroic leave of Mowbray and Chriſtina.

The expedition on which he was ſent, involved more time than had been expected. His veſſel remained out near a twelvemonth; at the cloſe of which he returned, not a little diſgufted by the reflection, that his letters to Chriſtina had never been anſwered during the laſt three months; and alike impatient to learn the cauſe of her ſilence, and aſſure her, in perſon, of his own unabated regard. He returned ſucceſsful from the hazards in which he had been engaged; but, to her, the occurrences of the interim had proved moſt unfavourable.

Mowbray, among other innumerable weakneſſes—for what are ſtrong paſſions, but weakneſſes!—had that of fondneſs for nobility. His own family was good and ancient, but had never been dignified by a title; and at the age of ſixty his ambition had revived, on perceiving the attentions paid to his daughter by the Earl of Fawnſtone, a young nobleman juſt come off his travels through France and Italy. From the former of theſe countries his lordſhip had imported the manners of an opera-dancer; from the latter, an affectation of virtu; which acquired accompliſhments, joined to his hereditary paſſion for dogs and horſes, compleated his character—if character it might be called.

For this young lord the dazzled Mowbray conceived an almoſt immediate partiality; and on diſcovering his preference of his daughter, turned his whole attention towards breaking off her attachment for the abſent Monmouth. Chriſtina, however, was not to be moved; and he had recourſe to ſtorm, his uſual expedient in every caſe. He forbade her longer correſponding with Monmouth; and not only commanded her peremptorily never to think of him more, but to give, at the ſame time, all poſſible encouragement to the addreſſes of Lord Fawnſtone. Honour and engagement were pleaded in vain: he continued inflexible, and threatened diſgrace, and eternal diſpleaſure, in caſe of her refuſing to comply.

For three months, Chriſtina remained firm; alike undazzled by the oſtentation of the Earl, and unappalled by the menaces of her father. At length, the latter ſhook her reſolution; and, in the end,

unrooted it. Terrified by his paroxyms of paſſion; his threats of diſinheritance; and convinced that, could ſhe even eſcape Lord Fawnſtone, her marriage with Monmouth would never be permitted; ſhe gave a ſlow and reluctant conſent, which was ſeized on as haſtily as it had been yielded with delay. No time for thought or retraction was allowed her. Three days after witneſſed her nuptials; and ſhe was immediately, on the concluſion of them, hurried into a carriage which waited to convey her to Fawnſtone Houſe: whither ſhe was attended by his lordſhip and the exulting Mowbray.

The time of her reſidence there had not exceeded a week, when the following letter was put into her hands——

MADAM,

IT is not my intention to reproach Lady Fawnſtone for the paſt conduct of Chriſtina Mowbray. She was certainly free to diſpoſe of herſelf—unbound by law, whatever ſhe might be by honour, to the unhappy man who now addreſſes her. The firſt news I received, on my landing in England, was that of your marriage with Lord Fawnſtone. I gave no credit to the report; and haſtened to London, that I might convince myſelf of the contrary. At your father's houſe, they told me you was here. On the ſubject of my feelings at the time, or my ſufferings ſince, I will not ſay one word. I am now at a lone inn; a mile, as I am informed, from your houſe; but I am there only for the purpoſe of bidding you farewel. An opportunity of doing that, and of wiſhing you every happineſs with your young Earl that I once fondly hoped myſelf might have beſtowed and ſhared, is all I aſk, all I wiſh for at preſent. To-morrow morning, at ſix o'clock, I ſhall be in your park. Should you be of opinion that the wrongs I have ſuffered are not ſevere enough, nor the wretchedneſs I have felt ſufficiently acute, you will refuſe to meet me: if not, you can hardly fail to recollect that I once had an intereſt in your heart; that through your means I am cut off from every hope; and that ten minutes may ſuffice to take an everlaſting leave of the man who immediately after will ſet off on his return to Plymouth, where he will embark as ſoon as poſſible, and never more viſit a country which has to him proved ſo fatal.

The tears that were ſhed over theſe lines, or the ſighs they occaſioned need not be numbered. A faint hope, however, on recollection, beamed through the boſom of Chriſtina. She had ſuffered in Monmouth's opinion; and a bare recital of the truth would be ſufficient to reinſtate her in his eſteem. She flattered herſelf, alſo, with the idea that ſhe might be able to divert him from the purpoſed exile; and, in the end, reſolved to meet him.

At the hour appointed, ſhe aroſe; and unattended, haſtened towards the park, but not unobſerved. Coulin, Lord Fawnſtone's valet, had perceived her coming down ſtairs; and, ſurpriſed at her riſing ſo early, had carefully watched her motions, and noticed the road ſhe took. He had all his life long been immerſed in intrigues; and now heſitated not an inſtant on the judgment he was to form reſpecting his miſtreſs. Unluckily for her, he had fidelity, and was attached to his lord. To him, therefore, he went, and informed him of all that had paſſed within his obſervation; while the unhappy Chriſtina, overpowered by the preſence of her injured lover, and

ſtruck to the heart by the calm teſtimonies of his rooted grief, with a voice choaked by tears, related to Monmouth every circumſtannce as it had paſſed, and at length brought him to a conviction of her innocence. It was not ſo eaſy for her to diſſuade him from his deſign of quitting England; in that particular he remained inflexible; and Chriſtina, in the intervals of her entreaty, was lamenting his obduracy, when Lord Fawnſtone, wild with rage, ſuddenly came up, followed by Mowbray, who was ſtill more exaſperated than himſelf; and before any explanation could take place, his lordſhip fired a piſtol cloſe to Monmouth's head. He fell—at the inſtant that Mowbray, recollecting him, was calling on his ſon to hold. He fell—but it was never to riſe more!

The truth was made known to the huſband, who had erroneouſly ſuppoſed himſelf injured; but his ſoul was beneath remorſe. That of Mowbray could only be equalled by the affliction of his daughter, who was carried lifeleſs home. The body of the unfortunate Monmouth was privately interred; and, to ſhun the reports of the neighbourhood, and divert the ſorrow of his wife, Lord Fawnſtone carried her immediately abroad; where, for two years after, ſhe continued to exiſt, ſurrounded by ſplendor; oppreſſed by a burden too weighty for her long to ſuſtain; and in the fulleſt ſenſe of the word, the Victim of Pride!

Remarks on the Origin of Fable and Allegory, and that pleaſing method of conveying inſtruction.

IT has been a cuſtom among all wiſe and civilized nations, from the infancy of time, to make uſe of fable and allegory in delivering their precepts and inſtructions; but in what nation this method had a beginning is not eaſy to ſay. The firſt fable or allegory we meet with is that of Jotham, recorded in the 9th chapter of Judges, to convince the Shechemites of the injuſtice they had done to the family of their late judge and deliverer, in chuſing Abimelech for their King; though in all probability fables were uſed long before, and that mankind received their firſt ideas of them from nature herſelf.

In the infancy of learning, when men were but poorly provided with the means of expreſſion, in a language newly formed, they found themſelves greatly at a loſs to convey, in a direct and clear manner, their wants and neceſſities to each other; and therefore had recourſe as frequently as poſſible, to the uſe of ſome image or compariſon which might ſpeak for them, and conſequently eaſe them of the trouble of elocution. But compariſon is nothing more than a kind of allegory; and allegory and fable are the ſame thing.

Hence it follows, that neceſſity and the indigence of words firſt gave occaſion to the uſe of allegory; a little reflection ſoon taught thoſe of a clearer diſcernment than the reſt, that conſiderable advantages might be drawn from what indigence had been the cauſe of inventing; and they eaſily perceived that this manner of repreſentation might ſerve two purpoſes, wholly different from each other; I mean to convey an idea, and at the ſame time render it more obvious and intelligible, when not ſufficiently ſo of itſelf; or to form a robe for concealing it, when too ſtrong and palpable.

There was a time when the ideas of virtue and vice were not

ſo clear as they are at preſent. The deſire of poſſeſſion, ſo natural to mankind, had doubled the veil that concealed them; ſo that it was neceſſary to combat at once ſelf intereſt and ignorance. To ſucceed in this it was neceſſary to employ ſtrokes of ſo ſtrong a nature, that they could not fail of affecting the dulleſt obſervation, and of rouſing the moſt lumpiſh ſoul. The beſt method to effect this was to demonſtrate every important truth, meant to be inculcated by a ſhort and ſtriking example; ſuch as could not fail of making a forcible impreſſion on the imagination, and be able at once to convince and perſuade. But whence were theſe examples to be taken? From ſocial life? No, certainly; we are too apt to ſuſpect examples drawn from the tranſactions of our own ſpecies. When the queſtion lies between our neighbours and ourſelves, ſelf-intereſt always ſteps in, and preſents to us only the falſe ſide of the perſpective. Were they to be taken from hiſtory? No: theſe are liable to the ſame objections as thoſe from ſocial life; for mankind, and their different taſtes, are here alſo concerned: one extols Alexander as an hero, while another deteſts him as a public robber. The ſhorteſt, and perhaps the only way was, to chuſe examples from among the animals, which have ſome kind of reſemblance to ourſelves. Theſe, if we lend them the gifts of ſpeech and reaſon, we ſhall liſten to without partiality, becauſe they are not men like ourſelves; and as they will judge of us without paſſion or prejudice, we ſhall quietly and calmly yield to their deciſion.

Nor is the ſuppoſition of their having ſpeech and reaſon wholly deſtitute of foundation; every object in the univerſe ſpeaks, in ſome meaſure to the ſight, and the ideas conveyed thereby to the learned mind, are as clear as if tranſmitted by the organs of hearing. Thus the whole creation was by the fabuliſts endowed with ſentiment, and made to convey the nobleſt precepts of morality. The frog that deſtroyed itſelf by endeavouring to rival the bulk of the ox, becomes by only a change of names, the citizen who apes the qualities of the courtier; or Cæſar, who falls a victim to his own ambition; or the firſt man who forfeited his primæval ſtate of happineſs and innocence, for attempting to render himſelf equal to his Maker. The neceſſity of being contented with our condition, and not to exalt ourſelves above the ſtation in which providence has thought fit to place us, is a moral that ſhould be written, in indelible characters, on the hearts of children, of men, of princes, and of all the human race. Wiſdom can, by the help of allegory, take every form neceſſary to render her inſtructions uſeful; and as the taſte differs according to ages and conditions, ſhe ſtoops to play with the infant, and to laugh with the vulgar; when ſhe ſpeaks to the learned, ſhe ſoars on the wings of eloquence; and when to kings, ſhe arrays herſelf in the robes of dignity. Thus ſhe adapts her leſſons to all mankind, that all may receive the benefit of her inſtructions, and walk ſteadily in the paths of happineſs and peace.

Let us give one inſtance of the addreſs of the ancient fabuliſts to anſwer theſe important ends. In the time of Æſop, a Demagogue, or Prime Miniſter of the Samians, was impeached for plundering the commonwealth, and in all probability had been diſmiſſed from his poſt, had not our fabuliſt undertook his defence, and convinced the people, that though he might

have made free with the public treaſure, yet it was more for their intereſt to continue him in his poſt, than to prefer another, whoſe avarice would probably induce him to commit the ſame crime. This he effected by relating the following fable.

The Fox and the Hedge-Hog.

"A Fox after ſwimming croſs a river, found the bank on the oppoſite ſide ſo ſteep and ſlippery, that he could not aſcend it. While he ſtood in the water deliberating what to do, he was attacked by a ſwarm of flies, which ſettling on his head and eyes, ſtung him in a very grievous manner. A hedge-hog that was ſtanding on the ſhore, pitied his condition, and offered to drive away the flies. I am greatly obliged to you, friend, ſaid the fox; but pray do not diſturb this flight of blood ſuckers, whoſe bellies are by this time, I fancy, pretty well filled; for if they ſhould leave me, a freſh ſwarm would take their places, and drain my body to the laſt drop of its blood."

The allegory is ſufficiently plain, and powerfully inſtructive. The fox repreſents the common people, vexed and oppreſſed by their governors, who are here deſcribed under the character of flies. The hedge-hog is the perſon who takes upon him to accuſe thoſe magiſtrates, and, if poſſible, bring them to juſtice. The fox is unhappy and uneaſy in his ſituation, but at the ſame time is wiſe and conſiderate in his misfortunes. The hedge-hog is here made the emblem of accuſers and informers, rather than any other creature, becauſe he appears, from the ſharpneſs of his ſpines, to wound in attempting to cure; a character juſtly applicable to many accuſers, who often only ſeek a change of maſters and government that they may have an opportunity of ruling in their turn, and perhaps with ſuperior degree of cruelty and oppreſſion.

But there is ſtill another reaſon why fable is the fineſt method of giving counſel, and at the ſame time the moſt univerſally pleaſing; it is much leſs ſhocking to the imagination than any other method of inſtruction; for in reading of fables we are made to believe that we adviſe ourſelves. We peruſe the author for the ſake of the ſtory; and conſider the precepts as our own concluſions, rather than his inſtructions. The moral inſinuates itſelf imperceptibly; we are taught by ſurpriſe, and become wiſer and better unexpectedly.

If we examine human nature we ſhall find, that the mind is never ſo well pleaſed as when ſhe exerts herſelf in any action that gives her an idea of her own perfections and abilities. The natural pride and ambition of the ſoul is highly gratified in reading of fable; for the reader attributes half the performance to himſelf; every thing appears to him like a diſcovery of his own. He is buſied all the while in applying characters and circumſtances, and therefore becomes both reader and compoſer. It is then no wonder if on ſuch occaſions, when the mind is thus pleaſed with itſelf, and amuſed with its own diſcoveries, that it is highly delighted with the writing from whence its entertainment flowed. The deception, however palpable, eſcapes our obſervation, and we read on with pleaſure the engaging narrative, and imbibe the uſeful precepts of morality without the trouble of reading dry and formal diſcourſes.

THE

INDISCRETIONS OF YOUTH;

OR,

ENTRANCE INTO LIFE.

A Novel.

IN A SERIES OF LETTERS.

LETTER I.

From Miſs Monſon, in London; to Lady Louiſa Radcliffe, at Orford-Bury.

IN what words ſhall I tell my kindeſt, my beſt Louiſa, that I am deprived of the dear hope of paſſing the ſummer with her at Orford-Bury! O Louiſa, I had planned a thouſand rides, a thouſand walks, and I had ſtored up in my poor little brain a million of idle tales for thoſe idle excurſions; but the proſpect of thoſe excurſions is vaniſhed, and my tales muſt become the ſubject of a volume of letters.

You will be ſurpriſed my Louiſa, to ſee this addreſſed to you from London, and from a part of London which you, I believe, ſcarcely know but my name; in ſhort, I am at this moment writing in the parlour of a Mr Darrel, a rich tradeſman in Cornhill, and a man very much reſpected by my uncle. That uncle—Ah Louiſa! what are theſe men, who employ ſo much of our thoughts! That uncle, who has been a father to me ſince the death of the beſt of parents, has now baniſhed me his houſe, and denied me the conſolation of my friend's ſociety. You are not ignorant, my Louiſa, of the ſtrange infatuation of Lord Bateſworth towards the woman whom he keeps; in ſhort, he can refuſe her nothing. This woman, whoſe huſband died abroad, has children; with a view probably to promote their intereſt, ſhe has long inſiſted that my uncle ſhould take her home to Cherwell Park, and has at length wearied him into a compliance with her demand. My poor uncle has for ſome time appeared conſiderably agitated; and, a few days ago, ventured, under evident confuſion, to acquaint me with this circumſtance. I was, as you may imagine, much affected by it. As I could no longer remain in his houſe, I begged his permiſſion to viſit my Louiſa at Orford-Bury. After a long deliberation on my requeſt, he told me that I ſhould oblige him greatly by conſenting to accompany him to town, and to reſide there at leaſt for the preſent. He told me, Louiſa, that though he could not avoid the conduct he was about to purſue, no perſon could ſee the impropriety of it more clearly than he did; and he hinted that that impropriety would be a more frequent topic of diſcuſſion while I remained ſo near to Cherwell as Orford-Bury, than if I ſhould reſide in town. His will, my Louiſa, has long been a law to me. He brought me to London, and placed me as a boarder in Mr Darrel's family, where he left me with the ſtrongeſt aſſurances that his affection for me ſhould never ſuffer diminution.

You know, Louiſa, with what ſorrow I always take leave of my little circle of dumb friends at Cherwell, even when bleſt with your company; deprived of the hopes of ſeeing you, judge what I felt at quitting them! My uncle ſmiled at my lamentations. The dear creatures! Indeed, Louiſa, they all looked ſo melancholy! My beautiful little fawn, my ſpotted lambs, my greyhound, and my

favourite roan. Apropos, *de ce dernier*, my uncle has promiſed to ſend him over to you at Orford-Bury, where he is in ſuch high eſteem, and where I am ſure he will be taken ſuch wonderful care of.

Notwithſtanding my uncle's kind aſſurance, have I not the ſtrongeſt reaſon to dread the influence of this woman, whoſe intereſt it is to alienate his affections from me, and tranſfer them to her children! To loſe that parental love which he has long diſplayed towards his Arabella, would be indeed a ſevere misfortune to me! my Louiſa will believe me when I ſay, that it would be little aggravated by the conſequent loſs of his eſtate. When that unfortunate change of meaſures which drove the Earl and you to your preſent retirement, put an end at the ſame time to the life and fortune of the beſt of fathers, I became poſſeſſed of an annuity, ſlender indeed, but ſufficient to make me happy, while my Louiſa continues to bleſs me with her friendſhip. Say every thing kind and reſpectful for me to the Earl. I have a great deal to ſay to you, and ſhall write whole volumes. I have told you where to direct to me, and ſhall wait very impatiently for a letter. Adieu, &c.

LETTER II.

Miſs Smith, at Madame la Jeune's Boarding-School, Bell Grove; to Miſs Forſter, Strawberry-hall.

My deareſt Maria,

TO give you, then, a deſcription of his perſon!——"O he is all that painting can expreſs, or youthful poets fancy when they love." He is tall and well made; ſuch eyes, ſuch a noſe, ſuch a mouth, and teeth!—O Maria! happy is it for me that my friend has not ſeen him! To have a rival in my Maria would be miſery indeed!—How I got acquainted with him you aſk. Liſt to the tender tale. We were taking our evening's walk after church one Sunday; and as I am (though as you know, not fifteen) the talleſt girl in the ſchool, I had hold of Mademoiſelle's arm: there were many people walking in the church-yard, but one alone attracted my whole attention; it was my dear Romeo! for ſo I call him. He was dreſſed in a moſt elegant ſtile, though not in regimentals; a military hat with gold ſtrings to it, and the largeſt and moſt delightful cockade I ever ſaw was thrown in a degage ſtile on one ſide, over the moſt beautiful head of hair in the world. I ſaw! I loved!—O Maria, how do I pity the feelings of that girl who could have looked on him with indifference! He was walking with a mercer of the town: as he paſſed me he ſtooped down with an eaſy elegant air, and looking under my bonnet, exclaimed —"A beautiful girl, by ——!" I'll not ſay what, but he ſwore—O Maria! there was ſomething in his ſwearing ſo manly, that, though I hate it in general, I could not be diſpleaſed at it. An oath in an officer, to be ſure, my dear, gives us the idea of courage, I am certain that my Romeo has the courage of Alexander! Often my Maria, in my ſolitary moments, do I paint his beautiful form animated with the rage of a lion! I ſee him thinning the ranks of his foes, with his ſword dyed in a crimſon ſtream, and his fellow ſoldiers in vain ſtriving to purſue his ſteps. Then, methinks, he preſents to me the trophies of his victories!——He has confided to me a ſecret, on which his life almoſt depends: he quitted his regiment, and is now remaining

in private till he hears the fate of his commanding officer, whom he wounded desperately in a duel, upon some ungrateful treatment that he received from him, after having saved his life when once attacked by four ruffians! What ingratitude has my Romeo been destined to meet with!

But to pursue my story. We walked for above an hour afterwards. Romeo never quitted the walk; every time he passed me he gave me such looks! At length, cruel necessity! we were compelled to part: and when he saw us move out of the walk, he turned round a dozen times to give me a parting glance. Could I do less than return it, Maria? Could I render a fellow-creature miserable but for a moment, if in my power to prevent it? Could I, then, render such a man as Romeo miserable—perhaps, for ever!—by denying him a parting look? No, Maria! I said, with my eyes, to him at parting, every thing my tongue could have said had it been at liberty. But cruel custom forbids us even one word of pity to those whom we love!

Mademoiselle had observed his behaviour, and she talked of nothing but the Handsome Officer to me the whole evening. You may be sure, my dear, I was not tired of the subject. The next day I never quitted the windows, but when I was compelled: he passed several times, and kissed his hand to me, which I returned. Mademoiselle talks to me of nothing but Romeo, and I am scarcely a moment from her. I have forsaken all my other companions, and sit with her the whole day, except school hours. She has promised to walk out, and bring me word who he is. She is the best girl in the world: my mamma has always been very good to her; and I shall persuade her to be more so in future. Adieu, my dear Maria! Mademoiselle carries this to the post. Direct your next under cover to her.

To be continued.

THE REPROOF.

A Fragment.

YOU have offended me, said Mira,—much, very much offended me——

"O all ye gods! that bring about things
"Strange and impossible, can it be!"

'Tis so indeed, returned she, with a look of reluctant disapprobation——

—But how, adorable creature! —where—when——O Mira, my imagination is on the rack!

I shall not tell you—you will soon find it out—says the lovely girl, with a countenance more placid, accompanied by a smile that pierced my heart——

"Did you but know the agony of my poor heart, you would not use your slave thus hardly."

—Well then, you shall hear: You have betrayed the confidence I have reposed in you!

Amazement! confusion! But wherefore, Mira, should I exclaim! for innocence needs no advocate.

What!—to deny it too! rebuked she! did not you betray me in—this—and in that——

Never! Mira, never!

"By all that's great above, and ill below!"

Some one who envies my happiness in your esteem—esteem do I

ſay—O Mira, permit me to call it ſo.—Some envious perſon has endeavoured to poiſon Mira's ſentiments reſpecting one who prefers her to the whole world.

"A buſy meddling ſet there are."

But Mira's ſenſe will repel their deſpicable inſinuations: and believe me true, loving, faithful, tender, and worthy of her confidence.

MARCUS AND MONIMIA.

MONIMIA was nobly born; her grandfather was nearly related to the Houſe of Bourbon, and her father Preſident of the Parliament of Niſmes. The former, in his dying moments, tenacious of his hereditary diſtinctions, delivered to his ſon, to be for ever remembered, theſe his laſt words, "I tranſmit to you, my ſon, the "honour and dignity of my fa- "mily, as I received them, pure "and unſullied; guard them whilſt "you live, and in your dying mo- "ments, as you have received, "ſo tranſmit them to your poſte- "rity." The bequeſt was lodged in the heart of his ſucceſſor, and the ſolemn mandate, like the Perſian memento, was daily reiterated. Proud, haughty, and imperious, diſtant from his ſuperiors, and not tolerating equals, he reigned the deſpot of his little circle. Nobility was the true, the only virtue; and to be born beneath it, was an hereditary ſtain; a crime of ſo deep a dye, as to be viſited from the father upon the children. One ſon, highly diſtinguiſhed in the annals of military fame, and the charming Monimia, were the fruits of a marriage with the Comteſſe de ———, whoſe life remains recorded, and her virtues bleſſed, not by the unmeaning tongues of monks in purchaſed maſſes, or of artful eloquence, wound up like mechaniſm by the annual ſtipend; nor are they delineated on the pedeſtal of the ſtately monument;—the laborious poor, the deſerted orphan, helpleſs age, and afflicted widows, remain the heralds of her virtues; and whilſt each ſobs her ſimple tale, how induſtry was encouraged, how affliction ſoothed, and how age ſuported, the heart ſhews the recorded letters, and bleeds at the freſh recital.—Monimia, the beautiful Monimia, was ſuch; and now, like the full-budding roſe, diffuſing its congenial odours, "lovely and charming to the eye," appears the admiration of all.—Nor leſs ſo was Marcus Gifted by Nature with the moſt valuable endowments, which were embelliſhed by an excellent education, he ſeemed formed but for Monimia. Like her, he ſtudied virtue, and like her, he was eſteemed the model of it. The father of Marcus was an old ſoldier; who, worn out with the fatigues of duty, had retired to his little villa, there to dedicate the ſhort remainder of his days to humanity and religion. The Croix de St. Louis was his only given honour, a ſcanty penſion his only ſubſiſtence. Marcus was his only child, his pride, his ſupport; and whom peace had now reſtored to the arms of his aged father. Diſcharged from military glory, he now indulged his natural propenſity in that ſcene where the charming Monimia was ſo highly diſtinguiſhed. Oft had he here vied with her in the virtuous exploit, and oft had he anticipated the pleaſure of doing good. In love each of them with virtue, they

could not but be enamoured of its agents; and oft had the expreſſive eye in its hieroglyphics told what the modeſt tongue was as yet afraid to utter. Already had the village-tattle anticipated the nuptial vow, and already had the little infant learned to liſp the names of Marcus and Monimia.—But the haughty Preſident had far other views; his titles, his honours, and the dignity of his family, were his chief, his only care. To ſupport theſe, let nature no longer be regarded, let paternal affection ceaſe, and let an amiable, a virtuous child be abandoned and deſerted. Whilſt pride, however, forbad him to leave her in a ſtation inferior to her birth, his meanneſs would not permit him to retract from his own dignity to add to her's.—A neighbouring convent conveniently offered itſelf to reconcile theſe jarring intereſts; and the world was thus to be deprived of one of its greateſt ornaments. The convent was of the order of St. Francis:—ſad, gloomy, rigid, and auſtere, "Melancholy marked it for its own"—Far different from theſe were the principles inſtilled into the mind of Monimia; ſhe had been taught to regard religion but as the ſource of happineſs and contentment; that morality included the chief of its laws; and that the world was the place deſtined by her Maker for the exerciſe of it: that to retire, and avoid the trial of it, was a ſpecies of ſuicide, that marked the coward afraid of the trifling ill the world could do him, "This (cries ſhe) has many objects ſcattered here and there to employ the religious votary; and I am ſure the ſmall mite which I beſtow on charity, gains more favour with heaven, than a thouſand reiterated ſtripes, or years of faſting; and that the future puniſhment of a crime it is not the ſelf-inflicted ſtripe which can mitigate, but the attribute of mercy to acquit"

Whilſt ſuch were the ſentiments of Monimia, no wonder ſhe endeavoured to avoid her impending doom; but her father remained inflexible. He begged, he admoniſhed, he reaſoned, he urged, and commanded. Monimia, knowing his diſpoſition, and the dreadful conſequence, ſhould he have the ſmalleſt ſuſpicion of her attachment to Marcus, reluctantly complied; and the day, the fatal day, the burial of Monimia, was fixed. And now the effects which timid baſhfulneſs had hitherto withheld, were no longer concealed; Marcus and Monimia now mutually exchanged their long withholden tale. Much had he to ſay; a thouſand chimeras, a thouſand romantic projects filled his labouring breaſt: the more he wiſhed to tell them, the leſs was he able; and the moment of utterance was that of ſeparation. "Fail not, ſays Monimia, fail not, as you regard my affection and eſteem, to be preſent at the ceremony. From the moment in which I appear in all the pride and ornaments of the world, to that of my interment, I entreat, I conjure you to grant me this, my laſt requeſt." Marcus ſwore to obey, and afterwards, like a true Petrach, to follow the example of his Laura. Monimia having obtained her requeſt tore herſelf away.—Marcus remained motionleſs; till his weary eyes, no longer able to purſue the object of their delight, diſſolved in tears. "Miſerable, unhappy wretch! exclaims he, thou art now deprived of the ſole bleſſing the world had to beſtow upon thee! Yes, there are mortals predeſtined to be unhappy, and I am one of thoſe wretched victims whoſe lot is mi-

ſery.—Your father, ſay you, Monimia, was it he who inſtigated you to take the religious vow? who compelled you to commit this act of ſuicide? Unnatural wretch! Surely he deſerves not ſuch a name. He is not to be called a Father who can ſacrifice his child to avarice and pride; nor is it religion to take a vow which God and Nature forbid.—O happy country! where an hereditary obligation binds the father to provide for his child, and where ſuch paſſions have no reſource to break the natural tye.—O Monimia! whither art thou going! Within thoſe walls lies the deceitful Monk, that guileful ſerpent, who under an aſſumed form will betray thine unwary innocence; will talk to thee of religion, whilſt he is leading thee to vice; will tell thee, thy virtue is too rich an ornament to retain; and when thou haſt given it him, will ſay thou haſt committed an act of grace in parting with it.—Curſed tyrant! whence doſt thou derive ſuch dominion? or who gave thee that arbitrary right of pronouncing judgment on thine own crimes?—Surely a threefold puniſhment awaits him, who aſſumes to be the miniſter of God, to tempt one to rebel againſt him.—O Galen! Galen! even thy virtue, when in a deſart, ſecluded from the eye of the world, could not reſiſt the temptation of vice: hadſt thou been there, thy mind, taken up and employed in the exerciſe of virtue, its predominant paſſion, had never thought of vice; but ſolitude produced the gap, and whilſt the one was inactive, the other crept in, and uſurped its dominion.—O Monimia! ſtay, for heaven's ſake."—The curfew tolled its ſolemn knell.——Marcus ſtarted, as one awakened from a frightful dream; he ſtood fixed motionleſs; till recollecting Monimia's laſt requeſt, he hurried to the fatal ſpot. Scarce had he arrived, ere Monimia entered the chapel, encircled with a numerous convoy of relations, and bedecked in all the elegance which art and nature could beſtow. The religeux of the order were arranged on each ſide of the altar; who, as ſoon as Monimia entered the chapel, began their pious hymn; and in melodious ſtrains ſung the folly and miſery of the world, and the happineſs and tranquillity of the life of the religious. On the right of the altar was the biſhop of the province, to whom the head of the order, the hymn being finiſhed, preſented Monimia. The firſt queſtion was then demanded.—— "Doſt thou thoroughly deſpiſe and hate the folly and vanity of the world, and canſt thou dedicate the remainder of thy life to God and religion?" Monimia having given the affirmative, was conducted from the chapel into the convent, to be ſtript of all her pompous ornaments, and to prepare to make the laſt the fatal vow.—The little bell gave the tinkling ſignal; and in an inſtant re-entered the abbeſs with the reſt of the order, bearing the coffin of Monimia, and chanting her ſolemn dirge. Monimia followed, now dreſſed in the habit of a religeuſe; her beauteous long training locks cut off, and a veil concealing her charming countenance.—Once more ſhe was conducted to the biſhop, in the midſt of the whole order and her numerous relations, to make the laſt, the binding vow.—A ſolemn ſilence now enſued.—Monimia looked around, and eſpied her Marcus, his eyes fixed upon her, and petrified to the ſpot.—"I accept him (ſhe cried) for my huſ-

band, and here make my ſolemn vow to be eternally his."—The rev. prelate, indignant as he was, was obliged to ratify it when thus made, and to join the hands of Marcus and Monimia.

The Method of Making Cheeſe.

THE methods of making cheeſe are ſo various, that it is not in the power of any perſon to be acquainted with them all; however, I have ſelected a few of the beſt, or thoſe that are in the higheſt eſteem.

The double Gloceſter is a cheeſe that pleaſes almoſt every palate; the beſt of this kind is made from new, or (as it is called in that and the adjoining counties) covered milk; an inferior ſort is made from what is called half-covered milk; though when any of theſe cheeſes turn out to be good, people are deceived, and often purchaſe them for the beſt covered milk cheeſe; but farmers who are honeſt have them ſtamped with a piece of wood made in the ſhape of a heart, ſo that any perſon may know them.

It will be every farmer's intereſt (if he has a ſufficient number of cows) to make a large cheeſe from one meal's milk; this, when brought in warm, will be eaſily changed or turned with rennet; but if the morning or night's milk be to be mixed with that which is freſh from the cow, it will be a longer time before it turns, nor will it change ſometimes without being heated over the fire, by which it often gets duſt, or ſoot; nor ſhould I forget ſmoke which is ſure to give the cheeſe a very diſagreeable flavour.

When the milk is turned, the whey ſhould be carefully ſtrained from the curd, which curd ſhould be broken ſmall with the hands; and when it is equally broken, it muſt be put by little at a time into the vat, carefully breaking it as it is put in, which vat ſhould be filled an inch or more above the brim, that when the whey is preſſed out it may not ſhrink below the brim; if it does, the cheeſe will be worth very little. But firſt, before the curd is put in, a cheeſe cloth or ſtrainer, ſhould be laid at the bottom of the vat, and this ſhould be ſo large, that when the vat is filled with the curd the ends of the cloth may turn again over the top of it; when this is done, it ſhould be taken to the preſs, and there remain for the ſpace of two hours, when it ſhould be turned, and have a clean cloth put under it, and turned over as before; it muſt then be preſſed again, and remain in the preſs for ſix or eight hours, when it ſhould again be turned and rubbed on each ſide with ſalt after which it muſt be preſſed again for the ſpace of twelve or fourteen hours more; when; if any of the edges project, they ſhould be pared off; it may then be put on a dry board, where it ſhould be regularly turned every day.

It is a good way to have three or four holes bored round the lower part of the vat, that the whey may drain ſo perfectly from the cheeſe, as not the leaſt particle of it may remain.

The prevailing opinion of the people of Gloceſterſhire and the neighbouring counties, is, that the cheeſes will ſpoil if they do not ſcrape and waſh them when they are found to be mouldy; but I know this to be erroneous, and that ſuffering the mould to remain, mellows them, provided they are turned every day; or if they will have the mould off, it ſhould be re-

moved with a clean dry flannel, as the waſhing them is only a means of making the mould (which is a ſpecies of fungus rooted in the coat) grow again immediately.

Some people ſcald the curd, but this is a bad and mercenary practice; it robs the cheeſe of its fatneſs, and can only be done with a view to raiſe a greater quantity of whey butter, or to bring the cheeſes forward for ſale, by making them appear older than they really are.

As moſt people like to purchaſe high-coloured cheeſe, it may be right to mix a little annatto with the milk before it is turned; no cheeſe will look yellow without it; and though it does not in the leaſt add to the goodneſs, it is perfectly innocent in its nature and effects.

It is not in the power of any perſon to make good cheeſe with bad rennet; therefore the following receipt ſhould be attended to.

Firſt, That the vell, maw, rennet-bag, (or by whatever other name it is called) be perfectly ſweet, for if it be the leaſt tainted, the cheeſe will never be good.

When this is fit for the purpoſe, three pints or two quarts of ſoft water, (clean and ſweet) ſhould be mixed with ſalt, wherein ſhould be put ſweet-briar, roſe-leaves and flowers, cinnamon, mace, cloves, and, in ſhort, almoſt every ſort of ſpice and aromatic that can be procured, and if theſe are put into two quarts of water, they muſt boil gently till the liquor is reduced to three pints, and care ſhould be taken that this liquor is not ſmoked; it ſhould be ſtrained clean from the ſpices, &c. and when found to be not warmer than milk from the cow, it ſhould be poured upon the vell or maw, a lemon may then be ſliced into it, when it may remain a day or two, after which it ſhould be ſtrained again and put in a bottle, where, if well corked, it will keep good for twelve months or more; it will ſmell like a perfume, and a ſmall quantity of it will turn the milk, and give the cheeſe a pleaſing flavour, after this, if the vell be ſalted and dried for a week or two near the fire, it will do for the purpoſe again almoſt as well as before.

Chedder cheeſe is held in high eſteem; but I am well informed its goodneſs is chiefly owing to the land whereon the cows feed, as the method of making it is the ſame as is purſued throughout Somerſetſhire, and the adjoining counties; I mean not to exclude the north parts of Wiltſhire, where the land has a ſurpriſing effect on both butter and cheeſe.

Cheſhire cheeſe is much admired, and here I muſt obſerve, that no people take leſs pains with the rennet than the Cheſhire farmers, but their cheeſes are ſo large as often to exceed one hundred pounds weight each; to this (and the age they are kept, the richneſs of the land, and their keeping ſuch a number of cows as to make ſuch a cheeſe without adding a ſecond meal's milk) their excellence may be attributed, indeed they ſalt the curd (which may make a difference) and keep them in a damp place after they are made, and are very careful to turn them daily.

But of all the cheeſe this kingdom produces, none is more highly eſteemed than the Stilton, which is called the Parmeſan of England, and (except faulty) is never ſold for leſs than one ſhilling or fourteen-pence per pound.

The Stilton cheeſes are uſually made in ſquare vats, and weigh from ſix to twelve pounds each

cheeſe. Immediately after they are made, it is right to put them into ſquare boxes made exactly to fit them, they being ſo extremely rich, that except this precaution be taken, they are apt to bulge out, and break aſunder; they ſhould be continually and daily turned in theſe boxes, and muſt be kept two years before they are properly mellowed for ſale.

Some make them in a net, ſomewhat like a cabbage net, ſo that they appear, when made, not unlike an acorn; but theſe are never ſo good as the other, having a thicker coat, and wanting all that rich flavour and mellowneſs which make them ſo pleaſing.

I muſt not omit to mention, that no people are more cleanly in their dairies than thoſe of Stilton and its neighbourhood, and muſt alſo obſerve, that the making of theſe cheeſes is not confined to themſelves alone, as many others in Huntingdonſhire (not forgetting Rutland and Northampton-ſhires) make a ſimilar ſort, ſell them for the ſame price, and give all of them the name of Stilton cheeſes.

Though theſe farmers are remarked for cleanlineſs, they take very little pains with the rennet, as they in general only cut pieces from the yell or maw, which they put into the milk, and move gently about with the hand, by which means it breaks or turns it ſo, that they eaſily obtain the curd; but I am well aſſured, that if the method above deſcribed for making rennet were put in practice, they would make their cheeſe ſtill better; at leaſt they would not have ſo many faulty and unſound cheeſes; for notwithſtanding their cheeſes bear ſuch a name and price, they often find them ſo bad as not to be ſaleable, and I attribute this to their being ſo careleſs about the rennet.

I am perſuaded as good cheeſe might be made in other counties, if people would adhere to the Stilton plan, which is this—They make a cheeſe every morning, and to this meal of new milk they add the cream taken from that which is milked the night before; this, and the age of their cheeſes, I am almoſt confident, are the only reaſons why they are preferred to others; for, from obſervation, I could never perceive that their land was in any reſpect ſuperior to that of other counties.

Excellent cream cheeſes are made in Lincolnſhire, by adding the cream of one meal's milk to milk which comes immediately from the cow; theſe are preſſed gently two or three times, turned for a few days, and are then diſpoſed of at the rate of one ſhilling per pound, to be eaten while new with raddiſhes, ſallad, &c.

Many people give ſhimm'd milk to pigs, but the whey will do equally as well after cheeſes are made from this milk; ſuch cheeſes will ſell for at leaſt two-pence per pound, which will amount to a large ſum annually where they make much butter. The peaſants, and many of the farmers in the north of England, never eat any better cheeſe; and though they appear harder, experience hath proved them to be much eaſier of digeſtion than any new milk cheeſes. A good market may always be found for the ſale of them at Briſtol.

As I have taken much pains, from actual practice, to find out the defects of others in making butter and cheeſe; ſo through my advice ſeveral have attained a perfection in this art, and I think all may excell who will ſtrictly adhere to the methods I have laid down.

To the Editor of the Berwick Museum.

SIR,

If you think the following Barometrical and Thermometrical observations made at Berwick, in February, 1787, worthy a place in your Museum, I doubt not but they may be acceptable to some of your Readers. I am, yours, &c.

Berwick, March, 1787. OBSERVATEUR.

NOTE, the first column contains the day of the Month, the second is the height of the Barom. in inches at noon, the third of ditto at 12 o'clock at night, the fourth the height of the Ther. in degrees at noon, and the fifth of ditto at 12 o'clock at night. The Ther. was exposed to the open air in a Northern direction.

1787 Feb.	Barom. at No.	Nt.	Ther. N	Nt	1787 Feb.	Barom. at No.	Nt.	Ther. No	Nt
1	30.17	30 17	51	40	15	29 19	29.52	56	45
2	30.12	30 02	46	48	16	29.35	29.70	45	39
3	29 80	29.75	47	40	17	29 88	29.80	47	49
4	29.90	30.	45	35	18	30.0	30.20	57	55
5	29.88	29.75	36	34	19	30.20	30.20	58	48
6	29.63	29.33	46	44	20	30.20	30.22	54	47
7	29.20	29.60	52	43	21	30.25	30 25	50	39
8	29.75	29.46	47	46	22	30.18	30 05	42	35
9	29.25	29.20	49	39	23	29.90	29.95	39	34
10	29.13	28.94	45	39	24	29.80	29.80	42	47
11	28.85	28.68	49	39	25	29 90	30.	56	44
12	28.40	28.46	49	39	26	30 00	29.90	48	44
13	28.78	29.25	42	34	27	29.88	29.50	53	43
14	29.50	29.38	40	45	28	29.62	29.65	53	46

BENEVOLENCE will please to read from the 31 *verse to the end of the* 19 *chapter of Genesis*, where he will find the five persons that compose his *Genealogical Paradox*, proposed on *page* 89 of the Museum for February last, which is too plain to need any further explication.

A Solution to the Question proposed on page 584, VOL. II.

If a triangle be constructed, whose angles at the base are 30° and 15° respectively, then will its sides represent the declivities of the hill. From the vertex of the triangle let fall a perpendicular, on which (produced if necessary) lay the length of the staff, minus half the distance above the perforation; then if a line be so drawn through this point, that the parts intercepted by the perpendicular and each side of the triangle may be equal, it will intersect the sides of the triangle in the required points where the staves must be erected. Hence if each staff be 40 feet long, and the perforation at 34 feet from the top, then the one must be fixed at the distance of 107 feet (nearly) from the summit on the steepest side, and the other 104.86 feet from it on the flattest side. T. H.

POETRY.

ALNWICK's CONDOLENCE;

A

PASTORAL ELEGY.

In Memory of the late Moſt Noble Hugh, Duke of Northumberland, &c.

ALNWICK.—FIDOR.—THERON.

THERON.

AGAIN, my Fidor! mark the ſwelling ſtorm;
What pangs, again, the hoary brow deform
Of Alnwick's faithful Genius! O my friend!
What frequent ills on human footſteps tend!
And mark the gathering preſs! Let us, once more—
—For humble ſwains claim Nature for their dow'r—
With ſympathy partake of Sorrow's lore!

FIDOR.

Forward with Caution! when the ſoul's alarm'd,
By ſelf-condolence, 'tis moſt gently charm'd!
The ſweeteſt palliative to minds diſtreſt
Is their own nurſement of the wound to reſt!
And ſuch his plaint, it ſpeaks no common grief;
More welcome than the balm of ſweet relief!

ALNWICK.

† "Silence that dreadful Bell! It frights the land,"
And ſpeaks ſome new calamity at hand!
Hark! louder yet reſounds its iron throat
And horror ſwells on every paſſing note!
"Silence," I ſay! Alas! Alas! how vain!
Harſher it tolls, and yet a ‡ harſher ſtrain!
The diſmal cadence ſinks into the heart,
Boding to ill, beyond the reach of art!

"Silence," I ſay! "Silence that dreadful bell!"
It grates the ſoul, worſe than the Curfew's knell!
Worſe than that tyrant, arbitrary ſound,
It ſpreads it's baneful images around!
"Silence," I ſay, Lo! millions intercede,
To ſtop that awful ſummons of the dead.

THERON.

O rueful ſight! Behold! how loſt to Senſe,
The millions ſtand, ſuſpended by ſuſpence
Like Niobe, converted as to ſtone,
And only anſwering to each others moan.
The Genius chief, the lifeleſs flood of tears,
Loſt in the bitterneſs of thought appears;
Preſcience beſpeaks the anguiſh that is nigh,
And his ſoul anſwers with according ſigh.

FIDOR.

Awful indeed! and mark what gloom profound
Sudden envelops the horizon round;
Whence iſſuing a voice, in accents, breaks——
——Scarce can we ſay ſuch fault'ring accent ſpeaks——
And lo, the muſe elegiac fills the ſpace;
While the recording angel of His Grace,
Alnwick his grief imparts, ſtill muſt we bear,
Still to complainings give the wounded ear.

THERON.

'Tis Nature's frailty, whereof all muſt ſhare!
But hark!

ALNWICK.

No charm 'gainſt death!——no palliative be found!
Triumphant ſtill, muſt all admit his wound.
Muſt woes on woes conſume this ſhort-liv'd ſpan,
Then death annihilate their victim, man?

[To be continued.]

† Shakeſpear. ‡ Dryden.

THE MUSES

To the Contributors to the Berwick Muſeum.

[Continued from p. 44.]

WE, lately, all the Philomaths obſerv'd,
Whoſe noble aims Our Royal praiſe deſerv'd;
As ſons, We own them, and, as ſons, We give
Their names, in fame and honour, long to live.——
Born but to live, to eat, to drink, and die,
The reſt, neglected, in oblivion lie,
Like buzzing inſects of a ſummer's ſky;
Begot by pride, to folly next ally'd,
A fœtus vile, their ill-ſtar'd genius dy'd;
It's mother, ſeized with a dread affright,
Ne'er brought, thank Heav'n, the monſter to the light.
Now, to the Poets, We muſt turn Our eye,
Some too, of them, are in Our favour high;
What tho' they can not, like a Short, attain
The height of ſcience, and triumphant reign;
Yet We to all Our ſons, extend Our care,
And make them all their juſt encomiums ſhare;
Who eyes the flow'rs that Our ſweet plains produce,
And comes, in time, to gather them for uſe,
Muſt have Our love, tho' leſs than he who can
The depth and ſcope of Nature's motions ſcan;
Who can in Nature's ſcience higheſt riſe
Is great, indeed, and higheſt to the ſkies;
The higheſt honour that great Jove can claim,
Is Nature's Lord, and Philomath ſupreme.
To Philoſtratus, firſt, We deign Our love,
His care We view, and all his aims approve;
What all deſire, the honour of a name,
He ſhall attain; and truly laſting fame.
Great kings may riſe and fall, and be forgot,
And monarchs gone, may in oblivion rot.
But thoſe We love, in more than purple great,
No time their deathleſs mem'ry ſhall abate!
Parnaſſus-like, they ſhall for ever ſtand,
And live renown'd, thro' ev'ry age and land.
Proceed, O Philoſtratus, in thy courſe,
Diſplay Our charms, and to Our will add force:
Proceed, proceed, and ſhew to human race,
The laſting ſweets that Our fam'd empire grace;
Let ev'ry line, wtih more than muſic crown'd,
Pœta naſcitur non fit reſound.
Exert thy pow'rs, in juſt deſcription ſhine,
And riſe to fame, immortal and divine.
Good Tueda, next, demands our heavenly care,
And ſhall the glory of Our favour ſhare;
The pious raptures of his ſoul ſhall find,
"That We can bleſs, if mortals will be kind."
What tho', in muſic's art, he ſometimes fails,
And now, and then, a jarring note prevails;
Yet, as he always acts the moral part,
And nobly ſtrives to meliorate the heart,
He ſhall attain the ſummit of his aim,
And gain the trophy of an honour'd name;
As all can not in thoughts ſublime exceed,
The will, with Us, is equal to the deed.
Go on, O Tueda, and to mankind ſhow,
That Truth is heav'n, and happineſs below;
The greateſt joys, that mortals know on earth,
Are thoſe to which habitual worth gives birth;
A mind ſerene, and free from paſſion's ſtrife,
Is peace, is joy, is life, and more than life!

[To be continued.]

By the Muſes command,

EUTERPE.

A MORNING SOLILOQUY.

SOFT genial morn, thou harbinger of day,
Diſpel thy damps, drive all thy fogs away,
Riſe crown'd with ſweets, exert thy power on high,
And mildly reign, o'er all the weſtern ſky.

And thou, O Sun, awake from Thetis' arms,
Aſcend thy car, in all thy youthful charms
Diſplay thy ſmiles, far o'er the wat'ry ſpace,
And ſhine, in all the dignity of grace,
Let Berwick feel, this day, thy dulcet power,
Uninterrupted 'till the lateſt hour.
This is the day † a truly faithful pair,
To crown their vows, to Hymen's fane repair;
Long have they lov'd, and, happy in their love,
Continually rever'd the Powers above,
To whoſe command and governance is given,
The earth, the ſea, the air, and ſpangled heav'n;
Probus, the ſwain, of truly noble mind,
In manners gentle, and in nature kind,
To friendſhip juſt, to virtue, and to truth,
He ſhines a pattern, from his earlieſt youth.——
Stella, the nymph, of truly graceful name,
Of nobleſt conduct, and of nobleſt fame,
With wit ſo bleſs'd, with virtue ſo inſpir'd,
By all ſhe is beloved and admir'd!
Come, come, ye ſwains, the banquet's joys prepare
To crown the day, and hail the happy pair,
Reſume your harps, ſtrike up the joyful lay,
And all the ſweets of Muſic's art diſplay—
Swell, ſwell your notes, nor drop the joy begun,
Till Cheviot's tops behold the riſing ſun;
Ye ſprightly nymphs the hymenean ſing,
And make each vale, with acclamations ring;
Your notes awake, and as ye ſing, obſerve,
That none, but Probus, can ſuch charms deſerve;
And none but lovely Stella ought to gain
The heart, and hand, of ſuch a noble ſwain!
Long may they live, with health and pleaſure bleſs'd,
By all mankind beloved and careſs'd;
And when that Time, and all it's joys are o'er,
May they to bliſs, and peace, eternal ſoar.

SCOTICORUM SCOTICISSIMUS.

† January 2. 1787.

ON THE DEATH OF FREDERICK THE GREAT, KING OF PRUSSIA.

RELENTLESS fate the mortal arrow ſped,
And mighty Frederick's number'd with the dead:
A name more glorious, actions more ſublime,
Shall never grace the ample rolls of time;
Each noble ſcience dignify'd his mind,
He rais'd each talent, and each art refin'd;
He curb'd injuſtice, chain'd her cruel hand,
And bade mild Themis ſway the Proſſian land;
Meek Peace he cheriſh'd, yet when forc'd to war,
Mars ſeem'd leſs dreadful in his blood ſtain'd car.
Germania weep! thy great defender's low,
Whoſe thund'ring arm ſtruck terror in each foe,
Who ſav'd Bavaria from invaſions chain,
And render'd Joſeph's arms and projects vain;
In vain the Auſtrian, Ruſſian, Swede, and Gaul,
United, ſtrove to cauſe the heroe's fall.
Againſt their pow'r, a mighty rock, he ſtood,
Whoſe rugged baſe defies each ſtorm and flood;
The furious waves in vain aſſail its ſides,
It mocks their fury, and their rage derides;
Superior to each ſhock, the maſs remains,
And ſtorms, and floods, and furious waves diſdains;
Yet ever ready friendſhip to embrace,
His foes he pardon'd, and he gave them peace;
Nor as a ſtateſman was he leſs renown'd,
Succeſs his wiſdom, and his foreſight crown'd.
His piercing eye pervaded dark intrigue:
His prudence form'd the great Germanick league,
Who, but a Frederick, could Germania ſave,
When reſtleſs Joſeph menac'd to enſlave;
Germania weep! thy heavy loſs deplore,
Thy great protector, Frederick, is no more!
But all his genius, all his pow'r ſurvives,
Great Frederick ſtill in Frederick-William lives.

HAROLD.

A PASTORAL.

Part III.

[Continued from p. 90.]

Dedicated to Miſs Mary C—mpt-n.

Nunc ſcio quid ſit Amor.
Virg.

ACCEPT the Muſe's early lay,
And hear for once what lovers endure,
Deign then to ſmile my pain away,
And believe that love admits no cure.
Ye Muſes! come forth from the grove,
For 'tis Jena,—young Jena's my theme,
(Your meaneſt of ſons ſings of love,)
And the woods echo back the dear name.

Anxiety damps ev ry joy,
And exterminates Hope's cheerful ray,
Anxiety's ſure to annoy,
And to frighten Love's pleaſures away.
Suſpended betwixt Hope and Fear,
And alternately rais'd or alarm'd;
This moment my joys diſappear,
And the next with my Jena I'm charm'd.

Her charms are the cauſe of my pain,
And her eyes have depriv'd me of eaſe,
No nymph half ſo fair treads the plain,
And no beauty like Jena's can pleaſe.
Other ſhepherds may boaſt of their loves,
And engrave out their names on each tree,
But Jena the pride of the groves,
Alone appears moſt charming to me.

What care I for Grace on the Tweed,
Or for Kate who enamours each ſwain;
The beauties of Jena exceed,
All the beauties which ever gave pain.
Her features and figure excel
Far the figure and features of theſe;
Their lovers may look and they'll tell,
That my Jena alone merits praiſe.—

Ye breezes! which glide o'er my bow'r
Ceaſe to ruffle the reeds on the lake,
Paſs peaceably over each flow'r,
And inform her I die for her ſake.—
You'll find her beneath the cool ſhade,
Where the warblers innumer'd do ſing,
Perhaps ſhe may ſtray in the glade
Where the daiſies and primroſes ſpring.

Haſte, bear my impatience along
To the hills and the dales wait my pray'r,
Each linnet will liſp o'er my ſong,
And pronounce her "The firſt of the Fair."

The blackbird and thruſh will combine,
For to rend with her praiſes the ſky,
To convince HER no love equals mine,
And the WORLD, that with her none can vie.

Beaumont-Banks, March 1787. } P.——

ON THE MARRIAGE OF J——N C——NIE, Eſquire.

LONG Cupid ſought, among the female race,
A worthy SHE, young Damon's arms to grace;
But long the God, ſo lovely was the Swain,
Found all his ſearch, to find that SHE, in vain:
Till Venus, vexed to the heart to find,
Her Son ſo much a fool by being blind,
Convey'd the God to Celia's ſweet retreat,
Then, there ſurpriz'd, he found each Grace's ſeat!

UNUS MULTORUM.

TO MARIA IN MOURNING; A WISH.

SOFT may the gentle Zephyrs blow,
Unclouded be the ſky;
With ſoothing ſounds may waters flow,
All Nature round give joy.

Bright Phœbus gallop on your ſteeds,
Chace wint'ry clouds away,
That Flora's train may leave their beds
To make Maria gay.

May ſhe be ſooth'd with mild relief,
While ſhe her loſs bewails;
And may the ſtorms of gloomy grief,
Recede to Cyprian gales.

Yet while ſhe pays the tribute due
To a lov'd parent's ſhrine:
O may her heart a ſenſe renew
Of ſympathy for mine.

May ſhe with joy to me adhere;
Still, happy, may ſhe find
A mother's, father's, huſband's care,
Complete in me combin'd.

But this my utmoſt wiſh is ſtill,
May all her feelings join,
And all her lovely ſyſtem thrill
In harmony with mine.

Till Time withholds us to remain
In human nature's laws;
Until our ſouls return again,
To their Almighty cauſe.

STATE OF POLITICS.

THE Miniſter is making as much haſte to throw us into the arms of France, as a good and wiſe miniſter would make to ſnatch us out of the inſatiable devouring jaws of the moſt implacable hereditary enemy we now have, or ever had, or ever can have, in the whole world!—ſo much ſo, that he leaves no time our opportunity for the people of Great Britain to examine the matter minutely, to ſee their danger, and to remonſtrate againſt the unprecedented and unparalelled meaſure!—That a raw unexperienced youth, whoſe head may have been turned with his extraordinary elevation to a dangerous pinnacle of power, ſhould drive on impetuouſly and furiouſly into a new-fangled, wild, romantic ſcheme, the child of his own diſtempered brain, we do not much wonder at; but that men of riper age, of good intellects, and ſage experience, can be found to ſhut their eyes and their ears, and cloud their own underſtanding, to exclude all candid reaſoning and ſound argument, for the purpoſe of taking a leap in the dark, to follow this their juvenile leader, and draw the nation with them, by dint of delegated power, into an unknown, untried, and unexplored gulph, the bottomleſs pit of French chicanery and perfidy, is ſomewhat wonderful indeed! too wonderful for us to comprehend!

We have attended very carefully, and indeed inquiſitively, to all the reaſoning on both ſides of the queſtion, that has reached our ears and our eyes, in private converſation, and public debate upon paper; and we poſitively declare, that we have never yet ſeen or heard any thing like ſolid fair argument in ſupport of this French Commercial Treaty; on the contrary, we ſay, this French Treaty carries on the face of it the broad mark of unfairneſs, inequality, and partiality. Indeed it wants the vital principle of all good Commercial Treaties, that is, the grand teſt of mutual wants and ſuperfluities, which alone can bind civilized nations together in a commercial intercourſe beneficial to both contracting parties. The firſt four articles out of thirteen of the Tariff, are all clearly and indiſputably made for the great advantage of France, and the equally great diſadvantage of Britain. The wines, brandy, oils, vinegar, are all levelled in the duty to the wiſh of the French without any equivalent whatſoever. The remaining nine articles pretend to no more than a reciprocal intercourſe of admitting the ſame articles of manufacture into each country reſpectively, under the ſame duties, regulations, reſtrictions, penalties, &c.—a kind of ſee ſaw traffic backwards and forwards, from France to England, and from England to France; the ſame kind of goods meeting the ſame kind of goods in every ſtage, on the high ſeas, in the rivers, in the harbours, on the keys, (going out and coming in) and in the ſhops and warehouſes; promiſing a ſcene of univerſal confuſion and endleſs controverſy; opening a door for innumerable frauds of

every kind upon the revenue, upon the fair trader, and the conſumer.

For this very great boon to France we have got nothing! nothing pretended to be given.—The miniſter indeed tells us, that by the Tariff our Manufacturers have gained an acceſſion of twenty millions of new cuſtomers!—What Manufacturer can reſiſt this allurement?——But the Miniſter has not told them, that by this ſame Treaty they will get twenty millions of rivals in trade, who will puſh their goods upon their old cuſtomers at our home-market, under the very noſes of our own manufacturers; and that the whim, caprice, and folly of our countrymen and women will throw the great preponderating weight into the French ſcale.—Theſe are ſolid, ſerious, and indiſputable truths, which we defy the whole Miniſterial phalanx and the whole Frenchified junto to refute, or even to diſpute.

We could likwiſe ſhew that the Treaty gives the French ample opportunity, not only of ſeducing our Artizans and Mnnufacturers, with their tools and implements, from their native country into foreign lands, but alſo of ſtealing the Arts and Myſteries themſelves, and tranſplanting them into their own country, to the utter ruin of the Britiſh Manufactories But we have not room for ſuch copious inveſtigation; we muſt therefore leave this taſk to the more enlightened part of the Manufacturers themſelves, contenting ourſelves with barely hinting it thus curſorily in our way; heartily wiſhing they may improve upon it, and make good uſe of it.

To this ſame Tariff of the Treaty, lame as it is, we ſacrifice all our old friends, cuſtomers, and dependentes; the commercial intercourſe with Portugal, whoſe productions ſupply our wants, and whoſe wants employ our manufactures, which conſtitute the vital principle of all commercial treaties. —We do the ſame by Spain and the Italian States.—Even our own Weſt India Iſlands do not eſcape making a part of the general ſacrifice!—All, all is given up to French intrigue! Not ſo the French with their friends and allies!—They are ſtrengthening and confirming all their old commercial treaties, extending and dilating the ſame!—They are commencing new engagements, alliances and commercial treaties with the very powers whom we are alienating from our intereſt, and throwing into the French ſcale. In ſhort, they are taking all, and leaving us nothing, and we are helping forward their ſcheme with all our might! What ſtrong deluſion or infatuation covers our devoted iſland!

As to the political part of the treaty, it is enough to ſay, that, whenever it takes place, it will be the immediate downfal of the Britiſh empire at the feet of the French King; we ſhall loſe our rank among the powerful maritime nations of Europe: they will no longer conſider us as a firm barrier againſt the favourite French ſcheme—Univerſal Monarchy; but will look upon us as the humble tools of French intrigue, fineſſe, and treachery. We think we ſee, in ſome of the articles, a tacit or impiled ſurrender of ſovereignty of the ſea, and conſequently of the ſalute ſo ſtedfaſtly inſiſted on by our anceſtors.

The impeachment of Warren Haſtings, Eſq. for high crimes and miſdemeanors, which is now determined in the Houſe of Commons opens a new ſcene in the preſent century. The conduct of Eaſt-Indian adventurers, whoſe de-

linquency was notorious to the world, has formerly been a ſubject of public inveſtigation, but never of puniſhment; while almoſt the only perſon in high office in that quarter of the globe whoſe general merits have been recognized both in Europe and Aſia, and will be tranſmitted from the preſent times to poſterity, has been doomed to impeachment by the repreſentatives of the people.

It is a melancholy truth, confeſſed by experience and confirmed by univerſal hiſtory, that wars and conqueſts carry deſolation and calamities in their train. Aſia in particular hath more frequently exhibited thoſe revolutions which are incident to human affairs, and the evils which attended them, than any other quarter of the world. From the time of Alexander the Great, the firſt European, who over-run and ſubdued India to the invaſion of the Mahometans, the conqueſts of the Portugueſe, and the acquiſitions of the French and Engliſh, you will find ſufficient proofs that while Europe is deſtined to rule Aſia, Aſia is doomed to ſuffer from the tyranny of Europe. The natural equality of mankind is a vague metaphyſical notion, which never extented its influence beyond the cloſet or the college. Superior talents will always hold their aſcendant in the world; and the ſceptre will be wreſted from the hand that does not graſp a ſword to defend it. Nor are theſe calamities conſequent on military enterpriſe and exertion, confined to India. Examine the Greek and Roman hiſtory. Who are the heroes and the patriots celebrated by the refined nations of antiquity, and tranſmitted as objects of admiration, and models of conduct to all ſucceeding times? Not thoſe, who like the generals of Theodoſius in the decline of the Roman empire, ſat down to weep when they ſhould have led on their troops to victory; not thoſe, who, like the commanders in the laſt war, withdrew from engagements, and ſurrendered armies to the common foe; it was only thoſe who fought in order to conquer, and knew at what a price victory was to be purchaſed. Where is the conqueror that has not been reproached with cruelty? Where are the laurels that are unſullied with blood? Who is there that is unacquainted with the atrocious ſeverities and acts of violence committed by the Duke of Marlborough, the late King of Pruſſia, and the conqueror at Culloden? Impartial poſterity, however, appreciates their merit, and conſiders theſe exceſſes as the reſult of ſituation, rather than of ſentiment; as produced by neceſſity, not ariſing from character. To a philoſophic eye, contemplating the ſyſtem of nature, the inequalities in the ſurface of the globe do not detract from its ſpherical form; nor the ſpots in the ſun diminiſh its ſplendour.

It deſerves remark, that, in the preſent inſtance, the charges of cruelty againſt Mr Haſtings are altogether without foundation. The treatment of the eunuchs was ſuch as is common in the Eaſt; and the attachment of the Begum to the Engliſh intereſt, two years poſterior to theſe events, vindicates the conduct of the governor-general.

If, notwithſtanding the effectual and the ſplendid ſervices he has rendered to his country, Mr Haſtings is to be impeached, what will be the interpretation and the judgment of the world? The cauſes of hoſtility in the members of oppoſition, they underſtand; but what apology can they make for the leaders in adminiſtration? From

undoubted knowledge I affirm their decision will be, That there are oriental politics in England; that the jealousy of some members of the House, who are afraid of beholding a rival and a superior presiding at the board of control, or other partial motives, has determined them to unite their influence with those of opposition, in order to fix a stigma upon the character of Mr Hastings to prevent him from promotion in the service of a sovereign who respects his merits. They will make this farther animadversion on the members in the other side of the House, that if, to all the imaginary misdemeanors which have been imputed to Mr Hastings, he had added one real crime, had thrown himself, like the American delinquents, into the arms of opposition, and given his aid to wrest the government from the sovereign, and to vest it in a turbulent faction who courted his aid, his impeachment would never have been heard of, and his name and character been transmitted without a stain to the most distant posterity.

If Mr Hastings is to be impeached, who, in these patriotic times, and in this uncorrupted age is to cast the first stone, and carry his impeachment up to the House of Lords? Shall the pure and immaculate hands, recent from the absolution of Rumbold, present the impeachment of Warren Hastings? Shall the minister who lost our dominions in the West, impeach the man who preserved our empire in the East? Shall the admirals, under whose auspices, courage, and conduct, English fleets ignominiously fled before those of France and Spain, and surrendered the dominion; the generals, who, rather than shed one drop of Christian blood, fought the battles of America, and delivered up their armies into the hands of the enemy; appear as the accusers of him who broke the most formidable confederacy that ever was formed against our empire in India, and saved it from destruction? Shall the parliamentary adventurers, the orators of fortune; men who exhibit talents at the expence of virtue, (for where no delicacy has been used on one side, it is unnecessary to exhibit it on the other) men who cannot appear within these walls without having an impeachment written in their brow; who cannot appear within those walls without virtual perjury†, without prostituting and profaning the last appeal which a man of honour can make to heaven and earth for the purity and integrity of his character, appear as the champion of Indian innocence, and the guardians of British virtue? Public ridicule would attend the ignominious farce, general execration accompany the meditated tragedy.

Although this nation should continue insensible to the virtues of Mr Hastings, and renew the ostracism of the ancient republics, there are countries where his merit is recognized and his name illustrious. The rival of England has felt his importance. At this moment the gates of Carioli are open to receive with plaudits the hero who shook the foundations of her eastern greatness, and levelled her tower with the dust. Armed at the head of the Volsci, Coriolanus might lop the remaining great arm of your empire, and reduce this island to its primitive insignificance in the map of the world.

† Every member of parliament, previous to his admission, is obliged to swear that he has an estate of 300l. a year.

FOREIGN OCCURRENCES.

AT a meeting of the Academy at Berlin on the 25th of January laſt, the Count de Hertſberg declared, that he meant to inſpect the publication of the works of the late King, which ſhould be done without alteration, and publiſhed in the following order, in 12 vols. 8vo. and to be printed from Baſkerville's types.

1ſt, Memoirs of the Times, being the Political and Military Hiſtory of all that paſſed ſince 1740, to the peace at Dreſden.

2d, Hiſtory of the ſeven years war.

3d, Hiſtory of all that paſſed ſince the peace of Hubertſbourg to that of Teſchen.

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7th, On Innocence, Sin, and Spirit.

8th, Three Dialogues of the Dead.

9th, Three Volumes of Poems.

10th, Preliminary Diſcourſe to the Henriade.

11th, Conſiderations on the preſent Political State of Europe.

12th, Above 100 letters of his Majeſty to the moſt celebrated writers; Voltaire, Fontenelle, Rollin, Le Marquis d'Argens, d'Alembert, Le Preſident Henault, Algarotti, Concordet, &c. with their anſwers.

It is propoſed to publiſh the above by ſubſcriptions, which will be opened at different Bankers in the principal places of Europe.

Extract of a letter from Vienna, March 1.

"The departure of the Emperor for Cherſon to which place his Majeſty will go directly, without paſſing through Kiow, is put off to the 24th of next month. Two gentlemen of the noble Hungarian Guard, ſet out from hence a few days ago charged to make the neceſſary arrangements on the Monarch's route; and particularly to order barracks to be built in the places where there are no houſes."

According to the narrative publiſhed of the journey of the Empreſs, we learn, that after having travelled 1508 werſtes, in the ſpace of twenty-three days, her Majeſty arrived the 9th inſtant at Kiow. On her approach to the town, ſhe quitted her travelling carriage, and mounted a gala coach, being attended on horſeback by a number of pages and other perſons of her ſuite. A great concourſe of people, and a ſquadron of cuiraſſiers, waited to receive the Sovereign at the four werſtes out of the town. On the banks of the Nieper, Vice Admiral Putchelchin was at the head of a detachment of marines. Her Majeſty was ſaluted from the Fort of Petſcherſky, with a diſcharge of ſeventy-one cannons, and as ſhe afterwards paſſed the river, thirty-five guns were fired from the ſame fort. At the firſt triumphal arch, the magiſtracy and the body of merchants had the honour to compliment the Empreſs, and to preſent her according to cuſtom, wine and bread. Upon her arrival at the ſecond triumphal arch, General Rochins offered her Majeſty

the keys of the fortreſs, during which ceremony 101 guns were fired. Deſcending from her carriage at the gate of Saint Lawra, the Sovereign immediately proceeded to the Metropolitan church dedicated to the Virgin Mary; and after prayers, repaired by a third triumphal arch to the Imperial palace.

The journey of the Empreſs of Ruſſia, and the different troubles among the Tartars, have given a conſiderable turn to the operations of the Divan at Conſtantinople. Orders have been iſſued for putting the caſtle of Adrianople into a proper ſtate to receive the Grand Signior and his family, who always reſide there in war, to avoid the tumults of the populace at Conſtantinople. The whole Turkiſh army is put in motion, conſiſting of 350,000 men, and twenty ſail of the line getting ready with all expedition to cruiſe in the Black Sea. The Capitan Pacha is ſent for to Egypt, to take the command of the fleet.

Tangiers, Feb. 26. We hear that the Emperor of Morocco is about to fall out with the Malteſe, who ſeem to prefer hoſtilities to peace; in conſequence of which, his Majeſty has ſent one of the Secretaries as Envoy to Gibraltar, to demand of the Engliſh Governor ſix ſhips of war; viz. two of 50 guns, two of 60; and two of 70, in loan for a certain time not fixed; for theſe he offers 150,000 piaſtres the firſt year; that is, 100,000 piaſtres ready-money beforehand, and 50,000 in duties upon proviſions ſhipped at Tetuan. The Envoy has not yet received his anſwer from Gibraltar.

DOMESTIC INTELLIGENCE.

London, March 1.

THE report current at the Hague gives an alarming account of the ſituation of North Holland; in many of the villages, and at Horn and Enkhuyſen in particular, the two parties of Patriots and Stadtholderians had riſen to ſuch a height, that *vi & armis* was wielded on both ſides with great fury and devaſtation. Much blood had been ſpilt in conſequence, and the Magiſtrates had been obliged to abandon their reſpective towns. The States of Holland have ordered General Ryſſel to ſend a detachment of cavalry and infantry, to eſtabliſh peace and harmony amongſt theſe terrible Mynheers. The Patriots it ſeems have been themſelves the cauſe of this confuſion, in endeavouring to promote what they call *a juſt repreſentation of the people in the government*; which being evidently calculated to weaken the Prince of Orange's power, roufed the attention of his friends, who not to be behind hand, aſſailed them from all quarters, and obliged theſe renowned patriots to act, not as they begun, on the offenſive, but on the defenſive!

Other letters by the laſt Dutch mail mention a quarrel to have happened at Haerlem, between the friends of the Stadtholder and ſome of his opponents, which proceeding to blows, terminated in a general riot. The ſame was with great difficulty ſuppreſſed by the Magiſtrates, but not until four or five houſes had been pulled down and totally demoliſhed. Theſe

advices getting into general circulation, made ſome trifling impreſſion on the funds.

Six naval officers, at the deſire of Monſ. Soderini, the Venetian Ambaſſador, lately received the permiſſion of the Admiralty Board, to ſerve on board the fleet of the Venetian Republic. One of them is to receive the compliment of an Admiral's flag in the Venetian ſervice, and the others are promiſed very liberal rewards for their ſervices.

14. By private letters from New York, delivered on Tueſday laſt to ſeveral principal merchants in the city, we are informed of the preſent gloomy appearance of every thing in that province. A general diſcontent, and occaſional riſings of the people prevail, and when the froſt breaks, conſequences of a much more ſerious kind are expected, ſuch as deſtroying the barriers to the North, and calling to the native Americans, perhaps to the extirpation of all Government. The reſult of all this is what may be expected—not a dollar ſtirring—every man contracting his own affairs, and a general ſtagnation in trade.

By the lateſt American papers and letters advice is received, that a civil war which threatens the moſt ruinous conſequences, now rages in the State of Maſſachuſſetts. In its tendency and complexion, it is not unlike that carried on here, in the laſt century, between the Independents and the Puritans.

26. His Majeſty was attacked by a diſorder to which he is, unhappily very ſubject—the rheumatic gout in his ſtomach. This the phyſicians attribute to his abſtemious regimen, and are apprehenſive that it will prove fatal unleſs he can be prevailed upon to adopt their more generous preſcriptions. We rejoice, as every well-wiſher to his country muſt, to hear that our gracious Sovereign is ſince Monday night, perfectly recovered.

20 Mr Campbell indulged his pupils with a Public, in which they diſplayed an uncommon degree of elegance, in dreſs, and grandeur, in appearance. In their ſeveral figures, meaſures, and movements, they diſcovered an extraordinary degree of proficiency and perfection which reflected the higheſt honour upon the diſtinguiſhed abilities of their *Inſtructor*. In ſhort, they were an honour to themſelves, the renown of their *Teacher*, and the delight of a very numerous and polite aſſembly of ſpectators.

MARRIAGES.

March 14. Hugh Scot of Gala, Eſq; to Miſs Monro of Edinburgh.

Mr A. Logan of Lamerton, to Miſs Johnſton of Prenderguelt.

27. At Ayton, Mr Peter Fairbairn, Schoolmaſter of Coldingham, to Miſs Paxton of Berwick.

BIRTH.

March 4. Mrs Fenton, Hidehill, of a ſon.

DEATHS.

March 1. Mrs Crammond, of Cornhill.

2. At Tweedmouth, Mr John Ormiſton, aged 89.

15. Mrs Frilkin, of Tweedmouth, aged 63.

18. Mrs Smart.

24. Nicholas Huet, aged 8 years.

Mr Brian Grey, Attorney, at Alnwick.

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A Short Review of the Political State of Great Britain, at the Commencement of the Year, 1787.

Continued from page 106.

NOT more liberally endowed by Nature with the graces of external figure, or with the elegance of manner and addreſs, than his rival Mr Pitt, he has yet an unknown and undeſcribable ſomething, which pervades the darkneſs of his complexion, and ſheds a ſort of luſtre acroſs his Saturnine features. Whether it can be termed a ſmile, I will not venture to aſſert; but it certainly has the effect upon the heart which ſmiles are calculated to produce; that of inſpiring confidence, and exciting complacency. Deſcended from a monarch, diſtinguiſhed by this peculiar and characteriſtic excellence of face, he may perhaps claim an hereditary title to it. Son to a nobleman, as much marked out by public obloquy and accuſation, whether juſtly or unjuſtly acquired, as Lord Chatham was by general favour and admiration, he cannot look for protection to paternal virtues, or plead the patriotiſm and diſintereſtedneſs of the Houſe of Holland.

Unequalled in the arts of attaching mankind to his perſon and fortunes; ſteady and fervent in his friendſhips; open and avowed in his enmities; never abandoning thoſe, under any circumſtances, to whom he is bound by political ties, he is deſigned by Nature for the Chief of a party. Educated in the ſchool of political learning, brought into the Senate before he had attained to manhood, and joining a long experience to the vigour of natural talents; he may be conſidered as conſummate in all that detail of knowledge, only to be acquired by an early initiation into

the myſteries of a democratical government. Poſſeſſing powers of eloquence, leſs copious and brilliant, but perhaps more ſolid and logical than thoſe of Mr Pitt, he is equally formed to captivate, to convince, and to ſubdue. Skilled either to entrench himſelf in almoſt impregnable faſtneſſes; or to carry the thunders of the war into the lines of the enemy, he can with the ſame facility imitate Scipio, or Fabius: He can adopt the Conſular dignity, or the Tribunitian rage. Abandoned, in the more early ſtages of his life, to the frenzy of play, and to all the diſſipations of youth and unlimited profuſion; a portion of thoſe defects and errors accompanies his riper years, and ſullies the luſtre of his endowments. So far from being like his fortunate rival, indifferent to the company, or ſuperior to the blandiſhments of women, Mr Fox does not bluſh to appear with the companion of his ſofter hours, in a phaeton in Hyde Park, or in the firſt rows of a crowded theatre. Convivial in his nature, and open to ſocial pleaſures, he confirms his political triumph over the mind, by his private and perſonal conqueſt of the heart. Bold and decided even to temerity in his conduct as a Miniſter, he is capable by turns, of aggrandizing, or diminiſhing the power of the Crown; and of juſtifying by reaſons and arguments, the moſt plauſible, the meaſure, of whatever nature, which he ſhall have ſeen fit to adopt.—Generous and beneficent in his diſpoſition, placable and forgiving in his temper, his political enmities extend not beyond the limits of a debate, or the walls of a Houſe of Commons.—Equal to his antagoniſt, in all the ſublime talents requiſite for the government of an empire; ſuperior to him in modern and polite knowledge; in an acquaintance with Europe, its manners, its courts and its languages; he is his inferior only in one requiſite; an opinion of his public principle, generally diffuſed among the people. When to this great and inherent defect, is ſuperadded the unqueſtionable alienation of his Sovereign, both to his perſon and his party; we may lament, but we cannot be ſurprized, that abilities ſo univerſal and ſublime, are left unemployed, and are permitted "to waſte their ſweetneſs on the deſart air."

From this illuſtrious and ſhining character, by an obvious and natural tranſition, we paſs to Lord North; a nobleman, once high in the confidence of his Sovereign, and poſſeſſed of more than miniſterial power for a term of near twelve years; now a monument of departed greatneſs,

"Fallen, fallen, fallen, fallen,
"Fallen, from his high eſtate!"

and compelled to take ſhelter from oblivion and inſignificance, under the protecting ſhield of that party, who purſued him with unrelenting violence, and hunted him at laſt into the toils!—Having raiſed the banner of revolt againſt the very Prince, whom he had ſo long ſerved, and from whoſe bounty he had derived ſo many advantages, it is not to that drawing-room, of which he was once the ornament, that he can ever look again for an aſylum. Employment, it is indeed poſſible, he may obtain; but confidence muſt be for ever extinct. Endowed with almoſt all the attainments, or abilities, which can enliven ſociety, or diffuſe mirth and feſtivity through private life; formed to charm his friends, and to diſarm even his enemies, by powers of humour and ridicule un-

equalled, he was deficient in all the ſterner virtues and qualities of a Miniſter and a Stateſman. Vigour, energy, coercion, principle —theſe were unhappily wanting; and their defect entailed on this unfortunate country, a war, in which her glory was loſt, her dominions and provinces torn from her on every ſide, and her public credit exhauſted, undermined, and ſhaken to its foundation. But, let me reſpect the aſhes of the politically dead, and tread lightly over them! Perſonally and individually amiable, tho' an object of public cenſure, his private virtues yet extend ſome protection to his unſheltered head, and claim, even amid the wreck of an empire, our eſteem and our affection.

I ſhall content myſelf with characterizing the genius of Oppoſition, and marking its outline, without deſcending to a delineation of its leſs prominent features. The eccentric and ill regulated imagination of a Burke, unreſtrained in its wild exceſſes by temper and judgment, is not calculated to add ſtrength to that party, however it may frequently dazzle by its illuſive brilliancy. But I ſhould indeed be deficient, if I did not pay the tribute of one line, to ſo rare and ſo matchleſs a combination of talents, as meet in a Sheridan. There, a temperate and a winning elocution, ſuſtained by claſſical elegance, adorned with dramatic and poetic images and alluſions, pointed with the keeneſt irony, and riſing, when neceſſary, into the nobleſt animation, conſpire to render him one of the moſt conſpicuous leaders of Parliamentary debate.

The year 1786 has been diſtinguiſhed by one great and extraordinary event, the effects of which muſt, in all probability, extend far beyond the reigns of George the Third, or Louis the Sixteenth, and will be felt to diſtant times. The "Commercial Treaty," recently ſigned and interchanged, is a vaſt gulph of political and commercial ſpeculation, where the keeneſt and moſt pervaſive ſight cannot penetrate the darkneſs. Pregnant with unknown and unaſcertained benefits, or injuries to this country; and producing, in one great act, a complete revolution in the ſyſtem of policy, adopted by England during ſeveral ages, it can only at preſent be conſidered as an experiment, to which time muſt affix the ſeal of approbation or condemnation. Too complicated and intricate in its nature, too comprehenſive and vaſt in its operation, for any judgment to embrace, without the imputation of temerity, its principle, at leaſt, appears in ſo "queſtionable a ſhape," that it cannot, on a firſt view, be regarded with other ſentiments than thoſe of predelictiqn. ——To extinguiſh, or to diminiſh thoſe illeberal prejudices, and thoſe immortal wars, which, from the reign of Edward the Third, have devaſted the two Monarchies, and alternately convulſed them: To ſubſtitute the mild interchange of commercial advantages, and reciprocal benefits: To open new and untried channels for activity, enterprize, and induſtry. Theſe objects, if they can be attained, will do equal honour to the genius of the Miniſter who planned, and to the ſpirit of the age which adopted them. Whether they are ſo obtained, or not, I am not ſo preſumptuous as to pretend to determine. But, when I ſee the public prints teeming with invective againſt the preſent treaty, becauſe it bears ſo intimate a reſemblance to the treaty of commerce ſigned in 1713, and which was rejected in the ſubſequent triumph of a rival

faction, I cannot help commiſerating the ignorance and credulity of a people, who can be made the dupes of ſo wretched an impoſition. If there be any apology for the defection of that miniſtry from the great alliance, which, under Queen Anne, had ſo nearly brought Lewis the Fourteenth to the laſt ſtage of deſtruction: If the names of Oxford and of Bolingbroke can have any claim to be pronounced, without reſentment and indignation, as the authors of the peace of Utrecht; it is from the degree of merit which they can claim with the Engliſh people, for having fabricated and obtained the Commercial Treaty. It was the compenſation given by the Court of Verſailles for our political honour, and national faith ſacrificed to France: It was a bribe, baſely accepted by England for the deſtruction of Holland, and the Houſe of Auſtria, who were abandoned to their evil deſtiny, and to the chaſtiſement of Villars. I call upon the names and writings of Torcy, and of Deſmarets, who were then at the head of the councils and finances of the French Monarchy, for the juſtice of my aſſertion? Whether Vergennes may not adopt a ſimilar line of policy; whether that able and artful court may not find their intereſt in extending to us ſuch unqueſtionable advantages of trade, as will induce us to overlook higher and nobler objects of national conſideration, may be matter of inquiry or for caution. "Timeo Danaos, et dona ferentes." But that a fair equality, of apparent commercial benefit is meant to be allowed us, I think, will ſcarcely admit of any reaſonable doubt.

The year 1786 has likewiſe been diſtinguiſhed by the death of one of the moſt illuſtrious and extraordinary perſonages, who has appeared on earth in modern ages. A prince, like Cæſar "graced with both Minervas;" like him, "alone and ſuperior," not in rank and dignity, but in ſplendour of talents, and in every ſublime endowment of the human mind. I need not ſay that I mean the late King of Pruſſia, who expired, after a reign, immortalized by the moſt incredible exertions of genius and vigour, during ſix and forty years; and the energy of whoſe abilities could only be eclipſed and extinguiſhed, by the ſeparation of his mind and body. Future times, who ſhall look back through the medium of years upon his character and reign, will require all the teſtimony of concurring hiſtorical evidence to compel their reluctant belief of the unexampled diſplay of military proweſs, and civil endowments, which he exerted, to extricate his dominions from the vaſt combination, by which they were ſurrounded. Perhaps, impartial poſterity will even admit much, which may palliate though not altogether exculpate, his ſeverities and acts of violence, committed, during the great war of 1756, in Saxony and Bohemia. Exceſſes, which were unqueſtionably more the reſult of ſituation, than of ſentiment; more produced by neceſſity, than ariſing from character! They will recollect, that, while he ſet fire to the ſuburbs of Dreſden, and carried off the Saxon youth of both ſexes with the ſavage ferocity of a Genſeric, or an Attila, never more to reviſit their paternal ſeats; he was yet, where the fatal neceſſities of war allowed him to conſult the elegance of his genius, or the clemency of his nature, the patron of arts, and the protector of his vanquiſhed enemies. The ſame monarch who drove Auguſtus the Third from his hereditary dominions, and com-

pelled him to take refuge among his Poliſh ſubjects; yet when maſter of the palace and capital of his rival, was ſo far from exerciſing the rights of conqueſt there, that he only modeſtly beſought permiſſion of the Queen of Poland, to place his chair oppoſite the "Notte" of Corregio, in order to admire its beauties. Magnanimous and exalted in his feelings, he was raiſed above his ſubjects, more by dignity of talents, than of ſituation. Clement and forgiving, even where the injuries offered to him were of the moſt wounding and perſonal nature, he never condeſcended to puniſh or reſent them. Pervading with eager and active eye, every department of the State; uniting unparalleled corporal activity, to equal energy of intellect, he extended his protection, or his puniſhment, to every claſs of his ſubjects. Averſe to the effuſion of human blood, no ſcaffolds ſtreamed in Berlin, during a reign of near half a century. Terrible to his enemies in peace, from the recollection of his exploits in war: Courted and admired throughout Europe, by its Princes, who contended for his friendſhip: Revered by his ſubjects, and idolized by his ſoldiery, the companions of his victories; he at length ſunk under the common lot of mortality, from which all his talents could not exempt him; leaving behind him a name, which muſt endure, and augment in celebrity, as long as man poſſeſſes a capacity of perpetuating or tranſmitting any teſtimony of his own exiſtence. A new Prince has aſcended the Pruſſian throne, educated in the great ſchool of his predeceſſor; and towards whom it is natural, peculiarly in the preſent critical ſituation of Holland, for all Europe to turn their attentive eyes, at the opening of his reign. I ſhall not, however, purſue any further the ſubject of German tranſactions, or continental politics. The ſhort remainder of theſe papers will be directed to more domeſtic objects.

Two ſingular and intereſting ſcenes, occupy the principal part of the canvas, and arreſt the attention. Scenes which, in all ages, ſeem to have been acted, and by which Athens and Rome were ſucceſſively diſgraced! Scenes which recal to every claſſic mind the injured names of Themiſtocles and of Phocion, of Scipio and of Camillus!

If there be a man to whom this grateful country ſhould erect public ſtatues, and whom ſhe ſhould enrol among her tutelar deities, it is unqueſtionably to Lord Rodney that ſuch honours are due. It is to him that we are indebted for one proud day, unequalled in Britiſh hiſtory; the only, or almoſt only compenſation for years of diſgrace, of profuſion, and of ignominy. It was with reſentment and indignation, that this country beheld that illuſtrious perſon, recalled in the moment of his victory; that ſhe ſaw another Ormond ſucceed another Marlborough; and that ſhe was witneſs to a reluctant and inferior title being conferred on her hero and her deliverer, in the ſame year,—— nay, almoſt in the ſame little month, in which two naval characters, not quite ſo deſervedly dear to their country, were raiſed to ſuperior dignities. Poſterity will demand with natural aſtoniſhment, under what miniſter, ſo flagrant an act of national injuſtice and ingratitude was committed. They will hardly believe, that ſcarce ſixty days elapſed between the elevation of Lord Howe and Lord Keppel to the rank of Viſcounts, and that of Lord Rodney

to the rank of a Baron.—But, in what colours of honeſt indignation am I to depicture the more inhuman treatment, which that illuſtrious perſon actually ſuffers? So far from returning to repoſe, in the evening of his life, under the ſhade of thoſe laurels, which no political lightning can ever wither; inſtead of meeting that affluent retirement, ſo juſtly merited by his ſucceſsful labours; what is his preſent ſituation! Perſecuted by legal accuſations: Compelled to hold up his hand as a criminal, at the bar of that country, which he has ſaved and extricated. Purſued by individuals, who were leagued with America in the moſt flagitious of all connections, for the ruin of England Deprived by the removal of thoſe very papers from the office of a Secretary of State, which he ſent home with every precaution, in order to ſecure their ſafety, and which are indiſpenſibly neceſſary to juſtify his own conduct, and to puniſh his proſecutors. Finally condemned by a deciſion of the Privy Council, the inevitable conſequences of which ſentence not only involve the deſtruction of his fortune, but extend their pernicious influence to the fleet and army at large, and to every commander employed to fight her battles. This is a melancholy, but a too faithful picture of the actual ſituation of the man to whoſe high merits and ſervices rendered his country, a garter and a dukedom are far unequal!—But will the people of England look tamely on, and ſee their Beliſarius extend his laurelled hand, and aſk for bread? Are we thus fallen? Are we more vile and debaſed, than were the Roman people under Juſtinian? Shall Europe be ſpectatreſs of ſo diſgraceful a proceeding? Shall we drive our guardian and our protector again to ſeek an aſylum in the capital of that enemy, whom he vanquiſhed and ſubdued? And ſhall he receive from the generoſity of the Court of Verſailles, what he has been denied by the ingratitude of England? Forbid it glory! Forbid it ſhame! Forbid it manhood!—Will not the legiſlature itſelf interpoſe between him and poverty, and by the ſame act redeem Lord Rodney from diſtreſs, and his country from diſgrace? Or, are we to ſee the law, with harpy talon, lay its fierce gripe on the property of the ſaviour of the empire? Is his age to be embittered by ſuits, and attachments, and all the nameleſs engines of judicial torture? If this is to be the concluding ſcene of ſo illuſtrious a life, we may indeed exclaim

——"O Gloria! vincitur idem
"Nempe, et in exſilium praeceps fugit, atque ibi magnus
"Miranduſque cliens ſedet ad praetoria Regis,
"Donec Bithyno libeat vigilare tyranno.
"Finem animae, quae res humanas miſcuit olim,
"Non gladii, non faxa, dabunt, nec tela; ſed ille
"Cannarum vindex, ac tanti ſanguinis ultor."——

—the cruel and unjuſt deciſions of an Engliſh judicature."

To be continued.

Extracts from Cook's Voyages.

Continued from page 112.

Account of the inhabitants of Wateoo.

AS our ſhips were ſtanding in, many of the natives put off, ſome in ſingle, others in double canoes; the ſingle have ſeldom room to contain more than one perſon; the double ones will hold eight or ten. They ſoon paddled along-ſide, and with very little perſuaſion, came on board; their ſize was above the middle ſtandard, and they were ſtout well-made people, with fine open countenances; their colour of the olive caſt, with a mixture of brown. Their hair was black; in ſome long, in others ſhort, and wore in a variety of forms, juſt as convenience or fancy directed. None had more than a narrow piece of cloth round their middle, which were painted or dyed of different patterns, with red, black, and yellow. Several were marked or tatowed moſt curiouſly from the middle downwards, particularly upon their legs. They were very friendly and good-natured, and ran about the ſhip with as little ceremony, and appeared as perfectly at eaſe, as if they had been long uſed to them. In this interval Captain Cook ordered out the pinnace and large cutter, and ſent them on board the Diſcovery, with Mr Gore and Omai, to learn if there was a poſſibility of anchoring, and if any refreſhments could be procured from the natives; for, as ſhe was much nearer the ſhore than the Reſolution, all the canoes came to her. Soon after their arrival, a double canoe, paddled by eight people, with a tall ſtout man ſtanding up in her, came along-ſide; he, without any ceremony, came on board with a branch of a cocoa-nut tree in his hand, and ſeveral roots of the ava, a plant with which they intoxicate themſelves.

Omai accoſted him in the Otaheitan language, which appeared to vary but little from his own. The intention of this viſit was to eſtabliſh peace on both ſides, after the ratification of which we were to be ſupplied with hogs, bread-fruit, plantains, and every thing the iſland produced. After the ceremony was over, and every article agreed to by the chief on his part, and by Omai on ours, the Reſolution's boats, attended by the Diſcovery's large cutter, and a number of canoes, proceeded to the ſhore.

The boats returned, with the diſagreeable news of not being able to land, this part of the coaſt being ſurrounded by a reef, upon which a continual ſurf was breaking.

We were determined however not to give up the point in this manner, but to make another trial; and ſince it was impoſſible to effect a landing in our boats, thoſe who were to go upon this expedition were to land in the canoes of the natives, who from long experience were very dexterous at this kind of work.

Having thus ſettled our plan, the Reſolution's pinnace and cutter, in the former of which were Mr Gore, Mr Anderſon, and Omai, attended by the Diſcovery's large cutter, were ſent on ſhore. The natives came to the ſhips, bringing cocoa-nuts, plantains, and the intoxicating pepper root, but no hogs, which would have been the moſt welcome ſight; we gave them in return knives, red cloth, and nails.

The account that they gave,

when they returned, was, that they had with very great difficuty got aſhore in the Indian canoes; as ſoon as they were landed, the natives led them in great form to their king, who behaved rather reſervedly upon the occaſion: upon informing him that we were in great want of proviſions, he ſaid that we ſhould have hogs and other things, but as they were at a great diſtance up the country, it would be ſome time before his people could get them: they waited a conſiderable time, but none appearing, they again requeſted that ſome might be brought, or at leaſt ſome bread-fruit, plantains, or cocoa-nuts. They were deſired to ſtop a little longer, which they did till it became rather late, and they deemed it prudent to get on board as ſoon as they could. The inhabitants would at firſt ſcarce permit them to go, but ſeeing them reſolutely bent on departing, they at laſt acquieſced, having taken from them almoſt every thing they could find, and glad were they to eſcape ſo cheap, as they were apprehenſive of being detained on ſhore againſt their inclinations. One circumſtance was very remarkable; which was, Omai's finding five of his countrymen on this iſland. The account they gave, was, that in paſſing from one iſland to another, they were drove out to ſea, and after beating up and down for ſeveral days and nights, and ſuffering almoſt the extremes of hunger, thirſt and fatigue, they at laſt fell in with this iſland; the inhabitants of which not only very humanely offered them protection, but likewiſe gave them wives; and, in ſhort, they were now looked upon as natives of the place. This affair, according to Omai, happened near ten years ago.

To be continued.

Some rules to the Ladies for chuſing Huſbands of agreeable tempers.

A Very large noſe is no ſign at all of a good temper, but often indicates pride, envy, and a ſneering contemptuous diſpoſition. Let a lady of a meek, gentle diſpoſition beware of a very great noſe. An acuteneſs in the extremity of the noſe, or when the upper part of the noſe ends ſmall and thin, betokens a moſt violent haſty temper, which cannot but make a lady very unhappy. The oblique noſe, or the noſe that is aſlaunt or crooked, is ſignificative of an internal obliquity of mind. Wide open noſtrils portend great heats, and ſtorms of anger. I would recommend a noſe to the ladies neither too long nor too ſhort, neither too low nor too high, neither too thick nor too thin, with noſtrils neither too wide nor too narrow.

The next thing to gueſs at the ſtate or diſpoſition of the minds of people, is their particular tone of voice, or manner of ſpeaking. Socrates thought there was more to be learned this way than from the face. When a gentleman ſent his ſon to Socrates, that he might be informed of his genius and diſpoſition, after he had looked at the youth ſome time, he ſaid, "Speak, my boy, that I may ſee thee." Diogenes uſed to ſay, That he always wondered how people were ſo exact, as never to buy a pot of earthen-ware, but they would try it by the ſound or ringing of it; but when they bought a man, they thought it ſufficient only to look at him.

As a due medium is the beſt in many things, it is certain it is the beſt with regard to the tone of our voice. If it is not too much upon the grave or the acute, the too deep or too ſhrill, the too in-

tenſe or the too remiſs, the too high or too low, it is a token of a great felicity of temper, and a great many other very good qualities, which make a man not only happy in himſelf, but uſeful to the world. A grave deep ſtrong voice, betokens boldneſs, pride, and obſtinacy: An acute ſmall voice denotes timidity and cowardice, and more particularly ſo, the acute remiſs voice; but the acute intenſe, or ſtrained voice is a ſign of indignation and anger. A man whoſe ſpeech is vehement and haſty, ſeldom wants a temper with the ſame qualities: It proceeds from a warmth of conſtitution, which cauſes an extraordinary quickneſs and hurry in every thing. A ſlow remiſs ſoft way of ſpeaking, generally indicates mildneſs and lenity, it proceeding from a coldneſs of temperature, by which the animal ſpirits are kept from that violent agitation which is the occaſion of all the tougher and more boiſterous paſſions. A ſtammerer is generally of a fiery temper, he being too much precipitated by his ſpirits, which cauſe that confuſion and indiſtinction there is in his voice.

A good deal of the Phyſiognomical Science is to be learned from the chin, which I may explain at ſome other occaſion.

No one will think it difficult, by long comparing faces and tempers together, to find out ſome of the principal qualities of the mind of any perſon, if he conſiders, that about fifty years ſince there was an abbot in France, who was celebrated for an extraordinary and ſurpriſing ſkill in deſcribing the genius and qualities of any particular perſon whom he had never ſeen, from only having a ſight of his hand-writing, even though it was in a language he underſtood not one word of.

Concluſion of the Lady's Adventures, from page 111.

THE firſt thing my mother did, after ſhe had received Myrtilla's letter, was to go to Mr Melvill, who, as the reader may remember, was my father's friend. To him ſhe opened the whole affair, ſhewing him the letter ſhe had received, and conjured him to let her know how ſhe could immediately ſpeak with my father. Mr Melvill, who was a generous good-natured man, was at no great loſs to gather from the courſe of my mother's relation, how things went with poor Myrtilla, and as he knew the character of the amorous prieſt, he judged that there was no time to be loſt, ſo he immediately introduced my mother to a private room, where my father was. Sir, ſays ſhe, when ſhe entered the room, without giving my father the leaſt time to expreſs any part of his ſurpriſe; if you have the leaſt ſpark of gratitude or nature within your breaſt, you will loſe no time by aſking any queſtions, but inſtantly comply with the meaſures which I ſhall lay down, for ſaving the honour of a ſiſter, to whom you owe your own life. Upon this, ſhe put Myrtilla's letter into his hand, and Mr Melvill explained to him the whole affair. My father, notwithſtanding of ſome oddities in his character, had a great ſhare of natural courage, and was poſſeſt of a mind equally ſuſceptible of the force of nature, and the ties of gratitude: He bluſhed, he ſighed, and ſunk down, with an emotion, which was the effect of ſhame, ſurpriſe, tenderneſs, and concern. What can be done? ſaid he, if my life can, in the leaſt, contribute to the ſafety of her honour, I will again ſurrender myſelf to the

priſon from whence her generous courage delivered me. No, ſaid my mother, that would be to ruin yourſelf without ſerving her. But if you can deign to diſſemble ſo far as to wear a habit foreign to your profeſſion, and to uſe a language which is foreign to your heart, I believe, with a little of this gentleman's aſſiſtance, I can put you upon a method, by which you may acquit yourſelf of ſome part of the debt you owe to the beſt of ſiſters. The method I propoſe is, that you ſhould equip yourſelf in the habit of a Jeſuit, and by a letter of recommendation, which we may get from ſome Engliſh nobleman in King James's ſervice, introduce yourſelf to the father, as an Engliſh clergyman who was obliged to leave England upon the late revolution, and that you are very deſirous to be employed by his reverence. As you are an Engliſhman, he perhaps may employ you to talk with Myrtilla, and who knows then what opportunities this may preſent, for the working out her deliverance? The propoſal was agreed to by my father, not ſo much out of any hopes he had of ſucceeding, as a deſire he entertained of leaving nothing on his part undone, which carried the leaſt appearance of delivering Myrtilla. Accordingly Mr Melvill borrowed a habit from a Jeſuit of his acquaintance, which, with the help of a long white beard faſtened to his face, diſguiſed my father ſo as it was impoſſible to know him. He then was introduced to the Lord ——— as a father newly come from England; and this nobleman who was very well acquainted at the French court, recommended him in very ſtrong terms to P. le Chaiſe. Upon which my father waited a convenient opportunity, and about ſix that ſame evening, accoſted the amorous prieſt, telling him, when he had preſented the letter, that his zeal was ſuch, that he never inclined to be ſhut up within the walls of a houſe, but to expoſe his life, as he had often done, by converting heretics to the faith. P. le Chaiſe, finding he was an Engliſhman, thought that he might be a proper inſtrument for ſecuring the box of jewels, which my mother had mentioned, and which he deſigned as a preſent to the Lady Abbeſs for her good ſervices. But, as he was under a neceſſity of acting in this affair with the utmoſt caution, he gave my father no other anſwer, but that he might meet him next evening about eight o'clock at the Convent of ———, where he would be, in order to take the confeſſion of a dying nun. This was the very convent where Myrtilla (to whom we ſhall now return) was expecting every moment to be again plagued with the nauſeous company of the prieſt. She had, agreeably to Lucia's advice, treated him with great gentleneſs, and in ſuch a manner as made him hope that nothing was ſo neceſſary to her converſion to all his purpoſes, as a little forbearance and time. As ſoon as he arrived at the convent, he took the lady abbeſs apart, and after deſcribing the Engliſh father, he acquainted her with his deſign of recovering Myrtilla's jewels. The abbeſs jumped at the propoſal, ſo they reſolved to introduce the prieſt that very night into the convent, and to cauſe Myrtilla to write another letter to the perſon who had the jewels, which they imagined, in conſequence of her former letter, would be in readineſs to be delivered to the meſſenger. Accordingly P. le Chaiſe punctually kept his appointment with the Engliſh father, and actually intro-

duced him that night into the convent. When they arrived there he was carried to the apartment of the abbeſs, who acquainted him, that they had got an Engliſh lady in the convent, who had ſome thoughts of being reconciled to the church, and taking the habit: But as it was againſt the knowledge of her friends, who were heretics, it was neceſſary to keep it ſecret for ſome time. She then, in a very artful manner, told him, that the young lady had no fortune, except ſome jewels, which it would require a great deal of management to recover from her friends: And as it was for the ſervice of the church, ſhe did not doubt but that he would do all that was recommended to him for that effect, and act with the utmoſt caution and ſecrecy. My father, from the beginning of this diſcourſe, conceived ſome hopes that the nun mentioned by the abbeſs might be his ſiſter, though he was quite in the dark about the ſtory of the jewels, he knowing very well that ſhe had none. However he diſſembled a zeal for the church, and promiſed every thing in ſo ſtrong terms, that neither the abbeſs nor the father had the leaſt diſtruſt of him, but thought him to be a very fit man to become in time one of their private counſellors.

After this diſcourſe, the lady abbeſs went out, and in a few minutes returned with Myrtilla: My father had ſome difficulty to ſuppreſs his emotions at ſeeing his ſiſter in ſuch a ſituation, however he now thought of nothing but how to let her know him. Finding this impoſſible at that time, he reſolved to wait for a more favourable opportunity, which fortune ſoon preſented. The abbeſs and the father preſented him to Myrtilla, as being her countryman, and ſeemed to make a merit of introducing him. They at the ſame time told her that, as he was an Engliſhman, he was the propereſt perſon in the world to entruſt with her jewels, which it was by all means proper ſhe ſhould have in her own poſſeſſion; and that ſhe ſhould give the father proper directions how to act. This ſtartled Myrtilla; which my father eaſily perceiving, he interpoſed, and pretending to recollect himſelf, in ſome ſurpriſe, aſked her if ſhe was not daughter to ſuch a perſon, naming her father; and at the ſame time expreſſed the greateſt ſatisfaction in what the abbeſs had told him about her intention to take the habit, congratulating her upon being reconciled to the Holy Church. Myrtilla was ſtruck with the ſimilarity betwixt the father's voice, and that of her brother, but was far from ſuſpecting the truth: Till at the Lady Abbeſs's requeſt ſhe ſat down, and wrote a letter to my mother, wherein ſhe earneſtly recommended to her what ſhe had mentioned in her laſt, deſiring her to deliver the jewels to the bearer, who was their countryman, and underſtood Engliſh. This letter was, at the requeſt of P. le Chaiſe and the abbeſs, to be tranſlated by the Engliſh father, and by him delivered. Upon which, taking pen and ink in his hand, he actually tranſlated it, and ſhewed it to Myrtilla who immediately knew her brother's writing. This joined with the reſemblance of his voice, convinced her that the prieſt was no other than her brother, though the reader may judge how much ſhe was at a loſs to conceive how he became ſo much altered in ſo ſhort a time. After the letter was fairly tranſcribed, the crafty abbeſs, that ſhe might be perfectly ſure of her

man, carried the tranſlation to Lucia, who read it in French almoſt in the ſame words with the copy from which it was tranſlated, and which the abbeſs kept in her own hand. This left the abbeſs and P. le Chaiſe not the leaſt room to ſuſpect any trick; and the Engliſh father was diſpatched with orders to return next day with his anſwer. Upon my father's leaving the convent, he went ſtraight to the houſe of Mr Melvill, who immediately ſent for my mother, and they contrived an anſwer.

It is now time to return to Myrtilla and Lucia. After my father was gone, P. le Chaiſe waited upon them to their apartment, where they ſpent part of the night in great mirth, Myrtilla having conceived ſtrong hopes from the late adventure, and the plotting brain of her ſiſter-in-law. The glaſs going pretty freely about, the prieſt redoubled his attacks upon Myrtilla's virtue and religion, attributing the agreeable change he perceived in her, to her being pleaſed with his perſon and behaviour. Myrtilla played her part very well, and told him that indeed he had conquered ſome prejudices that perhaps ſhe had too long laboured under, but that he muſt not expect ſhe was to be won ſo eaſily, for ſhe muſt have a few ſcruples, which ſhe ſtill retained, reſolved by ſome perſon who was leſs intereſted than himſelf, and that ſhe ſhould be glad to talk half an hour with the Engliſh father when he returned. The prieſt being quite charmed with this, attributed her ſcruples to the pride of a woman, which wanted to have ſome pretence for yielding: So he conſented to wait till next night, when he was to receive her final anſwer, after the Engliſh father had reſolved the doubts ſhe ſtill entertained. Upon this he took his leave of Myrtilla, being the moſt ſatisfied man in the world. Next day about eleven in the forenoon the Engliſh father returned with a very fine box of jewels, which my mother had delivered him, in order to carry his project the better on: This was ſo ſubſtantial a proof of his addreſs and fidelity, that the abbeſs and the prieſt thought they could not truſt him too far. So they told him that the lady had deſired to talk with him, as they ſuppoſed, about ſome fooliſh ſcruples ſhe ſtill retained from her former principles and education: My father anſwered them, that nothing ſhould be wanting on his part. So they all three went to Myrtilla's room, where my father delivered the jewels into her own hands. Myrtilla was ſurpriſed at ſeeing the box, which ſhe immediately knew belonged to her ſiſter; but took it as the happy omen of her deliverance. The prieſt and the abbeſs ſoon left them together, the prieſt being obliged to return to the court, and the abbeſs to the cares of her houſe.

As ſoon as my father and Myrtilla were left by themſelves, my father taking off the falſe beard, which till now had diſguiſed him, Strip, dear Myrtilla, ſaid he, let me perform the ſame duty to you which you paid to me. If you put on theſe habits, and let me have yours, I hope to manage it ſo that all ſhall be well. Myrtilla did not want a ſecond invitation; in an inſtant they exchanged habits, and when my father was dreſſed in his ſiſter's cloaths, there was ſcarce any diſtinguiſhing the one from the other. Myrtilla then told him, that there was only one obſtacle to their eſcape which was Lucia. She then in a few words acquainted him of the generous part that poor creature had

acted, and recommended her to him in the ſtrongeſt terms. My father bad her be eaſy in that reſpect, and promiſed to ſhare in her fate. After they had, to avoid ſuſpicion, ſtayed together for half an hour, or ſomewhat more, Myrtilla called in Lucia, and laid the whole ſcheme of her eſcape before her, telling her at the ſame time that now was the time for her making a bold puſh for her freedom: My father then gave her the ſtrongeſt aſſurances of his zeal to ſerve her, and was as good as his word, as the reader ſhall ſoon underſtand. Myrtilla by this time was upon the utmoſt ſtretch of impatience to eſcape, and after ſhe had tenderly embraced my father and Lucia, left the room, and without the leaſt ſuſpicion got clear of the convent, and went directly to my mother's lodging. About nine at night P. le Chaiſe returned from court, and calling for Lucia, enquired about the ſucceſs of the Engliſh father's negotiation. Lucia told him, that if ſhe was not miſtaken, he had ſucceeded very well: Adding, that ſhe believed it would be his own fault, if he did not ſucceed likewiſe that very night. The impatient father then ſent Lucia back to prepare his miſtreſs to receive him, after every thing in the convent was quiet, and all the nuns had gone to bed. Accordingly about eleven o'clock he was admitted by the faithful Lucia, who followed him into Myrtilla's chamber. As ſoon as he was entered, my father aroſe, and before the prieſt could perceive the alteration he clapt a piſtol, which he had brought along with him to his breaſt, telling him that if he ſpoke the leaſt word he was a dead man. P. le Chaiſe immediately perceived by the alteration of the voice how matters went, and as guilt is always cowardly, he fell down on his knees, while my father with the aſſiſtance of Lucia bound him with a ſmall cord, and thruſt a handkerchief into his mouth, all which he had brought along with him by my mother's advice. They next ſearched his pockets for the paſs-key, which they got likewiſe, then taking the box of jewels along with them, they went down ſtairs, and by the aſſiſtance of Lucia, who knew every corner of the houſe, they got to the outer gate, which the prieſt's key likewiſe unlocked, then under the cover of a very dark night, they reached Mr Melvill's houſe, where my mother and Myrtilla had left a note for him to meet them at a private lodging in the ſuburbs, to which they had removed, not thinking themſelves ſafe in their old lodgings. My father then begged Mr Melvill, who knew the whole affair, to procure a ſuit of men's cloaths for Lucia, ſhe ſtill having on her nun's habit. Mr Melvill readily agreed to this, and when they were both equipt, ſhe in Mr Melvill's, and my father in his own cloaths, they called a coach, and drove to the place to which they were directed by my mother's note. The reader may judge of the mutual congratulations of all parties at this happy meeting: All former animoſities and heats were forgotten, and my father and mother agreed to return with the firſt opportunity to England; which they did, and were long happy in one another. As for poor Lucia, my mother carried her along with her likewiſe, and ſhe afterwards lead a life full of penitence and exemplary virtue. The hiſtory of that lady, with her return to France, may be the ſubject of ſome more papers from your conſtant reader and ſervant.

MARIA.

To the Editor of the Berwick Muſeum.

Mettez dans vos diſcours un peu de modeſtie,
Ou je vais, ſur le champ, vous quitter la partie.
MOLLIERE.

I Have ever been of opinion, and ſee no good reaſon ſtill to alter my ſentiments, that the loquacious part of the human race is by far the moſt unpleaſing and diſguſtful part of it. Clamour is apter to excite our ſurpriſe than to inſure our conviction, and the noiſy orator is never the perſuaſive one. There is a degree of ſoftneſs in the tone and geſture of the ſpeaker, which never fails to captivate the hearer; and this mildneſs of voice and manner is always more ſucceſsful than the loudeſt vociferation. The renowned Cicero has inſiſted, that action is the firſt and only requiſite quality in an orator. I agree with him that there is nothing more agreeable and enticing, than to behold the motions and movements of the body, gracefully keeping pace with the tongue; but I can never admit, that a ſpeaker who puts his perſon into the fineſt poſſible poſitions, and is at the ſame time poſſeſt of a diſcordant and unmuſical voice, can ever be deemed a complete orator. So long as he brays and bellows he will offend and diſpleaſe, and his geſtures will be conſidered as imitable mimickry. On the contrary, an actor upon a country ſtage (for we muſt diveſt ourſelves of the idea that we are liſtening to a vagabond and a beggar) has apparently a glib and voluble tongue, but mark how he is incommoded with his arms and his hands. Beſides, where the ideas are rough and confuſed, and the tongue unmanageable, pray what availeth action? But to return.

Loquacity in a female (for this is the kind which I am now to treat of) ſeldom or never fails to rouze our immediate averſion. The lady who has acquired the itch of diſputation, and the art of engroſſing the whole converſation in whatever company ſhe makes her appearance, is one of the moſt diſagreeable objects which I know of. The habit of giving her opinion prevails over her finer feelings, and ſhe will ſeem dauntleſs and unabaſhed even where the diſcourſe ſtrays into the current of indecency. "The charming bluſh of innocence, exalted by modeſty," (as Thompſon expreſſes it) becomes utterly obliterated, and an aſſurance and obſtinacy of countenance aſſumed in its ſtead. Silence is ſuperſeded by noiſe and bawling, and the baſhful beauty is degenerated into temerity and boldneſs. You no longer perceive "the modeſt virtues mingled in her eyes," nor the charms of her "unaffected bluſhes." In lieu of the amiable countenance and bewitching features, you have the eye of effrontery, and the "loud and ſtubborn" tongue of declamation. Women (or rather ladies) of this deſcription every where abound, and I would fain redden the cheeks which are unaccuſtomed to bluſh, and put to ſilence the tongue which wanders aſtray. Let it here be noted, that I include under the epithets of forward and bold, &c. only ſuch as ſtill retain the appellation of virtuous. I have no intention in this paper of painting or reclaiming the proſtitute. To proceed then. In this land of learning and letters, there is no woman capable of inſtructing, or even entertaining the other ſex by diſputation; ſo inferior is the education of the one to that of the

other. Add to this, that the mental powers of the sexes are very unequal and different, and that solidity generally accompanies the male, and levity the female. How much therefore is the one superior to the other! Fools indeed are the produce of every soil; but as we have proclaimed the French nation to be light-headed, we thereby clearly infer that the ladies in France are altogether mad. But to end the dispute, let us give every female credit for what she knows, in proportion to the extent of her wisdom, and we shall soon discover, that the least noisy are possessed of the most knowledge. Can there be any thing more insupportable than to hear a half-witted lady pretend to ridicule a man of sense, or to get the better of his doctrine by the insurmountable argument of a laugh. In a word, the lady whose tongue takes the lead in every company, and is eternally claiming kindred with wit and wisdom, is an object of detestation and pity. And she who has pretensions to writing, is only fit for confinement. The loud and loquacious female is as dangerous to the community (for we are certainly imitative!) as a mad dog. And she who has acquired that indescribable fearlessness of front and intolerable volubility of tongue, ought to be avoided as a basilisk.

I am, &c.

PHILOSTRATUS.

Beaumont Banks, 1787.

HISTORY OF

LORD WARTON.

I Shall not trouble you with repeating my pedigree, or the history of the ancestors from whom I am descended; the many honourable posts they have enjoyed will prove their nobility, and I cannot say I have that profound respect for their memory as to suppose a circumstantial relation of either their actions or pursuits would afford you any entertainment, but shall confine myself to him who has the honour to call himself your friend, and only premise, that being heir to a good estate, my accomplishments and perfections were the object of admiration in my own family at least; and before I was twenty, was universally allowed by all the women to be irresistible, and was declared by my relations to be a prodigy of wit and understanding, though to say the truth, very little pains had been taken in my education, for it was agreed by both masters and preceptor that "too much study fatigued the mind, and weakened the memory." I had learnt a few words in most of the European languages, and even could express myself tolerably in some of them, and had made the greatest progress in French, but my knowledge in any was merely superficial, and I frequently found myself dreadfully at a loss when I most wished to shine in company; indeed, to speak truly, the only real qualifications I could then boast, were, to ride gracefully and well, to make a bett with judgment, and to be so nicely exact in the care and management of my stable, that my race horses were celebrated through the three kingdoms both for strength and swiftness. My father anxious to see me a complete fine gentleman, determined I should go abroad, that I might hereafter, as he thought, be a pattern and example to the rest of the young nobility—his partiality combining thus the love of his child with zeal for the

future welfare of his country and its improvement: when this project was communicated to me I received it with rapture, and was impatient to set out on the tour of Europe as soon as possible.

My equipage was ready in eight days, for as I was to travel incognito, it was my intention to be frugal on the road, and less limited in my expences when I staid for any time in any particular place. I took with me only a a valet and a footman, for my father thought me old enough to be master of my actions, and did not conceive it to be at all necessary to encumber me with that horrid animal called a tutor, as he had ever looked upon them as mere pedants, whose constitutional remonstrances weary, without instructing their pupils.

I resolved to begin my travels by the way of Holland, therefore embarked in the pacquet with my slender retinue, and a fair wind soon blew us over to the first port in the Low Countries; and as I knew it must be impossible that any provincial town could afford any thing worthy of notice, I continued my way without stopping till I came to Amsterdam: the appearance of this city is worthy the capital of a rich republic; but I was much less struck with the edifices than with the number and diversity of the inhabitants, as there is here, as I may say, a sample of the people of the different nations of the universe; and as it is an undoubted truth, that a contemplative mind may make itself acquainted with the national disposition of a whole kingdom, without ever associating with the inhabitants, so I formed a perfect and complete idea of the manners and custom of the Hollanders, from the observation made from my inn window, as from thence it was easy to observe that their dress was of the coarsest cheapest kind, without either gold or silver lace, and that their chief amusement was to walk with a pipe in their mouth, which national particularities convinced me that the Dutch are miserable, avaricious, slovenly, and idle.

Thus fully acquainted with the national character of the men, I then wished to know something of the general disposition of the women: I happened to mention my wishes on this subject to one of the smoaking fraternity, who came to drink beer and talk politics at the inn; he seemed sensible of the condescension I shewed in entering into conversation with him, and quitting his pipe in return for my politeness, requested I would accompany him home for that evening, where I should see something worthy my curiosity: though I could not form any very pleasing ideas of the entertainment I should meet with at the house of a man whom I had always seen enveloped in a cloud of tobacco, yet a weariness of myself, and a wish for something to do, induced me to go with him. We set out and walked thither; but how great was my surprise to see him enter the gates of a magnificent palace, the outside of whose walls were painted in different colours, and within lined with beautiful China tiles, according to the custom of the Dutch; this he told me was his habitation: we traversed a large court yard full of domestics, and went up a grand marble staircase, which led to apartments most superbly furnished, and which contained luxuries from every quarter of the globe; the exact neatness with which these rooms were arranged and kept in order, encreased the pleasure they gave to the beholder; the floors were

bright as the looking-glasses, and every piece of wood shone like silver. My friend, the smoaker perceived my astonishment:—— "Young stranger, said he, the same neatness, at which you seem so much to wonder, is universal through Holland, for which reason it is generally said, we pass half our lives in the care of our furniture." I was going to answer, when he threw open the doors of a cabinet full of natural curiosities, worthy of a sovereign prince, and which to a lover of natural history, would have afforded hours of entertainment; but as I have neither taste or judgment in that way, I candidly own to you that I was tired to death, so very long did he keep me expatiating on the different rarities it contained: we quitted it at last, and he then led me towards an apartment I had not yet seen "This, said he, is where I receive my company, (I was going in) but you must, continued he, pull off your shoes before you enter it; princes who do me the honour of a visit, are not exempt from this custom, and I always submit to it as shoes leave marks on the floor." This custom appeared to me so very ridiculous that I could scarce keep my countenance; however, both the Dutchman and myself having pulled off our shoes, we entered bare-footed into the room.

I did not repent my complaisance, nor bestow much attention on the decorations of the apartment, though it exceeded for elegance and beauty all I had yet seen; but I had eyes only to gaze on a young person, who more nearly resembled a goddess than any mortal I had ever seen before: this object of my admiration was sitting near the window, and was employed in making lace, which shewed the smallness and delicacy of her hands, and the roundness and whiteness of her arms to the greatest advantage: when she rose to receive us, I was charmed with the elegance of her form; but when she advanced to meet us and threw herself into the embrace of the fat Dutchman, calling him her dear papa, I envied him the caresses she bestowed on him, though her father. My new acquaintance presented me to her, if not in a polite, at least in a friendly manner, and told her, "I was a young Englishman, with whom he had lately made an acquaintance; I told him, added he, that I should be glad to see him during his stay in Holland, and doubt not but you will be as much entertained with his conversation as I am." I made not any difficulty of assuring the honest Batavian that "I would accept this permission, and wait on him often;" but when I endeavoured to address the young lady, I was at a loss for words to express myself, and conscious of the very ridiculous figure I made, was still more confounded; and though I could have wished to pay a long visit, was glad to make an escape to my inn, after a very short one; and I then learnt from my landlord, that my new acquaintance was one of the richest traders in the United Provinces, and likewise one of the States General. "His High Mightiness, he said, had been a widower some years, and had only one daughter whom he idolized.—"What a detestable country is this, returned I, where there is no distinction of dress to render rank conspicuous, but persons of real consequence are cloathed like the vulgar? Long live, say I, those brilliant nations of the polished world, where men

are ſo fond of appearing what they are not; that a laced coat is often the whole eſtate both real and perſonal of thoſe who wear it.

To be continued.

On Patriotiſm and Tithe-Gathering.

Concluded from page 121.

THE mode of gathering the tithes, however ſimple and eſtabliſhed it may appear, is, nevertheleſs, the point worthy the greateſt deliberation of the farmer, when conſidering his farm. Many farms, indeed, are tithe free; and where that is the caſe, the landholder, no doubt, is only concerned, but as this cuſtom is not general, I ſhall give the ſentiments of an author on Agriculture to you Sir, on this head, and proceed in his words to a deſcription of the matter.

Speaking of theſe lands where the tithes are gathered, (as the phraſe is) he goes on thus: "All farmers know well enough the oppreſſive exorbitancy of this *tax* ſo collected; which is not fixed in proportion to any given value, rent, product, &c. but encreaſes regularly with his induſtry and improvements. In a word, it is a matter beyond the power of calculation, which will grow up, not with your riches, but according to the exertions of your labours:—will lay *violent* though *legal* hands on the tenth, not of your rent, nor of your expences, but of the whole of your produce, that is, of rent, labour, and expences of every kind. In fine, it is a *tax* of ten *per cent*, upon every ſhilling of your out-laying, of what kind and ſort ſoever. Avoid ſuch an oppreſſion as you would do a peſtilence."

So much for the gathering of the tithes; my author next mentions a ſpecies of compound, which is equally enormous and unreaſonable. Where this is the common practice, it ſeems, the farmer, in taking a leaſe, earneſtly enquires the general manner of agreeing with his eccleſiaſtical landlord; with whom he deſires to eſtabliſh a compact of tithes, drawn in proportion to the average price of corn, &c. through the preceding year; but the parſon for the moſt part, admiring the rich glories of uncertainty, abſolutely refuſes any ſuch bargain, and very devoutly tells the huſbandman, that ſuch ways are againſt the rules of the church, which dependeth on God alone, and whoſe dues are to be regulated by his divine grace, and not the will of his creatures.

"Some little time, therefore, before harveſt, (ſays my author) the prieſt rides through your farm, and holds forth to the following purport;

"Farmer, this is an excellent crop!—a noble crop of wheat, truly!—you muſt pay me ten ſhillings an acre for it.—That is not quite ſo good, I will accept eight ſhillings for that.—This barley is indifferent, five ſhillings an acre will be about the mark.—Ha! a noble crop of oats indeed! well worth ſix ſhillings an acre.—Theſe are bad ones, I will be contented with two ſhillings and ſixpence.—But there ſeems to be a very fine field of beans;—aye, indeed, a very fine crop! ſeven ſhillings muſt be your tithe for them."—Thus will your crops be ſcanned, and the ſum total demanded without power of appeal."

Beſides theſe more material things mentioned by my author,

fruit, garden-stuff, beehives, and some few exotic plants such as tobacco, rhubarb, &c. are tithed likewise: *for the Lord hath need of them.*

Having made it appear, therefore, that the farmers, &c. are now quite unconcerned about the subject of tithes; let us now, Sir, observe the conduct of the insurgents. Allowing it to be the rabble, that out of their own heads, began these commotions, it is not easy to suppose, that they who are least affected by the tithes, if they ever intended to create a disturbance, should set forth the oppression of the tithes for their reason of so doing; as they of all others, stand in the greatest awe of the clergy. Besides, these meetings are conducted with the greatest art and regularity; a circumstance never attending the frantic and tumultuous proceedings of the mob, when left to themselves, whom every morn inspires with a variety of new intentions, every one of which will bear the marks of the incongruity of its productors.

Of all the French taxes and oppressions, *that* which Britons look upon with the greatest disdain, is the arbitrary assessing of the husbandman's effects; or that power which can lay hold of his improvements, and consequently puts an effectual stop and restraint on his industry; but were the prejudices, which are so apt to envelope the minds of mankind dispelled; there would, in my humble opinion, appear no small similarity between this grievance, and the sacred imposition that grows upon the industry of our farmers, as the *tares* with the *wheat*, and at last overtops it; as plenty is the propereſt field for oppression and imposture, and since manure and culture have the unlucky tendency towards producing and giving vigour to weeds, as well as the more hopeful bounties of the year.

There are, in Ireland, according to the smallest computation, two millions, two hundred and seventy thousand persons, and out of these, on a calculation, most favourable to *Protestantism*, there are one million, three hundred thousand *Papists*. Now, Sir, on the remembring that the Papists are double taxed, double tythed, and subjected besides, to severe penal laws, it must be confessed, that the people of Ireland have no great reason to cry up the liberal ideas of the times! The double land-tax, &c. will oblige the Popish gentlemen to stretch to the utmost the rents of their estates: and as it has been stated, the farmers on the other hand, oppressed by the clergy, are not able to give adequate wages to their labourers, so that the different stations of men may be said to lie upon one another's shoulders! The same being the case amongst tradesmen, manufacturers, &c. must occasion inequality and confusion over the whole country!—Concerning these matters, application and remonstrance have been made to Parliament, at several periods, which (for reasons better to be conceived than demonstrated) have been passed over in silence. And now, pray what more reasonable or natural method could they have pursued to gain their purpose, than to render, by frequent obstinate, and determined opposition to these grievances, their complaints of sufficient moment to attract the regards, and merit the consideration of the legislature? It is true indeed they have proceeded to outrages, but ill respondent to the character of a civilized people; but let it be remembered, that the lowest members of the community are

the element that muſt be acted upon on ſuch occaſions—an element of ſuch elaſticity, that when once impelled, there is no determining the conſequences!

Therefore, Sir, having gone thus far, I would recommend to you, and all other unprejudiced people, that ſetting aſide clergymen and patriots, with the ſame wiſdom that excludes phyſicians, &c. from juries, you would judge according to common reaſon, and common liberty of what I have ſet before you. I ſhall only add, that England and Ireland have borne, and ſtill bear a *burden*, which when introduced into Scotland, has this long while given riſe to ſuch a commotion, as has liberated the people from a continuation of its oppreſſions!

Nevertheleſs, I dare ſcarcely venture to attribute *this* to the liberal ideas of the inhabitants, as they yet bear a Chriſtian averſion to all thoſe who will not fall in with the rules of Preſbyterianiſm. How lately did the flames of deſperate fanaticiſm drive from ſociety and their own country ſome few families who had the unheard of audacity to make it appear, that they harboured thoughts not quite conformant to the *holy Paſtors of the land?* By what ſhall we diſtinguiſh their rage from that of the Holy Inquiſition in its preſent ſtate of moderation? unleſs it be allowed that the *Catholics* outdo us in Chriſtian charity, (and indeed it cannot well be otherwiſe, ſince they have the immediate and undoubted *repreſentative of God* for their regulator, whereas our Scots parſons aſſume only the titular dignity of apoſtles) for they chaſten every one for the good of his own proper ſoul, while we far more ſelfiſh and intereſted, ſet fire to people's houſes, expoſe them to the ſeverities of God's air, or expel them from the face of the earth, for our own preſent peace and eternal ſalvation! Now, Sir, leſt I ſhould be taken for an unprincipled caviler, and reviler at all the inſtruments of religion; or one who *wiſhes no good to the Clergy*, I declare, that far from thinking their emoluments too great, the ſituation of the inferior part of them, has always filled my breaſt with pity for their condition, and perhaps too little reſpect and reverence for theſe favoured members of the church, who ſhew much more eagerneſs for the *gracefulneſs* of God's *riches*, than the *richneſs* of his *grace*. Theſe weighty gentlemen, ſeated in their eaſy chairs in a good warm room, when their hearts are filled with gladneſs, becauſe of the fat things of the earth, can never imagine, that many poor ſubalterns of the church, (if I may uſe the expreſſion) can find the leaſt difficulty in maintaining their families in a decent and reſpectable manner, on an annual ſalary too little to be mentioned, earned with the riſque of their health, and frequently the ruin of their conſtitution. No: if they think at all of this matter, they are buſy contriving how they may leſſen the ſmall pittance their inferiors at preſent obtain; that (if poſſible) it may be more completely fulfilled as it is written, *In the ſweat of thy face ſhalt thou eat bread.*—But the ſufferings of the one party, and the zeal of the other, would ſwell my epiſtle to the bulk of your whole Muſeum; therefore I ſhall recommend them to the mercy and protection of providence, and do ſincerely wiſh that the dues of the church were eſtabliſhed and collected in a manner more conſiſtent with Chriſtian liberty than the preſent.

It may be objected by you, Sir, and not without reaſon, that it is highly neceſſary to ſuppreſs the Papiſts with double taxes, penalties, &c. This I am ready to allow, and would deſire you, Sir, to remember, that I never propoſed to examine the proprieties of theſe things; but only the preſent leniency, liberality, and openneſs of heart, the application of which epithets, to this age, brings into my mind the ſtory of the wolf, who not content with being acquited by the crane, demanded a particular remerciment for his kindneſs, and the title of the gentleman of unprecedented generoſity!

I am, Sir,
Your moſt obedient ſervant,
CAIUS GRACCHUS.

Court of Common Senſe,
March 1787.

THE ADVENTURES

OF A PEN.

AS biography is a branch of ſcience that has always claimed the regard of the ſenſible and diſcerning in the moſt enlightened ages, on account of its being both inſtructing and pleaſing, I hope to be excuſed in laying before the public a ſeries of adventures, which will be found at leaſt uncommon, if not intereſting. I ſhall therefore, without farther apology, enter on my own hiſtory, and relate the moſt material events that have befallen me, from the earlieſt part of my exiſtence to this day.

The firſt thing I can remember, is my being, a long time ſince, ſituated on the wing of my parent, with four of my brethren, on a large common in Lincolnſhire. Here we lived in great amity with each other for ſeveral months, being carefully placed by my mother's ſide continually, and invigorated by the warmth of her body, till we ripened into full growth and firmneſs, and were capable of aſſiſting her in the various employments of her ſtation.

We frequently enabled her to eſcape her purſuers, by running when ſlightly attacked; and carried her aloft in the air, when any imminent danger threatened.

At length, however, a dreadful cataſtrophe happened to my mother, and about thirty more of her companions. She was caught, with the reſt, in ſpite of the utmoſt efforts we could make for her reſcue, inhumanly ſtripped, while alive, of us her offspring, and then turned out, almoſt naked and defenceleſs, with her fellow-ſufferers, on the ſame common which had been the place of her birth.

This account may, perhaps, be looked on as fictitious by many of my readers; but I can aſſure them that it is the general practice in that humane and polite country, and that many of our ſpecies have been claimed as tithes by ſome of the pious tribe of Aaron, to reward the pains they are at in implanting the principles of humanity and benevolence in the tender-hearted inhabitants.

But to return. Myſelf and brethren were violently torn from her bleeding ſides, (without the leaſt regard to her moving cries and writhing anguiſh) and put into a baſket by an old woman, where we found our own ſpecies in the ſame ſtate of ſlavery Here we condoled with each other on our hard fate, in the hands of unpitying enemies, and expoſed defenceleſs to the unknown inſults of feeling barbarity. In a ſhort time

we were ſhut up in cloſe durance, and deprived of air, light, and water, for many days. At length we were huddled promiſcuouſly together in a large hamper, and put into the Stilton waggon for London.

On our arrival there, we were carried to a large dealer in our ſpecies, who purchaſed us at a low price, and turned us into a room among thouſands of companions, who had arrived there before us. Here we paſſed the night under various apprehenſions of our fate, till the approach of morning, which put an end to our conjectures, by the experience of ſuch horrid tortures as could not have been exceeded by a Nero or Caligula.

Soon after ſun-riſing, the tyrant who had bought us came into our apartment with a fierce countenance, accompanied with two or three of his myrmidons at his heels. He ſoon laid hold of ſeveral companies of us, which were ſeparately bound up with cords, and conveyed us into another room, where was a large fire, and a cauldron over it filled with boiling liquor.

I apprehended we were going to ſuffer ſome new calamity; but how great was my horror, when my cruel maſter, with me, and about five hundred of my companions in his arms, approached the reeking vaſe, and threw it into the boiling fluid that filled it! The act was ſo ſudden, that had it been in our power, we had no time to reſiſt; therefore, as ſoon as we felt the piercing heat, we endeavoured to keep above the ſurface.

But even this poor ſolace was denied us by our cruel maſter, who preſſed us down in the liquor till it had penetrated every part of our frame, and nearly deſtroyed our texture. Words are too faint to expreſs the anguiſh we felt in this Tartarian gulph, wherein we were almoſt reduced to a jelly. At length, however, we were releaſed from our torment, and thrown by to cool at leiſure. But this was only a temporary reſpite from one ſuffering to another; for in a ſhort ſpace of time we were ſeized, and condemned to paſs the night in a hot oven. Soon as we approached the dreadful mouth, our fine filaments began to ſhrink; but when we were incloſed in the horrid cavity, our tender bodies were ſcorched to that degree that our texture was again almoſt deſtroyed. Our ſkins were ſhrunk, parched, and ſhrivelled like thoſe of the inhabitants of Madagaſcar, or the ſwarthy inhabitants who dwell under the torrid zone. Here we ſuffered the moſt intolerable anguiſh, while the piercing heat dried up all our fluids, and melted our very marrow; yet we found no end of our being, but ſtill ſurvived to undergo new torments from another maſter. By degrees the heat abated, and in the morning, being releaſed from our confinement, myſelf, and ninety-nine more of my companions, were diſpoſed of, as a ſample of our colony, to an eminent ſtationer in Fleet-Street. On our arrival there we were mixed with a vaſt number of our own ſpecies in a back room, where we enjoyed a longer reſpite from miſery than we had known ſince our firſt captivity.

At length, however, a ſtrange kind of a being called an Author, came; and with an odd mien and geſture, looked us over, and purchaſed a ſcore of us, whom he took home with him to his lodgings. Our new maſter lived in an unfrequented court, in an exalted region, vulgarly called an uncieled garret.

Here we were exempt from the terrors of heat, and enjoyed every advantage that a free circulation of air could ſupply; there being a great many fiſſures in the dome, through which Favonius breathed his gentle gales, and cooling rains deſcended. A window towards the eaſt (whoſe fractured quarries proclaimed the ravages of time) admitted a dim, ſhadowy light, over the whole manſion. Here our maſter entering, threw us down in a kind of extaſy, muttering hard ſentences, which we knew not, with a vociferous accent, while his eyes and hands were rolled and thrown about in the moſt extravagant attitudes and geſtures. We ſoon perceived on the floor the ſcattered fragments of many of our ſpecies, cut, hacked, and torn into piece-meal. This greatly alarmed me, and gave me the firſt ſuſpicion of thoſe unheard of tortures we were ſhortly to undergo.

But we had not long to reflect on the ſcene; for our maſter ſoon unbound us, and ſqueezed our bodies alternately, without pity; till finding one of my companions more robuſt than the reſt, he laid him on the table before him. Then with uplifted eyes, and in a tone of exultation, he exclaimed—"Thou ſhalt be the inſtrument of raiſing me to the pinnacle of fame, and of encircling my brows with unfading laurels."

Inſtantly taking a ſmall knife out of his pocket, being the only thing he had now left in it, he catched up my companion, and ſcraped his body till no part of the ſkin was left on him, and the very ſinews lay bare. Then making a dreadful inciſion in the lower part of his belly, he drew out his entrails entire, after which he ſplit him up the back, and ſharpened him to a point. But it happening that the fiſſure in his back was a little jagged, he threw him aſide in a rage, and immediately catched up me. I then ſuffered the like excoriating and mutilating operations, notwithſtanding all my endeavours to evade the edge of his cruel knife. Now having loſt my lower parts, I was metamorphoſed into a new being, although not deprived of my exiſtence, and ſtuck erect in a broken phial of black liquor before him, to be "the inſtrument of raiſing him to the pinnacle of fame." As the delicacy of my frame and pliant diſpoſition pleaſed him, I was carefully preſerved as his favourite ſervant, and employed by him in numerous offices, though ſeldom to any good purpoſe.

But, notwithſtanding this, I was ſtill far from being happy; for ſometimes, in the midſt of his inebrations, he would hold me ſo near the fire, that I was almoſt ſcorched; and at other times, when he had racked his brains ineffectually for a new thought, or a poignant remark, he would gripe me between his teeth till I was near periſhing. However, on the whole, I enjoyed more eaſe than formerly, although I was generally employed on hard duty, which ſo injured my lower parts, that the operation of the knife was frequently wanting.

As my maſter was a manufacturer of paragraphs to fill up barren newſpapers, I have often related robberies and murders that were never committed; brought many perſons to the altar of Hymen, who perhaps had never ſeen each other; conſigned numbers to the tomb, who, for aught I knew were in perfect health, and related many private tranſactions, intrigues, gallantries, and *tete-a-tete* converſations, which had no

exiſtence but in the addled brains of my maſter.

I have alſo been of ſingular uſe to him in artfully endeavouring to render vice pleaſing, and folly venerable, in making virtue the object of ridicule, or at leaſt to enforce her precepts with ſuch languor and coolneſs, as evinced my maſter not to have been her real friend.

Sometimes, indeed, I have promoted vice without hypocriſy, in deſcribing the moſt pictureſque ſcenes of lewdneſs and debauchery tranſacted in ſtews, brothels, night-cellars, and bagnios, in terms beſt calculated to awaken licentious paſſions in mankind. At other times, in the character of a learned divine, I have made commentaries on the ſacred text for hire, and puffed off my erudite performances with the dignified title of a doctor of divinity. In ſhort, I have been a perfect Proteus in my employment ever ſince I became the ſlave of this mercenary hireling, whoſe daily bread I was the means of procuring, at the expence of every honourable conſideration.

However, being by continual duty reduced to a ſtate of incapacity for delicate ſervice, I one day chanced to diſgorge a conſiderable quantity of the black virulent fluid of his ink-horn on the fair copy of a petition to a certain great man for political employment. This put him in ſuch a rage, that he threw me inſtantly out of the caſement that ſtood open before him. My natural levity occaſioned me to make a ſlow deſcent; and a young lady paſſing by at that inſtant, I ſafely lodged myſelf in the hood of her capuchin.

This lady was the daughter of an old citizen, a perfect miſer; and had a ſecret correſpondence with a young officer in the guards, whoſe perſonal accompliſhments, though they gained the affections of the daughter, were not beheld in the ſame amiable light by the old gentleman, for this plain reaſon, becauſe they were oppoſite to his own. He was deſcended from a good family, was very genteel in his perſon, extremely affable in his converſation, a man of ſtrict honour, and who deteſted a mean action. He had, however, the misfortune to be the younger brother of a numerous family, and was to ſeek his fortune in the field of honour.

Dorus (for ſo I ſhall call him) had frequently ſeen the lady in one of the green-boxes of Covent-Garden theatre, and between the acts had employed his time ſo effectually as to gain entire poſſeſſion of her heart. Her father having received intelligence of the affair, took it into his head that ſhe might probably elope; therefore, on her return from the milliner's where ſhe had been that morning, he thought proper to confine her to her room, and ſo deprive her of the uſe of all my ſpecies. In this ſolitude ſhe ſpent the day, without the poſſibility of informing her dear Dorus of her impriſonment; but in the evening, when ſhe was folding up her capuchin, I fell out on the table before her, and my unexpected preſence filled her with the greateſt tranſport. She inſtantly cauched me up, regarding me as a valuable treaſure, and preſſing me to her lips with extaſy, carefully lodged me in a private drawer for future uſe. Next day ſhe requeſted ſome black cherries, which being ſent up to her, ſhe employed me in conjunction with the juice, to inform her dear charmer where ſhe was confined. But as ſhe was folding up the letter, her father unexpectedly entering, ſaw me lying on the table, and in a fit of paſſion, vent-

ed in ſevere exclamations, catched me up, and put me in his coat-pocket.

The firſt uſe I was put to after I fell into the hands of Gripus, (my new maſter) was to diſinherit my fair miſtreſs. This was a taſk greatly againſt my will to perform; but I was a mere machine, and incapable of reſiſting. But I had ſoon after the ſatisfaction to find, that the old gentleman's revenge recoiled upon himſelf; for having both wills before him, he in the heat of his paſſion threw that in which his daughter was diſinherited into the fire, and carefully lodged the former, in which ſhe was appointed ſole legatee, in his ſtrong box. After this I was employed in making contracts, and ſigning receipts for intereſt on bonds to young tradeſmen, at the rate of twenty per cent, till I became unfit for uſe, and was thrown by, totally neglected.

At laſt, however, one day, ſome coals happening to fall into the dripping-pan, while the meat was roaſting, the cook catched me up as I lay in the corner, to ſweep them out, and placed me on the ſide of the fender. A kitten being in the room, and attracted by the gravy that hung about me, catched me up in her jaws, and with hideous roaring ran into the dining-room, and conveyed me under a bureau. Here ſhe mumbled me till my upper parts were almoſt deſtroyed; but ſtill I ſurvived, and remained there neglected many months, till at length the death of my maſter occaſioned a general removal of the furniture. It was then that I was found by the ſcullion, who being engaged in an amour with an Iriſh chairman, wanted to ſend him an aſſignation that very evening. After ſhe had wrote her billet-doux, ſhe left me in her chamber by a parcel of paper; and while ſhe was abſent in the morning, I employed myſelf, for the firſt time, in writing this narrative of my own adventures, which you will pleaſe to inſert in your Muſeum. I am your friend and benefactor at command,

A PEN.

THE NATURAL

HISTORY OF TEA.

TEA, which throws ſome people into vapours, affects their complexion, ſpirits, and nerves, ſo as to apprehend themſelves either dying or dangerouſly ill; gives others the cholic or gripes, and affects not a few with tremors, &c. while it enlivens the mind, eaſes the ſtomach and bowels, and helps to brace the nerves of others, is but very little known in regard to theſe ſurpriſing and contrary effects, though it is almoſt univerſal in uſe.

This plant, or rather ſhrub is called Tea from the Chineſe original Thea or Thee. It is a ſhrub of a very ſlow growth; it has a black, woody, irregular, branched root, riſes to a fathom high, or ſomewhat more; the bark of it is of a cheſnut colour, dry, thin, and weak, greyiſh on the ſtem, and a little greeniſh on the extremities of the twigs; yet it is firm, and ſticks cloſely to the wood, and is covered with a very thin rind, which ſometimes looſens of itſelf, as the bark grows dry. Under the rind the bark is greeniſh, and ſmells like the haſel-tree leaves, and has a bitter, naſeous, and aſtringent taſte.

The wood is hard and fibrous, of a greeniſh colour, inclining to white; of a very offenſive ſmell when green; and the pitch, which

is very ſmall, ſticks cloſely to the wood.

The branches and twigs are numerous, irregular, ſlender, of different ſizes, but rather ſhort, and have none of thoſe rinds which denote the annual increaſe of other trees and ſhrubs. Its leaves are very thick ſet, without any regularity, on ſhort, fat, green foot-ſtalks, roundiſh and ſmooth on the back, but hollow and ſomewhat compreſſed.—The leaves are in ſubſtance like thoſe of the Morella cherry-tree, in ſhape, colour, and ſize, when well grown; but when young and tender, they reſemble (except in colour) the Spindle tree, with red berries, called Euonymus. The larger leaves are two inches long, and one broad, or but little leſs: from a ſmall beginning they become roundiſh and broader, and then taper into a ſharp point. Some are of an oval ſhape ſomewhat bent, and irregularly undulated lengthways, depreſſed in the middle, with the extremeties rolled backwards; they are ſmooth on both ſides, of a dirty green colour, ſomewhat lighter on the back, where the nerves, being raiſed pretty much, leave many hollows and furrows on the oppoſite ſide: they are ſerrated or indented, the teeth being a little bent, hard, obtuſe, and ſet cloſe together, but of different ſizes; they have one very conſpicuous nerve in the middle, which is anſwered by a deep furrow on the other ſide. Every leaf is branched on each ſide into five, ſix, or ſeven thin tranſverſe ribs of different lengths, and bent backwards near the edges; and ſome ſmaller veins that run between the tranſverſe ribs.

The freſh leaves are aſtringent and bitteriſh, but not nauſeous, and have no ſmell. They differ in ſubſtance, ſize, and ſhape, according to their age, ſituation, and the nature of the ſoil on which they grow. Their quality is narcotic; ſo that if they are drank green or freſh gathered, they would affect the body, eſpecially the hands with tremblings and convulſions in the nerves. But they loſe this noxious quality in the drying and rolling, by which the clammy, yellowiſh, corroſive juice, that cauſes theſe tremors, and which will ſometimes flea the hands of the roaſters and rollers, is entirely ſqueezed out, and drained off.

The branches contain many flowers of an inch or more in diameter, not unlike our wild roſes. They have little ſmell, and are compoſed of ſix round hollow leaves, ſtanding on ſtalks an inch long, which from a ſlender beginning, inſenſibly grow larger, and end in an uncertain number, commonly five or ſix, of ſmall round leaves, which ſerve inſtead of the calix. Theſe flowers continue growing till late in the winter; one or two of them are generally ſick, ſhrunk, and fall far ſhort of the largeneſs and beauty of the reſt; and they have a very diſagreeable, bitteriſh taſte, which chiefly affect the baſis of the tongue.

This flower contains many white and very ſmall ſtamina, like thoſe of the roſe above-mentioned, with yellow heads ſhaped like a heart; and theſe flowers are ſucceeded by great plenty of fruit, which is unicapſular, bicapſular, or more commonly tricapſular, like the ſeed veſſels of the Recinus, or Palma Chriſti, compoſed of three round capſulæ of the bigneſs of wild plumbs, grown together on one common foot-ſtalk, as on a center; but diſtinguiſhed by three pretty deep partitions. Each of theſe capſulæ contains a huſk, a nut and ſeed.

The nut is almoſt round on one ſide only, and is covered with a

thin, hardiſh, ſhining, cheſnut coloured ſhell, incloſing a reddiſh kernel, as firm as that of a hlberd: it at firſt taſtes ſweetiſh, though not very agreeable; but it ſoon grows rougher and bitter, like that of the cherry ſeeds, making one ſpit plentifully; yet, though theſe kernels contain much oil, and are very nauſeous, when they fall down into the throat, the diſagreeable taſte goes off quickly.

The method of ſowing the ſeeds of this ſhrub, is to put a ſeed veſſel, containing between ſix and twelve ſeeds into one hole about five inches deep, and at ſuch a diſtance, as when they come to grow up and ſpread, they may not run ſo cloſe as to hinder the plucking off their leaves. They thrive beſt in a rich fat ſoil; and the leaves ſhould never be gathered before the buſh is three years old. In ſeven years time it riſes to about a man's height; after that it grows very ſlowly and yields but few leaves: therefore they cut theſe old ones down to the ſtem, and by that means new ſets of branches and twigs ſhoot out thicker and more numerous than before.

The method of gathering the leaves is one by one, leſt they ſhould be torn. The firſt gathering begins at the middle of the firſt moon, immediately before the vernal equinox. Theſe leaves are ſcarce fully opened, being only of two or three days growth: but they are accounted the beſt, fetch the beſt price, and are called the Flower of Tea, but by the Chineſe Vou, Bui, or Bohea-Thea; though the ſecond gathering, which begins about a month after, is often ſold for the firſt, eſpecially by thoſe that pick out, and ſeparate the ſmaller and moſt tender leaves of this growth. The laſt gathering is in June, the leaves of this gathering are ſorted into three ſeveral claſſes, according to their ſize and goodneſs, and are ſold accordingly. The greateſt quantity imported into Europe is of the third, or groſſer ſort, and it is of this ſort that the generality of the natives drink.

After the leaves are gathered, they are, the ſame day, carried to the work-houſe, and roaſted over a ſlow fire in an iron pan, and that they may be thoroughly dried, the roaſter keeps them conſtantly ſtirring with his hands, then takes them out with a ſhovel like a fan, and commits them to the rollers, who roll them with the palms of their hands in ſmall parcels, till they are equally cooled, and the ſharp, yellow, and greeniſh juice is quite diſcharged, if not, they are roaſted and rolled a ſecond and third time till it is, and then they are poured upon a mat, and ſorted a ſecond time into different claſſes according to their goodneſs, and thoſe that are leſs curled or burnt are taken out.

As ſoon as this prepared Tea is quite cold and ſorted, the Chineſe put it into boxes of coarſe tin, incloſed in wooden cheſts, and carefully ſtopped in all the clefts with paper, to preſerve the Tea from the effect of the air. Theſe boxes, tubs, or cheſts contain about one hundred and twelve pounds each, and are the ſame in which the Eaſt India company import their Tea.

It is commonly ſaid, that the Dutch were the firſt importers of Tea into Europe, about the year 1606, for which they exchanged dried ſage with the Chineſe: and though the Engliſh did certainly, about the ſame time, gain a knowledge of this ſhrub; we do not find that the government took any cognizance of it till the reſtoration,

when in 1660, a duty of eight pence *per* gallon was laid on the liquor made and ſold in all coffee-houſes, attended with the inconvenience of an exciſe officer's ſurvey, who was not obliged to attend above twice a day.

Not only China, but Japan, and Siam are fruitful in this ſhrub. And the Japan-Tea is moſt eſteemed for its fine, clear, green colour, ſmaller leaf, and more delicious ſmell.

The Tea commonly imported amongſt us, is only of two ſorts, Green and Bohea. At firſt the Europeans moſtly uſed the green: but ſince the Japan trade is loſt, and we have traded moſt with the Chineſe, who, when they are weak, chiefly confine themſelves to Bohea, and aſcribe to it a ſingular virtue of healing, and preventing diſeaſes, and applaud it as the balſam of life to the human machine, we have introduced the uſe of Bohea-tea very much, though Green tea is ſtill the favourite of nice palates, and perſons of high rank.

The Chineſe Bohea is diſtinguiſhed by the names of Pekoe, Congo, and Common.—The Pekoe is a very ſmall black leaf, and has many ſmall white flowers mixt with it. It has the moſt pleaſant and delicate flavour, its liquor is not of ſo deep a tincture as the others, and it creams briſkly when poured out. The water muſt ſtand on it a conſiderable time to draw out its virtue, and it will bear four or five ſundry waters. This ſort of Tea improves by keeping.—The Congo is of a larger leaf, and a deeper brown. If you do not pour off the water quickly, the whole ſtrength of the Tea will be drawn out at once, ſo that the beſt way to have fine tea, is to mix theſe together in equal quantities.——The Common Bohea is blacker and larger leaved than either of the former, and ſmells and taſtes more faint, and not unlike dried hay. It gives the deepeſt tincture, and two or three waters draw out its whole ſtrength.

Green Tea is diſtinguiſhed by the names of Hyſſon, or Hyſon (ſo called from Mr Hyſſon, a rich Eaſt-India merchant, that firſt imported it) imperial, common, and ordinary.—The Hyſſon-tea has a ſmaller, harder, and more curled leaf than the common Green, it is of a more blue colour, taſtes criſp in the mouth when chewed, and afterwards looks green when ſpit out; and though it ſcarce tinctures the water with a pale greenneſs, when ſtrongeſt, it is of a moſt delicious flavour. Its virtue is known by the clear blue green of its leaves, or more certainly by letting a cupful of its liquor ſtand all night, then, if its colour delicate ſmell, and bitteriſh taſte continue, it is good; but if theſe, or any of them be impaired, the Tea is old, and loſt part of its virtue.—This Tea will bear four or five waters, and requires not ſo much Tea, as any other ſort, to the ſame quantity of water.

Imperial Green-tea is green in the eye, criſp in the mouth, of a lighter green than Hyſſon, has a more flat, large, and looſe leaf than any other green tea, and is pretty pleaſant to the ſmell, but has the fainteſt taſte of all green tea. Two waters will draw off its ſtrength, becauſe it is the lighteſt, and its principles the looſeſt of all others.

Common Green-tea is of the better ſort, has a leſſer leaf than the imperial, is of a darker green colour, rougher, and more aſtringent to the taſte, and will bear three or four waters.

Ordinary Green-tea is of a darker (or, if very coarſe, of a light whitiſh green) colour; neither ſo pleaſant to the taſte nor ſmell as the common, and will not bear ſo much water.

AN ESSAY ON LIGHT.

WHEN God had ſpoken into being that illuſtrious globe of light the ſun, every dark orb in the new-created ſyſtem was ſo illuminated as to exhibit to its future inhabitants the vaſt variety of entertaining wonders, with which the creation was to be repleniſhed.

Light, indeed, according to the Moſaic account, exiſted antecedent to the creation of the ſun; and the yet imperfect world, without that bright luminary, enjoyed an alternate ſucceſſion of day and night.—God himſelf enlightened it, his ſpirit moved upon the ſurface of the chaotic maſs, and "divided the light from the darkneſs."

When theſe divine beams were ſuſpended, the ſame almighty power was pleaſed to ſupply their want by fixing the ſun in the mighty void to give light upon the earth; whereas, if the world had been left in its original rayleſs ſtate, our very eyes would have been but a uſeleſs ornament, and all the beauties about us for ever buried in eternal night.

But in obedience to God's command, the ſolar rays ſtream ſwiftly from their blazing fountain, and, by a regular and conſtant courſe, always illuminate one half of the rolling world: their motion is ſo ſwift, and their quantity of matter ſo minute, that when they come within the ſphere, they are out of the force of the earth's attraction; otherwiſe they would actually move about her with a compound motion, and make a perpetual ſunſhine.

Many of theſe rambling effluvia, in their paſſage from the ſun, unavoidably miſs our world, travel on from ſyſtem to ſyſtem, and loſe themſelves in the pathleſs regions of empty ſpace; but here they never ſtream in vain; like ſo many ready obſequious ſervants they viſit every object, fly to us unaſked, and pleaſantly entertain us every moment with the endearing beauties of the gay creation.

Obſervations on Winds, Clouds, and Rain.

TO wave many other conſiderations by which it might be demonſtrated that the Winds are a wiſe contrivance of the ſupreme architect of the univerſe, I ſhall confine my preſent obſervation to their uſefulneſs to the world.

So great is their uſe, and of ſuch abſolute neceſſity are they to the ſalubrity of the atmoſphere, that all the world would be poiſoned without thoſe agitations thereof. For as we are made ſenſible, from daily experience, how putrid, fetid, and unfit for reſpiration, as well as health and pleaſure, a ſtagnating, confined, pent up air is; it is certain if the whole maſs of air and vapours was always at reſt, and without motion, inſtead of refreſhing and animating, it would ſuffocate and poiſon all the world; whereas the perpetual commotions it receives from the gales and ſtorms, keep it pure and healthful. Hence it is well obſerved in Lord Howard's voyage to Conſtantinople, that at Vienna they have frequent winds,

which if they ceaſe long in ſummer, the plague often enſues. And it is probable, that from ſome ſuch commotions of the air that the plague immediately ceaſes at Grand Cairo, as ſoon as the Nile begins to overflow.

Theſe ventilations are alſo neceſſary for the pleaſure of the inhabitants of the terraqueous globe. Without the gentle breezes that fan us in the heat of ſummer, even in this our temperate zone, men are ſcarce able to perform the labours of their calling, or not without danger of health and life; as might be exemplified on that remarkable hot day the 8th of July in 1707, which was ſo exceſſively hot, and ſuffocating, by reaſon there was no wind ſtirring, that divers perſons died, and others were in great danger of death in their harveſt work. But eſpecially witneſs the perpetual gales which throughout the whole year do fan the torrid zone, and make that climate an healthful and pleaſant habitation, which otherwiſe would ſcarce be habitable.

To theſe we might add their great uſe in various engines, and various buſineſſes. By theſe, men are tranſported to the fartheſt diſtant regions of the world. And in particular we ought to pay a ſpecial regard to the providential diſpoſitions of theſe meteors, which ſupply us with general and coaſting trade winds, the ſea and the land breezes; the one ſerving to carry the mariner long voyages from eaſt to weſt; the other ſerving to waft him to particular places; the one ſerving to carry him into his harbour, the other to bring him out.

But not to dwell too long on this meteor, which ſerves in many other particulars to the neceſſities and conveniencies of life; let us proceed to the other meteors, Clouds and Rain, which we ſhall find no leſs uſeful; as is manifeſt in the refreſhing pleaſant ſhades, which the clouds afford, and the fertile dews and ſhowers, which they pour down on the trees and plants, which would languiſh and die with perpetual drought, but are hereby made verdant and flouriſhing, gay, and ornamental; ſo that, as the Pſalmiſt ſays, "The little hills rejoice on every ſide, and the valleys ſhout for joy, they alſo ſing." And if to theſe uſes we ſhould add the origin of fountains and rivers, to vapours and rains, as ſome of the moſt eminent philoſophers have done, we ſhould have another inſtance of the great uſe and benefit of that meteor.

Now, if we reflect upon this neceſſary appendage of the terraqueous globe, the atmoſphere, and its great convenience to the whole, and in a word, that it anſwereth all the ends and purpoſes that we can ſuppoſe there can be for ſuch an appendage: who can but own this to be the contrivance, the work of the great Creator? Who would ever ſay or imagine ſuch a body, ſo different from the globe it ſerves, could be made by chance, or be adapted ſo exactly to all thoſe forementioned grand ends, by any other efficient than by the power and wiſdom of the infinite God? who would not rather, from ſo noble a work, readily acknowledge the workman, and as eaſily conclude the atmoſphere to be made by God, as any pneumatic inſtrument, wrought by its power, to be contrived and made by man.

Miracle of the Skull, a pleasant Story.

TWO men digging a grave in a church-yard, at Macon, upon the river Seine, found a skull, which they threw upon the grass by them, with the common unconcern of grave-diggers; but soon after, perceiving it to stir, they they ran to the curate of the parish, and told him what they had seen. The superstitious curate immediately supposed it was the skull of some saint, that had been buried in that place, and therefore posted thither, where to his great surprize and joy, he found the skull still moving, upon which he cried out a miracle! a miracle! and resolved to have the precious relict deposited in his church with all proper ceremonies; for which purpose, he sent in all haste for a consecrated dish, a cross, and holy water, his surplice, stole, and cap, ordered all the bells to be rung, and sent to give notice of the joyful news to the parishioners, who thronged in crowds to the place. Then he had the skull placed in the consecrated dish, and being covered with a napkin, it was carried to the church in procession; during which great debates arose among the parishioners, every one insisting that some of their family had been buried in that place, in order that they might assume to themselves the honour of having a saint in their family. Upon their arrival at the church, the skull was placed on the high altar, and a *Te Deum* was begun; but when they came to the verse *Te per Orbem Terrarum*, a mole unluckily crawling out of the skull, discovered the secret cause of its motion; upon which a stop was put to the ceremony, and the congregation being greatly disappointed, dispersed.

A Concise History of MAN.

Continued from page 118.

NEXT to the brain, the eye demands our particular attention as one of the noblest ornaments, and of the most useful members of the human body. In its structure and wonderful properties are manifested the wisdom and goodness of the divine Creator.

The situation of this member is happily contrived as to provide for its security, at the same time that it is made to be the chief ornament of the face,—remove it either higher or lower, let it be more protuberant, or sink it deeper into the head, and you destroy its effect as an ornament, while you expose it to accidents, from which it is at present guarded.

Of the beauty and powers of the eye, so much has been written by orators, poets, and physiognomists, that we may with great propriety refer to their works, and proceed to that particular delineation of it, which belongs to the Natural History of Man.

In the first place, we wish to confirm our assertion, that the situation of the eyes is the best calculated for their security and defence.

For this purpose, they are sunk into convenient vallies, and are encompassed by prominent parts, which serve as strong ramparts, to prevent external injuries, from accidental causes. By the projection of the forehead and of the

cheek bones, all blows deſcending or aſcending obliquely, are warded off, and they are likewiſe defended againſt the ſtrokes of any flat or broad bodies; ſo that any material injury done to the eyes muſt be directly contrived and aimed at them: thus we obſerve, that the hand muſt be clenched, and the joints of the fingers projected in fighting, to make a miſchievous aſſault upon this delicate member. Not leſs admirable is the contrivance of the eye-brows, to prevent inconveniencies of a painful and troubleſome nature, though of leſs conſequence than the violences from which they are guarded by the nobler parts juſt mentioned. Were it not for the eye-brows, duſt, or ſweat, or looſe hairs falling from the head, would expoſe the eyes to numberleſs minuter accidents, which would interrupt their operations. Their eye-lids and eye-laſhes have likewiſe their ſhare in the ſecurity and defence of the eyes; not only protecting them, in an immoveable ſtate againſt any troubleſome inſect that might otherwiſe ſettle upon the chryſtalline parts, but when in motion, acting as a fan effectually to keep them off, yet notwithſtanding theſe barriers, we all know the painful ſenſation which ariſes from any ſmall particle of matter fixing upon the cornea; ſeldom as this happens, it affords the moſt ſtriking proof of the ſecurity and defence provided for by the eye-lids and eye-laſhes; but they likewiſe prevent the bad effects of too glaring a light, by caſting a neceſſary ſhade over the eyes, and laſtly, they protect them from all external injuries during the time of ſleep, as well as render that ſleep ſound and refreſhing to nature, by drawing their delicate curtains and excluding all light.

The outward coat of the eye being pellucid, to tranſmit the light, if the eyes were always to remain open, they would grow dry and ſhrink, and conſequently loſe their luſtre, therefore the frequent winking of the eye lids has this peculiar uſe, a moiſture, by this motion, is ſeparated from them by glandules, contrived for that purpoſe, with which they new varniſh the eyes, and likewiſe wipe off any filth that might otherwiſe adhere to them; and leſt they ſhould hinder the ſight, this motion of the eye-lids is performed with amazing celerity.

The next ſubject of admiration is the ball of the eye, the ſubſtance of its exterior membrane being ſo tough and ſtrong, that it is difficult to make a puncture in it; it is likewiſe ſo ſlippery that it eludes the touch, and even abates the force of a blow, to which its globular form alſo contributes.

And as the direction of the body in walking, and all its other exerciſes depends upon the eyes, they are neceſſarily expoſed to the air, and to every inclemency of weather; for which reaſon, to guard them againſt the effects of cold, the kind author of nature, has ſeated them in a bed of fat, and as this is conſtantly warm, while life remains, they are by far leſs ſenſible of cold than any other part of the human frame.

To be continued.

Obſervations and Remarks upon Health, addreſſed to the Editor of the Berwick Muſeum.

SIR,

YOU have taken ſome pains to inſtruct and pleaſe the public; I return you thanks for the ſhare I

have had in your monthly entertainment; were I able to communicate any thing to you that might further your deſign, and prove worthy of your acceptance, from a principle of gratitude I ſhould chearfully do it. I ſhall make my firſt attempt in offering at ſomething relating to the health of the human body:—A bleſſing not only great and valuable in itſelf, but is what gives a peculiar reliſh to our other enjoyments of life, which without this, in a great meaſure, would prove inſipid and unſavoury. What is honour and fame, riches or grandeur, friends, food, or raiment, &c. to the weak and languiſhing, the ſick, pained, and oppreſſed patient?—All comparatively are of little account.

Health is (or does conſiſt in) a free, eaſy, and perfect enjoyment of all the faculties of the mind and body, with a due performance of all the vital, natural, and animal functions, without any impediment, pain, or moleſtation. It does conſiſt in an equal motion of the fluids, and an equal reſiſtance of the ſolids in every part. The fluids are ſaid to be equally moved when they make no greater impetus upon one part than another; the reſiſtance of the ſolids may be ſaid to be equal when they preſs the liquids on every ſide, ſo as to cauſe no ſenſation of pain. It ſeems to be a circumſtance abſolutely neceſſary to a full enjoyment of health, that all the component particles of the chyle, blood, and other fluids remain uniformly and exquiſitely mixed, ſo that none of their parts may flow by themſelves. Were the ſaline parts to ſeparate from oily, the ſmall veſſels would be deſtroyed by their corroding quality; the oils by themſelves would render the parts they poſſeſs inacceſſible to the aqueous fluids, and the water alone would deſert all the larger arteries and veins, and eſcape into the ſmaller veſſels. Health, in ſhort, is a right exerciſe of the ſeveral actions of the ſolids and fluids according to the eſtabliſhed laws of nature, whereby the blood, with the other circulating juices are carried through their reſpective veſſels, the ſeveral ſecretions are made in due proportions, and the excrements expelled by their different emunctories in their proper ſeaſons, without obſtruction.

Perfect life is Health, the abolition of life is death, and life injured is diſeaſe. Galen has obſerved we uſe the word Health, with ſome degree of latitude: perhaps few perſons can be ſaid to be perfectly in health, but we uſually ſay they are in health, when they have no particular complaints, and are able comfortably to diſcharge the common offices of life. Indeed without ſome meaſure of health, we can be neither agreeable to ourſelves, nor uſeful to our friends; —we can neither reliſh the bleſſings of Divine Providence attending us in this life, nor acquit ourſelves of the ſeveral duties we owe to God and our neighbour. Theſe conſiderations induced Mr Cowley to conſider Health as

"The ſalt of life which does to all
a reliſh give;
Its ſtanding pleaſure and intrinſic
wealth:
The body's virtue, and the ſoul's
good fortune."

Health was deified by the ancients, both Greeks and Romans, the latter erected a temple to her in their capital city, where ſhe had divine honours paid her, under the name of Salus, and was ſuppoſed to have been the daughter of Æſculapius. To this Dr. Garth may perhaps allude in the follow-

ing beautiful lines, deſcriptive of Health:

" Hail blooming goddeſs! thou propitious power,
Whoſe bleſſings mortals next to life implore;
Such graces in your heavenly eyes appear,
That cottages are courts when you are there.
Mankind, as you vouchſafe to ſmile or frown,
Find eaſe in chains, or anguiſh in a crown.

Exerciſe and temperance do largely contribute to health. In order to enjoy and continue this bleſſing, a late writer hath given this good advice—

" Let ſupper little be and light:
But none makes always the beſt night."

The late Dr Cheyne hath juſtly obſerved, that to die martyrs to luxury and wantonneſs is equally beneath the dignity of human nature, and contrary to the homage we owe to the Author of our being. Thoſe who wilfully tranſgreſs ſelf-evident rules of health, are guilty of great ingratitude to God, in thus ſlighting and deſpiſing the nobleſt temporal gift he can beſtow upon man. This conduct in a rational creature does alſo incur great guilt upon other accounts, it being a treacherous forſaking the poſt Divine Providence hath placed a man in, and rendering himſelf incapable of anſwering the evident deſigns of God's providence over him in the world.

I think it is ſomewhere ſaid of the emperor Auguſtus, that for his health he every year uſed the bath, every month he took a puke, every week he faſted a day, and every day he walked an hour.

Some have obſerved that a healthful body at full growth does ordinarily weigh about two pounds and a half averdupois leſs in the ſummer than in the winter ſeaſon, which is owing to the cold leſſening perſpiration, and the heat in ſummer increaſing it.

The chief end of all knowledge in the art of phyſic, is to reſtore health to the ſick; and practice is that part of the ſcience of phyſic which teaches how to find out by undoubted natural ſigns in the patient, when there is a diſeaſe,—what that diſeaſe is,—in what ſtate, whether in its beginning, height, or declenſion;—and by what method and means this diſeaſe may be carried off, and health reſtored.

Let thoſe who enjoy this favour be thankful for it, and ſhew a becoming concern to improve it; anſwerable to their better ability, they ſhould do more than others both in religion and ſocial life. Such ſhould not be willingly wanting in any known inſtance of duty to God, their neighbour, and themſelves.—Let ſuch as labour under diſorders in the fleeting frame, ſeek relief in the uſe of all lawful means which Divine Providence hath put within their power; at the ſame time looking to the God of nature as the great Phyſician for ſucceſs.

I am, Sir, yours,

W. B.

Remarks on the ancient Egyptian Government and Cuſtoms.

THE antient Egyptians were not only famous for the invention of arts and ſciences, but are reported by ſeveral hiſtorians

to be the firſt who underſtood the true nature of government. Diodorus Siculus informs us, that although their government was monarchial and hereditary, it differed in ſeveral reſpects from all other monarchies, and that their kings were more ſtrictly obliged to obey the laws.

Not only ſlaves and foreigners were prohibited to attend about their perſons; but men of the moſt diſtinguiſhed birth, education, and abilities, were always choſen for that office, in order to inſtil generous ſentiments into their minds, and check them in their extravagancies; which little upſtarts could not take the liberty of doing; for it ſeldom happens that kings indulge themſelves in any vicious exceſſes, unleſs the miniſters or favourites encourage them in their irregularities and paſſions.

The kings of Egypt were ſo far from complaining of theſe reſtraints upon them, that they did not look upon it as any affront to be ſtinted both in quality and quantity of their eatables and drinkables. Nay, inſtead of being allowed by law to range abroad in purſuit of unlawful pleaſures, even the times of lying with their own queens were preſcribed to them.

However, theſe Egyptian monarchs were allowed a little flattery, like other kings; for it was the particular buſineſs of the high prieſt, in the midſt of their divine ſervice, not only to pray for his Egyptian majeſty, but likewiſe to enter into a long detail of his royal virtues; taking particular notice that he was a moſt gracious and religious king, mild in his government, juſt in all his actions, a perfect maſter of his paſſions, &c.

But the high prieſts of that age were not ſo fulſome in their panegyricks as ſome of modern date; for though they paid theſe fine compliments to all princes, whether they deſerved them or not, it was with a glorious intention of exciting them to the practice of virtue, and in order to diſſuade them from vice. They took the liberty of putting them in mind, at the ſame time, of the faults and miſcarriages, which kings are capable of committing. To do this with the more decency, they always ſuppoſed that it was owing either to ignorance or miſinformation; denouncing vengeance againſt all miniſters, who gave their royal maſters ill advice, or concealed the truth from them.

But amongſt all the Egyptian cuſtoms, the moſt remarkable were their funeral ceremonies. In moſt other countries, and particularly in the preſent age, it is grown a received maxim, to ſpeak nothing ill of the dead; but in Egypt it was not allowed to praiſe them in the ſame indiſcriminate manner. They could not have that honour, without the approbation of the public. As ſoon as any man died, he was brought to his trial. There was an officer appointed, on purpoſe, to accuſe him. If it was proved that the deceaſed had behaved in a ſcandalous or corrupt manner, his memory was branded, and his body denied burial. On the contrary, if he was acquitted, he had all the honours of interment paid to him. This law had ſuch an effect upon the morals of the people, that every body was afraid of diſgracing his own character, and the reputation of his family.

What was moſt ſurpriſing, in this public court of judicature upon the dead is, that the crown itſelf was not exempted from it. The kings were ſpared, during their lives, for the ſake of the public good; but, when dead,

were obliged to undergo the ſame ſtrict enquiry; and ſome of them have been actually denied the funeral honours of their country.

All the people of Egypt were reputed noble, and did not look upon any thing as true praiſe, but what aroſe from perſonal merit. For this reaſon they inſiſted only on the prince's juſtice, generoſity, modeſty, affability, ſweetneſs of temper, and other amiable qualities, which not only ſecured him from cenſure, but raiſed the moſt glorious and laſting monument to his memory.

Anecdotes from Sir John Hawkins's life of Dr Johnſon.

Of Dr Mead.

I Here add an Anecdote of no leſs a perſon than Dr Mead himſelf, who very early in his life attained to his ſtation of eminence, and met with all the ſubſequent encouragement due to his great merit, who nevertheleſs died in a ſtate of indigence. The income ariſing from his practice I have heard eſtimated at 7000l. a year, and he had one, if not two fortunes left him, not by relations, but by friends no way allied to him; but his munificence was ſo great, and his paſſion for collecting books, paintings, and curioſities, ſo ſtrong, that he had no ſavings. His manuſcripts he parted with in his life-time to ſupply his wants, which towards his end were become ſo preſſing, that he once requeſted of the late Lord Orrery the loan of five guineas on ſome toys, viz. pieces of kennel coal wrought into vaſes and other elegant forms, which he produced from his pocket. This ſtory incredible as it may ſeem, Lord Orrery told Johnſon, and from him I had it.

Of Dr Birch, the Antiquarian and Hiſtorian.

"I heard him once relate, ſays Sir John, that he had the curioſity to meaſure the circuit of London, by a perambulation thereof, the account he gave was to this effect; he ſet out from his houſe in the Strand, towards Chelſea, and having reached the bridge beyond the water-works, he directed his courſe to Marybone, from whence purſuing an eaſtern direction, he ſkirted the town, and croſſed the Iſlington road at the Angel. There was at that time no City Road, but paſſing through Hoxton, he got to Shoreditch, thence to Bethnal-green, and from thence to Stepney, where he recruited his ſpirits with a glaſs of brandy. From Stepney he paſſed on to Lime-houſe, and took into his route the adjacent hamlet of Poplar, when he became ſenſible that to complete his deſign he muſt take in Southwark; this put him to a ſtand; but he ſoon determined on his courſe, for taking a boat, he landed at the Red houſe at Deptford, and made his way to Say's-court, where the great wet dock is, and keeping the houſes along Rotherhithe to the right, he got to Bermondſey, thence by the ſouth-end of Kent-ſtreet to Newington, and over St. George's Fields to Lambeth, and croſſing over to Millbank, continued his way to Charing-croſs, and along the Strand to Norfolk-ſtreet, from whence he had ſet out. The whole of this excurſion took him up from nine in the morning, to three in the afternoon, and according to his rate of walking, he computed the circuit of London at above twenty miles: with the buildings erected ſince, it may be

ſuppoſed to have encreaſed five miles, and if ſo, the preſent circumference of this great metropolis is about half that of ancient Rome.

ANECDOTE.

IN the twelfth century, that age of ſuperſtition, when ſcarce one perſon imagined that devotion and vice were incompatible with each other, Saint Hugh, Biſhop of Lincoln, was diſtinguiſhed by a purity of ſentiment and manners then uncommon. One day he came to the nunnery of Godſtowe, and entering the church, beheld a magnificent tomb, covered with ſilk hangings, and ſurrounded by lamps and wax-tapers. Enquiring whoſe it was, he was anſwered, that it was the tomb of Roſamond, the miſtreſs of King Henry II. who had been a great benefactor to that church.—"What!" exclaimed Saint Hugh, "can money then obtain theſe honours which are due to the virtuous only? This woman has enriched your houſe: but ſhe perſiſted in her guilt. Remove thoſe pompous ornaments from her tomb, and let us convince mankind, that it is not gold, but repentance and piety alone, that can expiate a life of ſcandal and adultery.

To the Editor of the Berwick Muſeum.

SIR,

Your indulging me by the publiſhing of my laſt, emboldens me to trouble you again with the following Barometrical and Thermometrical obſervations made at Berwick, in March, 1787,

I am, yours, &c.

OBSERVATEUR.

Berwick, April, 1787.

1787 Mar.	Barom at Noon.	Night	Ther.at No	Nt
1	24.91	28.9	57	53
2	28.7	29.06	57	43
3	29.1	29.32	57	40
4	29,7	29.84	44	38
5	29.85	39.38	38	36
6	28 95	28.84	42	43
7	29.2	29.6	49	36
8	29.67	29.6	46	36
9	29.4	29.2	45	41
10	29.15	29.42	43	39
11	29.62	29.9	46	36
12	30.1	30.12	48	47
13	30.16	30 3	55	49
14	30.3	30.25	55	46
15	30.2	30.2	55	51
16	30 15	30.2	56	52
17	30.3	30.42	62	50
18	30 5	30.42	57	48
19	30.3	30 25	54	48
20	30.12	30.1	59	48
21	30.1	30 08	60	46
22	29.8	29.5	53	51
23	29.	29.1	55	43
24	29 4	29 58	55	41
25	29.5	29 4	50	42
26	29.35	29.35	56	49
27	29.46	29.3	53	46
28	29.2	28.29	51	45
29	28.88	29 08	50	41
30	29 14	29.25	48	43
31	29.6	29.75	48	42

To the Editor of the Berwick Museum.

SIR,

The following most extraordinary Problem having for many years engaged the attention of the most eminent Mathematicians in our dominions; and though we all agree in its solubility, yet none of us have been found equal to the task: But, nothing being *too arduous or refined* for some of your ingenious Correspondents, we cannot entertain a doubt of seeing a full and explicit solution thereto in your instructive and entertaining repository; and that nothing may be wanting on our part to encourage so laudable an undertaking, we have ordered our Treasurer to present with 500 guineas the learned gentleman, who shall, before the Feast of St. Michael next ensuing, exhibit the most elegant Solution; which Premim will be paid without any deduction, on his repairing to *our lodgings*.

A Ball being shot from the Town of Berwick-upon-Tweed on the first of January last at noon, in a vertical direction, and with a velocity of 6.9793 miles per second; it is proposed to determine the point of the earth's surface to which it will be vertical on the thirty-first of December next at twelve hours P. M. with its distance from the earth's center, and its velocity at that time, supposing it to move in a nonresisting medium.

PLUTO.

Questions.

I. I have a Garden in form of a parallelogram, whose length exceeds its breadth by eight chains, and its area is 825 chains. Required the sides?

J. C.

II. Given the hypothenuse of a right angled triangle 70 feet, and the legs are to each other as 5 to 6. Required the area?

An Enigmatical List of the Principal Ladies who danced at Mr Campbell's Public, April 10.

1. The name of the shallow place of a River where people usually cross.
2. The fairest flower in the garden.
3. Three fourths of a monosylable, and two thirds of *linger*.
4. The beloved disciple, and the best of all materials for building.
5. A word synonimous to *sacred*, and the name of twenty-four hours.

Berwick. F. S.

POETRY.

ALNWICK's CONDOLENCE.

[Continued from page 138.]

TEN years, alas! long tale of human grief,
Where boundless Charity supplied relief!
Ten years, alas! long injury, and woe,
For which our tears did mutually o'erflow;
Since to immortal bliss our Duchess fled,
And now—Northumberland himself is Dead!

THERON.

He droops—he sinks!—the millions too aghast,
Decline their heads as willows to the blast!
And hark! what shrieks of anguish and despair,
Rend the according regions of the air!
Striking the soul with such a solemn pause,
As suits the solemn subject and the cause!
Spreading new chaos o'er the face of day,
While sympathetic nature owns its sway!

FIDOR.

And now each passenger with heart-felt moan,
Sobs out—"Our noble Duke for ever gone!
"The gracious Percy—gentle, kind, and just
"Not all his virtues save him from the dust!"

THERON.

But Alnwick see, recov'ring from his trance,
Forth, to the gath'ring croud, more calm advance,
With solemn step, and slow! His waving hand
Restrains the press. They bow to his command!

FIDOR.

But soft! He speaks!

ALNWICK.

Friends! Fellow Sufferers too—
For each his goodness, as his greatness, knew—
Here pause awhile! and ere th' admiring Muse,
With sympathetic tears, his urn bedews;
Like you, enamour'd, enters on the theme,
Northumberland's dear register of fame;
Let us—before such character we draw,
Establish eulogy's unerring law!

Let flattery's sons, or sycophants prepare,
For human greatness, the well painted tear!
With borrow'd plumage deck the lordly herse,
And daub the 'scutcheon with their artful verse!
Thro' all the changes of th' elegiac line,
Make the whole catalogue of virtues shine,
Raising their pageant above divine.
In selfish hope the living to ensnare.
By misjudg'd honours paid the kindred bier!

If sacred truth withholds her fullest blaze,
Such fabled eulogy becomes dispraise!
Where she—bright oracle whom all revere,
Who only can command the honest tear,
Where she approves not the acknowledged theme,
In vain the Poet consecrates to Fame!
O'er-heightened virtue dwindles to a crime,
By such exaggeration of the rhyme!
Each carping critic, still the Muse's pest,
Feeds on the satire, and enjoys the feast.

So Duke or Duchess—how soever great,
Tho' tenfold dignified by worldly state:
So would it be, if, to thy flitting shade,
Condolence sung in doubt, or false parade!
But where thy name, thy memory illume
The truths that rise refulgent from the tomb;
Where all the sister-virtues hand in hand,
Unite their praises with a grateful land;
Tho' green-eyed jealousy, tho' envy frown,
And eager haste to pull thy trophies down;

Tho' foul-tongued malice, with envenom'd rage,
Impeach the candor of th' hiſtoric page;
Like the cur's barking at the ſilver moon,
Their breath as fruitleſs; ſlander dies as ſoon;
While to thy glory all due credit give,
And greet thoſe laurels which ſhall ever live!

[To be continued.]

AN APOLOGY.

SOME with their nature conſtantly at ſtriſe,
Aſſume an air, and lead a ſingle life,
Concluding thus that all the ſex are vain,
Perverſe, or worſe, and nuptial honour ſtain;
Averſe to thought, to virtue, and to truth,
They live corrupted from their earlieſt youth;
So prone they are to act a vicious part,
"That ev'ry woman is a rake at heart"—
But ſtop, my friends, do not the ſex revile,
And all debauch'd without diſtinction ſtile;
There are, perhaps, among the female race,
Such characters, its ſhame, and its diſgrace,
Who, in their hearts, licentious from youth,
Are perfect ſtrangers to the voice of truth,
But ſure I am the characters are few
That ſuch obſcene and vicious paths purſue;
If we with candour view the female mind,
The moſt to modeſt virtue are inclin'd;
In early years, licentious thoughts nor pride,
Are ever to their tender minds ally'd,
And if in age, ſuch thoughts they entertain, (gain!
It is from you ſuch ſentiments they
"Women, by whom you are, the ſource of joy,
"With cruel arts you labour to deſtroy,
"A thouſand ways their ruin you purſue,
"Yet blame, in them, thoſe arts firſt taught by you!"
But ſome there are in place of vicious blame,
Deſerve the trophies of the nobleſt fame,
Who rather than ſubmit to baſe deſire,
Would die by torture, or in flames expire,
A thouſand deaths they rather would endure
Than yield up virtue for one ſingle hour—
One ſingle hour—nay for a moment's ſpace,
Ten thouſand deaths they rather would embrace!
Lucretia was and ſtill Lucretia's are,
The proud to humble and licentious dare,
Who rather than pollute their ſpotleſs ſoul,
Would find the dagger, or prepare the bowl!
Nor is it ſhame that keeps them thus in awe,
As ſome aver, but virtue's ſov'reign law;
For tho' they were remov'd from human eye,
As far as earth is diſtant from the ſky,
Chaſte virtue's cauſe their hearts would ſtill defend,
All arts defy, and glory to the end,
Their motto this, "All vicious pleaſure cloys,
"But virtue crowns with everlaſting joys!"
Then ceaſe, my friends, at the whole ſex to rail,
Nor more attempt to call them worſe than frail;
If ſome there be who have their virtue loſt,
And in the gulph of vicious pleaſure toſs'd,
Lament, lament, you were the only cauſe,
That made them ſwerve and fall from virtue's laws,
And if to them ſtern puniſhment be due,
For virtue gone, what muſt be done to you!

Berwick, March, 1787. } CATO REDIVIVUS.

TO THE EDITOR.

Noſtra nec erubuit ſylvas habitare Thalia. Virg.

HID in the winding vale, beſide the ſtream,
Where waving birks a fragrant ſhade diffuſe,
Where inſpiration guides the youthful dream,
Her vot'ry fond invokes the rural Muſe.

The lofty ſtrains let abler poets ſing;
My humble pipe ſhall ſound no lofty ſtrain;
But pleas'd ſalute the love-inſpiring ſpring,
And trace the artleſs beauties of the plain.

Nor yet to deck my ſong with foreign greens,
To old Arcadia's far-fam'd fields I'll ſtray:
O! guide me, Muſe, to paint my native ſcenes,
I aſk no brighter ſtreams, no ſhades more gay.

In richer climes, let nature's laviſh hand
With richer verdure clothe th' enamel'd mead,
Delight with fruits and flow'rs the happy land,
Be mine the joys that bleſs the banks of Tweed!

There, ſacred freedom holds her ſportive reign,
And peace and plenty crown the circling year;
Diſcord and war no more approach the plain,
Nor mad ambition arms her vot'ries near.

Yet ah! too oft has Tweed's delightful ſhore,
Beneath the ruthleſs hand of rapine bled!
Seen every flow'ry vale diſtain'd with gore,
And orphans' tears and widows ſorrows ſhed!

Then direful horror reign'd in every breaſt,
Hatred was liſp'd by every infants tongue;
And oft the dying father's laſt requeſt
Enjoin'd his ſons t' avenge a parent's wrong.

The careful ſwain in vain prepar'd the ſoil,
In vain in patient labour ſpent the day,
Since Autumn's gifts that ſhould reward his toil,
Became (unhappy times) a ruffian's prey.

The ſimple cotager forſook the plough,
To ward deſtruction from his humble home;
The warrior's wreath adorn'd the ſhepherd's brow
His fleecy charge neglected left to roam.

Gentle Thalia† ſtruck with juſt alarms,
With ſuch diſaſtrous ſcenes could ne'er agree,
Where every ſhade conceal'd a hoſt in arms,
And every ſtream "ran purple to the ſea."

Ye gods, forbid! ſuch times ſhould e'er return,
To mar with ſcenes of death the rural joys,
To cauſe again the captive maid to mourn,
Or damp with grief the chearful infant's voice.

Long may the rude and ſavage voice of war,
At diſtance howl from Tweed's delightful ſhore!
And borne by Britain's fearleſs ſons afar,
On Gallia's coaſt let Britain's thunder roar.

O may no ſorrow ſwell the gentle gale,
But that ſoft grief which love-ſick minds endure;
Long may the ſhepherd only fill the vale,
With 'plaints, which beauty's conq'ring ſmiles can cure.

The Muſes haunt th' Aonian mount no more,
Nor ſtray with Maro o'er the Mantuan plain;
They long ago deſerted Tyber's ſhore,
To guide thro' Britiſh groves the native ſwain.

Here Thompſon ſung—Ah could I catch his flame,
And reach the grandeur of his rural ſtrains,
Thy banks, O Tweed, ſhould riſe aloft to fame,
And everlaſting greens adorn thy plains.

Oh! honour'd bard, may thy celeſtial fire,
Warm ev'ry youth that roams thy native mead;
Thy heavenly raptures every ſwain inſpire,
That leads his lambs along the banks of Tweed.

† The rural Muſe.

While ardent youth inſpires my careleſs breaſt,
I'll muſing wander o'er the flow'ry glade,
And ſoft reclin'd on balmy cowſlips, reſt
Beneath the waving woodlands grateful ſhade.

There ancient oaks with ivy claſp'd around,
And ſpreading elms with vernal beauty bloom;
There the pale primroſe ſtrews the favour'd ground,
And eglantines diffuſe a ſweet perfume.

And there the bluſhing violet is ſeen,
(Fit flow'r to deck my charming Chloe's breaſt!)
And there the laughing daizies paint the green,
By nature's hand in varie'd liv'ries dreſs'd.

Theſe ſure are ſubjects ſuited to my lyre,
The ſtream, the ſunny hill, and fragrant grove:
The ſweet confuſion Chloe's eyes inſpire,
Will guide my Muſe to ſing the pains of love.

Tweedſide,
near Kelſo,
April, 1787. DAPHNIS.

An Anſwer to Man-kind's Query, propoſed page 93, in the Muſeum for February.

WHEN great Apelles drew the Paphian queen,
The boaſt of art, not half her charms were ſeen;
The head and breaſt was all the artiſt drew
And theſe were half averted from the view;
He perfect maſter of enchanting ſtile,
The goddeſs drew, but almoſt en profile;
Aſſur'd that he, tho' maſter of his art,
Could not ſuch fine ſuch rapt'rous charms impart
As fancy could, therefore his thoughts were fix'd
On only this, to find for her a text.
Now Mankind, Sir, we, ev'ry day we live,
A proper text to genial fancy give,
Ev'n when you ſee, as your complaint diſcloſes,
"Nothing ſave chins, and mouths, and tops of noſes;"
If theſe be ſeen, and properly expreſs'd,
Your fancy ſoon will paint you all the reſt,
Or if it cannot, go again to ſchool,
And be a ſober dull prudential fool.
But e'er you go, to this advice attend,
The man of fancy is our only friend;
As long as we have fancy on our ſide,
In youth or age, we care not what betide;
As long as fancy laſts our charms have ſway,
And teach ev'n kings and monarchs to obey,
But fancy gone, our charms that pleas'd before,
Devoid of beauty, now can pleaſe no more!
Prudes may be piqu'd, and belles their features ſhow,
But we to fancy half our graces owe!

WOMAN-KIND.

Berwick, April 1787.

ERRATA.

For the four firſt lines of the Paſtoral on page 141, read the following:

Accept of the Muſe' early lay,
And for once hear what lovers endure,
Then deign to ſmile anguiſh away,
And believe love admits of no cure.

For the laſt line of the third ſtanza read

Does alone appear charming to me!

FOREIGN OCCURRENCES.

Extract of a letter from Liſbon.

"WHILE the Dey of Algiers refuſes to treat amicably with any European power, and continues to infeſt the Mediterranean, he has had the mortification to loſe one of his largeſt gallies, which was taken on our coaſts by a Maltese ſhip, after a bloody engagement, during which the carnage was dreadful on both ſides. The Maltese Captain, and moſt of his officers were wounded. The Algerine Captain, and two of his principal officers were wounded, and the greateſt part of the crew killed or drowned. An immenſe booty was found on board the piratical veſſel, conſiſting of goods pillaged from all nations, and a conſiderable quantity of Portugueſe coin."

Extract of a private letter from Algiers, dated March 16.

"Our Dey has diſpatched a confidential officer to Smyrna, to raiſe new recruits, and bring them hither; the officers took ſhipping in an Engliſh veſſel which happened to be here. The Chamber of Commerce at Marſeilles have ſent the Dey his annual tribute, which the Marſeilles merchants, and even the European powers call preſents. A preſent implies a gratuitous gift, the nature of which is entirely left to the donor. But thoſe barbarians have frequently the inſolence to refuſe the preſents, unleſs they be entirely to their liking, and to threaten what they will do, if their wiſhes are not complied with. So that what the European Powers ſend, cannot be confidered as a preſent, but a tribute which they are obliged to pay.

"M. Don Thomas, the Envoy from Naples, was ordered by the Dey to begin a negociation for the relief of the Neapolitan ſlaves, whom he has in his power. The conferences on this ſubject were frequent and long, and the difficulty was, how to ſettle the price of each ſlave's ranſom. The Dey, who knew that he had power to releaſe, or keep them juſt as he pleaſed, aſked an exorbitant price; but at length it was agreed, that Don Thomas ſhould pay for every ſailor 550 ſequins, (near 100l. of ſilver ſequins) beſides which he was to pay all the expences which the proprietors of ſlaves might pretend to have been at. Three of theſe unhappy ſlaves are not included in this bargain, becauſe the Dey has thought proper to put an uncommonly high price on their heads. As ſoon as the ſlaves have been releaſed and embarked for Naples, Don Thomas is to begin a treaty of peace, which, it is hoped, he will be able to accompliſh, as the Dey and all the regency ſeem inclined to live in amity with the Neapolitans. The Portugueſe are not in ſo high favour; it is not thought that they will ſucceed, unleſs with great difficulty, nor without making conſiderable conceſſions. Their Envoy, however, is doing all he can. The Dey aſſerts that he does not wiſh for peace with any other nation than the Neapolitans. The Regency of Algiers appears even to wiſh to quarrel with any other nation, nor can the Barbarians be cenſured for avoiding being at peace with all the European nations who plough the main; and

as they perceive that they are feared, they ſeem determined to turn this panic to a good account. They attack, pillage, and rob; and if any power declares war, it is juſt that they want, becauſe when the time of making peace comes, they can raiſe their price at pleaſure. Spain affords a ſtriking inſtance of this, and the caſe of the Portugueſe is nearly ſimilar."

DOMESTIC INTELLIGENCE.

April 26.

LORD George Gordon appeared again; but the Attorney General and the Solicitor General on the part of the proſecution, did not appear.

Lord George went up to the Maſter of the Crown-office, and Secondary, on his firſt coming into Court, and told them the Court had been wrong in preſſing him to plead the day before to the informations the Attorney General had exhibited againſt him, as Mr Jones of the Crown-office had only ſerved him with one of them. However, he would ſpeak to the Judges in proper time.

His Lordſhip waited there till all the other cauſes were over and the Court riſing, when he addreſſed the Judges ſaying, That yeſterday he would not contend with the Judges as to the propriety of pleading guilty, or not guilty, to two informations at once, though he had been only ſerved with one, becauſe the Court was thronged with his friends, and a grenadier having carried his bag, gave riſe to one of the Counſellors privately aſking him "if he was come to beſiege them?" That day he had brought his bag himſelf, without any attendant, and requeſted the Bench would inform him, if he might ſubpœna one witneſs, and obtain the ſanction and authority of the court to recover one letter relating to the firſt information; adding, that the niceſt delicacy ought to be attended to, as great perſonages only would be involved in opening and trying the cauſe between the Courts of France and St. James's and himſelf. The Court informed his Lordſhip that the trial being now at iſſue the delicacy was out of the queſtion; and that he might apply to their proper officers for whatever ſubpœnas and papers were neceſſary for his defence. His Lordſhip bowed with gratitude and ſubmiſſion to the Judges, and the Court roſe.

It was underſtood at Weſtminſter Hall, that a certain great lady was the witneſs his Lordſhip alluded to; and the letter is ſuppoſed to be one written to his Lordſhip by Comte d'Adhemar, the French Ambaſſador, which is in his Majeſty's own poſſeſſion, accompanied by one from Lord George Gordon, delivered to the King by the Marquis of Carmarthen and Mr Fraſer, relating to the affairs of Ireland.

Lord George Gordon went to the Lady's in queſtion immediately after the Court of King's Bench roſe, and left a meſſage that ſhe would be ſubpœna'd to appear in the King's Bench, in the proſecution againſt him by the Court of

France and London, and entreated ſhe might not be the leaſt alarmed on the ſubpœna being ſerved upon her.

Lord George Gordon informed the Court that he did not intend to call any witneſs to prove his innocence of the ſecond information, (called by the Crown Lawyers a libel againſt the Judges) as he was confident he could make a witneſs ariſe in each of the Judges own breaſts, on the day of trial to convince them that he was guilty of no contempt, miſdemeanour, or treſpaſs, againſt ſuch honeſt and impartial men as he had always found them.

A few days ago, Thomas Davis a native of Spain, who has for many years excited charity by the oddity of his dreſs, being enveloped in patches and rags, and well known in the vicinity of St. Giles, was apprehended by Mr Keen, a Marſhalman in Aldgate, and brought for examination before Alderman Townſend, at Guildhall. The Alderman obſerving him decorated with a long beard, declined entering into the merits, till he had been ſhaved and his head dreſſed. This was accordingly done; when he returned, after the operation, the fact of his being a common beggar was fully eſtabliſhed, and the Alderman directed him to be ſent to Bridewell for a month, and to receive bodily correction; he alſo ordered his coat of many colours to be burnt, and a plain dreſs ſubſtituted in its ſtead.

Nothing more plainly ſhews the alteration which dreſs makes, than the appearance which this man cut, after having been ſhaved and powdered, inſtead of being an infirm and aged man, he proved, wonderful to relate! a ſtout, healthy, young fellow, not 35.—Proof of this was adduced by more than two or three, who aſſiſted in conveying him to confinement, as he was pretty liberal in the diſtribution of black eyes and broken ſhins.

After the hearing was over, the Alderman took the opportunity of approving the conduct of Mr Keen in ſecuring ſo attrocious a vagrant, and gave it, as his opinion, that the laws now in being for the ſuppreſſion of beggars were quite ſufficient to effect that purpoſe if properly carried into execution.

BERWICK.

April 1.

It is a remarkable fact in the hiſtory of Scotland, that a gentleman, who is extenſively concerned in the Salmon fiſheries, and who had built a very large ice-houſe, with a view of preſerving the fiſh for the London market, could not procure a ſingle particle of ice for that purpoſe through the winter; ſuch has been the ſingular mildneſs of the ſeaſon.

As moſt people are never ſatisfied, there are not wanting many who ſay, that the promiſing appearance of the ſeaſons is fallacious, and that late ſprings produce the greateſt plenty. Dr Johnſton accounts for this *in his way*. The delay of blooms and fragrance, of verdure and breezes, is for the moſt part liberally recompenſed by the exuberance and fecundity of the enſuing ſeaſons; the bloſſoms which lie concealed till the year is advanced, and the ſun is high, eſcape thoſe chilling blaſts, and nocturnal froſts, which are often fatal to early luxuriance, prey upon the ſmiles of vernal beauty;

deſtroy the feeble principle of vegetable life, intercept the fruit in the gem, and beat down the flowers unopened to the ground.

9. There was a young gooſe, at Bowſdon moor, laid an egg of an uncommon ſize, which induced the owners to break it, in order to ſee, if any thing particular was the cauſe of its great bulk. It was found to be double. The incloſed egg was about the common ſize. The ſhell of the outmoſt was not ſo hard as the other. This, together with the incloſed egg, alſo contained an equal quantity of white and yolk. The whole weighed upwards of 13½ ounces.

An uſeful hint.—The difference between riſing every morning at ſix and at eight in the courſe of 40 years, ſuppoſing a man to go to bed at the ſame time he otherwiſe would, amounts to 29,000 hours, or three years 121 days and ſixteen hours, which will afford eight hours a day for exactly ten years; ſo that it is the ſame as if ten years of life, a weighty conſideration, were added, in which we could command eight hours every day for the cultivation of our minds, or the diſpatch of buſineſs.

Extract of a letter from Dublin, April 10.

"An account from Cork mentions an extraordinary circumſtance which took place at Caſtletownroche in that county, on the 30th ult.—A ball of ſulphureous ignited matter fell from the clouds on the cabin of an inhabitant of the laſt mentioned quarter, by which one man was killed immediately, and ſix others burned in a miſerable manner; a pig was alſo killed, and the carcaſe is ſaid to have emitted an almoſt intolerable ſtench, inſomuch that when even covered to a conſiderable depth in the earth, the effluvia was extremely offenſive. No particulars are mentioned as to the ſtate of the atmoſphere previous to this phænomenon."

The following barbarous method of curing a reſtive horſe, was lately put in practice by a ſervant of Mr Parker, of Wetherby.—The ſervant having experienced ſome delay by his horſe's unwillingneſs to ſtretch his gear, determined to compel him by a no leſs fooliſh than cruel experiment:—he accordinly faſtened a cord to the horſe's tongue, tying the other end to the ſtretcher of the leading horſe; when the fore horſe no ſooner laid too, than Dobbin's folly was marked upon his countenance by ſurpriſe and fear, at ſeeing the horſe's tongue ſuſpended upon the ſtretcher.

BIRTHS.

April 2. The wife of Andrew Carr of Gathrick, of two ſons and a daughter.

13. Mrs Cockburn, Tobacconiſt, of a ſon.

26. Mrs Todd, Bridge ſtreet, of a ſon.

DEATHS.

April 1. Mrs Forſter, widow, aged 78, ſhe lived 50 years in the houſe where ſhe died.

— Mr James Rate at Ancroft-Greens, aged 39.

7. Henry Thomas, aged 91.

9. Sarah Phorſon, aged 17.

13. Mr Thomas Robiſon at Ford.

16. Iſabel Robſon, aged 78.

17. William Griffin.

19. Mrs Mary Herriot, aged 82.

30. Miſs Jane Dixon, aged 15.

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OR,

MONTHLY LITERARY INTELLIGENCER.

BEING A VIEW OF THE

HISTORY, POLITICS, AND LITERATURE OF THE TIMES.

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OR,

MONTHLY LITERARY INTELLIGENCER.

FOR MAY, 1787.

A Short Review of the Political State of Great Britain at the Commencement of the Year, 1787.

Continued from page 156.

HUMILIATING and diſgraceful as is the picture which I have drawn, it is not the only one of a ſimilar kind, which England preſents at the preſent judicature.—Lord Rodney is not the ſingle victim of 1786! Another very diſtinguiſhed and very illuſtrious perſon has been ſelected by party violence, for its moſt inveterate attacks; I mean, Mr Haſtings. If his ſervices have been leſs brilliant and glorious than thoſe of Lord Rodney, they have yet been attended with the moſt ſolid and beneficial conſequences. While the one extricated our affairs in the Weſtern World from an abyſs of ruin which approached to total extinction; the other ſuſtained the honour of the Engliſh name and arms, over all Aſia and the Eaſt. It was indeed in India, and in India only, that we may be ſaid to have made any conqueſts during the late war, while flight, and diſgrace, and retreat, accompanied our operations in every other quarter of the globe. "Proſperæ "in Oriente, adverſæ in Occidente "Res." Amidſt this ſcene of confuſion and anarchy, Mr Haſtings, from the boundleſs reſources of his own mind, ſucceſsfully oppoſed within the limits of his juriſdiction the efforts of domeſtic faction, of interior rebellion, and of external hoſtility. While with one hand he ſubjected Cheit Sing, and repelled the Mharattas, with the other, he extended aſſiſtance to Madras, and marched an army to the oppoſite coaſt of Malabar, a march, in compariſon of which, the boaſted retreat of the ten thouſand under Xenophon cannot be produced in competition! To his celerity and deciſion we unqueſtionably owe the preſervation of all the Engliſh dominions on the coaſt of Coromandel, at that diſaſtrous period, when Hyder

Ally had ſpread terror and conſternation to the gates of Madras, and threatened the extermination of the name and exiſtence of England throughout the Carnatic.

And are theſe the ſervices for which Mr Haſtings is accuſed and impeached? Did ſuch important and ſalutary exertions merit ſo hard a return? Did Mr Pitt, though conſcious of, and bearing his own teſtimony to them, yet abandon and forſake him, becauſe a degree of error, or even of miſconduct and ſeverity might mark one meaſure of his government? Is the oppreſſion, even admitting it to be ſuch exerciſed againſt Cheit Sing, preceded and accompanied as it it was by the circumſtances of that Prince's revolt; to be admitted as a ſufficient reaſon for delivering up Mr Haſtings to the inſults of his enemies? Does a ſingle inſtance of mal adminiſtration cancel a life of public labour and diſtinguiſhed merit? If this is to be the principle, on which every man in dangerous and elevated ſituations of public truſt, is ultimately to be acquitted or condemned; if we require of him that he

"In one meridian brightneſs ſhine,
"Nor e'er, like evening ſuns, decline."

We are, I fear, henceforward to expect none of thoſe bold and deciſive meaſures, which in certain circumſtances are the only means left to ſave a ſinking ſtate; but which, as they of neceſſity ſuppoſe and involve a great degree of perſonal reſponſibility, and frequently of obloquy, will not be adopted, from an apprehenſion of eventual proſecution and impeachment. In the conduct of Mr Pitt, and in his vote upon that memorable tranſaction, I can neither trace the liberality and expanſion of a ſuperior mind, nor the conſiſtency and ſound policy of an able Miniſter. The exultation and triumph with which his enemies beheld the error that he had committed: The concern and condemnation which many of his friends expreſſed and affixed to his conduct: The aſtoniſhment and incredulity, with which the intelligence of it was received at Verſailles—all theſe opinions concur to evince, that the meaſure was as injudicious in its nature, as I believe it will be found pernicious in its effects. The general merit of Mr Haſtings's adminiſtration, however particular features of it may be liable to the imputation of error, is felt deeply in the Court of France, although it be diſputed here. Whether the articles of accuſation preferred againſt him will be reſumed in the approaching ſeſſion, or on what principles they are to be proſecuted, I know not; bnt I will venture to aſſert, that Mr Pitt's line of conduct, by which he ſeems to abandon Mr Haſtings's character to impeachment, while he affects to ſcreen his perſon from the effects of parliamentary proſecution or condemnation, is of all meaſures, that which will diſguſt every party, and meet with general diſapprobation. If Mr Haſtings, on the impartial ſurvey of his whole adminiſtration as Governor-General of India, is thought to deſerve puniſhment, let it be exemplary; If his ſervices are found greatly to outweigh his defects, and to have manifeſtly preſerved and ſuſtained the empire, let him receive that generous and grateful protection from the State, which he extended to it in the moſt perilous circumſtances. But "out upon this half-faced fellowſhip!" Mr Haſtings has, however, one appeal from the candid virulence of Mr Burke, and from the inconſiſtent

rectitude of Mr Pitt. There is ſtill a tribunal in this country ſuperior to, and independent of a vote of the Commons, or a ſentence of the Lords. It is the tribunal of the people of England, and of public opinion; that ultimate and awful juriſdiction, to which Junius appealed, and which gave more than one ſalutary leſſon to Miniſters and to Parliaments, in the commencement of the preſent reign; when perſecution armed with all the powers of the legiſlature, vainly attempted to oppreſs a ſingle individual! Before that tribunal Mr Haſtings will appear, and they will finally determine whether he is an object of the condemnation, or of the protection and gratitude of his country.

The retreat, either actual or imminent, of Lord Mansfield, from a ſituation which he has held with ſo much dignity to himſelf, and ſo much public benefit to his country, for the period of thirty years, forms not only an epocha in the annals of the juriſprudence of England; but ought not to be paſſed over in ſilence, in the enumeration of thoſe leading facts and events, which characterize the cloſe of 1786. This great and ſuperior perſon, the rare endowments of whoſe mind have ſo long, and ſo deſervedly ſuſtained him in the ſeat of the chief criminal juſtice of England, has ſeen his popularity ſurvive even the rude attacks of Junius, and bloom anew in the evening of his life. It is rather to be wiſhed, I fear, than to be expected, that his ſucceſſor in that high and important ſituation, will leave no room to regret the ſucceſſion of Lord Mansfield, and the loſs of thoſe ſublime talents by which he has been ever diſtinguiſhed.

Here I ſhall ſtop, nor attempt to delineate all the inferior features which characterize the preſent æra. My intention has been to preſent, and to convey a general reſemblance, without finding the minute parts of the picture. How far the portrait will be found faithful to Nature, I muſt leave to thoſe who ſhall ſurvey it. It is, at leaſt, defaced by no party miſrepreſentations, and obſcured by no private prejudices. Above the vileneſs of writing for any faction, or adopting from intereſt, any opinions: Having little to hope, and leſs to apprehend, from any miniſter, I have written what I felt, on every ſubject. Even on matters the moſt perſonal, I have been blaſted by no ſiniſter views or motives. "Mihi Galba, Otho, "Vitellius, nec beneficio, nec in-"juria cogniti." I am neither to be found on the terrace at Windſor, nor at the ſuppers of Carleton Houſe: I have neither bowed to the Meridian, nor to the Riſing Sun: I have neither flattered the miniſter, where I conceive that he is an object of cenſure; nor juſtified the Oppoſition in thoſe acts where I believe them to have merited condemnation. Perhaps, at a time like the preſent, this impartiality may be found to have few recommendations, in a country, and a capital where party pervades every claſs and deſcription of mankind. But, if theſe ſheets, by any fortuitous and improbable accident, ſhall float upon the ſurface of that political ſtream, which rolls down the events of the reign of George the Third. If, by ſome unmerited preſervation, they ſhould eſcape the deſtiny of a vulgar pamphlet, futurity will appretiate that impartiality, and regard it with more favourable eyes. Could I go farther, and indulge the abſurd ſuppoſition, that my own contemporaries, the inhabitants of this country and capital, ſhould re-

ceive with favour the preſent production, it may induce and incite me, in ſome moment of leiſure, to reſume my pen, and to attempt to complete that picture, of which I have here only traced the outline.

Account of Naples, and the Manners of its inhabitants, with a brief Deſcription of Mount Veſuvius, in its Neighbourhood.

NAPLES is the largeſt kingdom in Italy. It was formerly called Sicily, on this ſide the Streight of Meſſina, whence the king, who likewiſe poſſeſſes Sicily, is called King of the Two Sicilies. Towards the north-eaſt it is bounded by the Eccleſiaſtical State, and in all other parts by the Mediterranean and Adriatic ſeas. Its length is 280 miles, but its width not above 120 where broadeſt. The air is hot, and the ſoil fertile; but the number of inſects, reptiles, &c. and frequent earthquakes, render the country not very engaging, and at times even dangerous to the inhabitants. This is an hereditary Monarchy, and the kingdom a papal fief. The King, in acknowledgment of the Pope's feudal right, ſends him every year a white palfrey, and a purſe of ſix thouſand ducats. The title of the King's eldeſt ſon is Prince of Calabria. The higher nobles conſiſt of Princes, Dukes, or Marquiſſes, and Barons. The general aſſembly of the ſtates, conſiſting of the nobility and commons, is ſummoned every two years to meet at the capital, to deliberate on the cuſtomary free gift to the ſovereign.

The chief city of the kingdom is called Naples, ſituated in the province named Terra di Lavara, which is the richeſt and beſt inhabited of the whole kingdom, and comprehends a part of the ancient Campania Felix. This city is advantageouſly placed, having a beautiful country on one ſide, and a noble bay of the Mediterranean on the other, with an excellent harbour. The circumference, including the ſuburbs, is 18 Italian miles, and the number of the inhabitants four hundred thouſand. The houſes are of ſtone, flat-roofed, and in general lofty and uniform; many of them have balconies, with lattice windows. The ſtreets are well paved, but they are not lighted at night, and in the day time are diſfigured in many places by ſtalls, on which proviſions are expoſed to ſale. Here are ſeveral magnificent churches, convents, fountains, and palaces of the nobility, many of whom conſtantly reſide here. The cathedral is a very ſplendid Gothic edifice. It is uſual for the people to walk on the tops of their houſes in the evening, and to breathe the ſweet cool air, after a ſultry day. Monks and nuns of all ſorts, ſwarm in this place to ſuch a degree, that there are no leſs than nineteen convents of the Dominicans alone, eighteen of the Franciſans, eight of the Auguſtines, and in proportion of the reſt. In the cathedral, the head and blood of St. Januarius, the tutelar ſaint of Naples, are kept, the latter in two glaſs or chryſtal vials. The nunnery for ladies of quality is ſaid to be the largeſt in the whole world, containing no leſs than 350 nuns, beſides ſervants. The climate is ſo mild, that plenty of green peas, artichokes, aſparagus, and other vegetables, may be had ſo early as the beginning of the new year. The fortifications of the city are ſtrong both by ſea and land. The bay is one of the fineſt in the world, being of a round figure,

and thirty miles in diameter. There are five piazzas or ſquares in Naples, and of all the palaces, that of the king is not only the moſt magnificent, but alſo in the beſt ſtile of architecture. Here is a univerſity and two academies; alſo the office for advancing money to the poor, on pledges, at a low intereſt. It has an income of 50,000 ducats. The arſenal contains arms for fifty thouſand men. Inſtead of ice, vaſt quantities of ſnow are uſed for cooling liquors, not ſo much as water being drank without it. This is conveyed, by means of an aqueduct, from the foot of Veſuvius, which being a remarkable natural curioſity, we ſhall give a ſhort account of it.

This celebrated mountain ſtands five miles from Naples. Its South and Weſt ſides, as well as the tops, are covered with black cinders and aſhs, though ſome of the other declivities are planted with ſeveral ſorts of vines. It is not more than three miles from the foot of the mountain to the ſummit; but the aſcent is very toilſome. The neighbouring peaſants, for a trifling reward, ſerve as guides to, and aſſiſt, travellers in climbing up; they wear leather belts, which ſtrangers take hold of, in order to render the aſcent more eaſy. A ſtream of lava often iſſues from the volcano, conſiſting of melted metal, ſulphur, minerals, &c. it runs like a river, bears all before it, and does incredible miſchief; as we approach the volcano, if the mountain is caſting out matter, the aſhes grow hotter and hotter; at the ſame time a horrid noiſe is heard, like the exploſion of a whole battery of cannon, and a rumbling under foot, like a continual boiling of a large cauldron. Not a tree or ſhrub is to be ſeen on the top of the mountain: the hollow, whence the eruptions iſſue, is very large, and goes ſhelving down on all ſides. When the moutain is quiet, this hollow may be ſafely looked into, but then it is generally full of ſmoke. During the eruptions, it is filled with glowing and melted matter, which as it boils over in any part, runs down the ſides of the mountain like a torrent. At theſe times alſo vaſt quantities of aſhes, cinders, and huge ſtones, are thrown out.

Not far from Mount Veſuvius is the village of Portici, where is a royal palace, with an amazing collection of antiquities, mottly dug out of the ruins of the ancient city of Heraclia, or Herculaneum, which ſtood near the ſpot, and was deſtroyed, partly by an earthquake, and partly by an eruption from Veſuvius. Several accounts of theſe antiquities have been publiſhed, and the people ſtill continue to dig for more. The grotto of Pauſilippo is a broad, ſtraight, ſubterraneous road, hewn through a mountain. Two holes on each ſide admit air and light. This cave is one hundred feet high at the entrance, but diminiſhes afterwards, and the whole which is paved with broad ſtones, is about half a mile long. At coming out the road leads to the lake Agano, which is circular, and a mile in circumference. In the midſt are the ſudatories of St Germano, being ſtone apartments, where the hot ſteams that ariſe produce a profuſe perſpiration; hence they are much frequented by thoſe who are afflicted with various diſorders.

Nor muſt we omit to notice the town of Puzzuolo, or Puteoli, which glories in being the place where the firſt Chriſtian community in Italy was formed; for we are

told that St. Paul, in his journey to Rome, found brethren in it The earth of this place hardens in the water, and, after lying in it ſome time, looks more like ſtone than earth. In the neighbourhood are what the ancients called the Elyſian fields, from the ſweetneſs of the climate, the fertility of the ſoil, &c. But its former beauties are all defaced, the whole place being now covered with buſhes, briars, and ruins. But it is now time to return to our ſubject.

Many of the common people in Naples prefer begging, or robbing, to labour; yet ſome manufactures are carried on Women, whoſe honour is particularly attended to, are more cloſely confined than in any other city in Italy. Sumptuary laws are alſo made to reſtrain luxury, and chiefly in regard to what concerns the table. Yet he would find himſelf much in the wrong, who would ſuppoſe that good living, or even that which is called the epicurean ſort, was not to be found in Naples. But if any one there wiſhes to accuſe his neighbour, then, "*let him that is guiltleſs caſt the firſt ſtone.*"

After all, with ſome inconveniencies, the ſoil and ſituation of Naples are ſuch, that this part of Italy is almoſt continually honoured with the preſence of thoſe princes and nobles of other countries, who wiſh to make the Tour of Europe.

Parnaſſian Advertiſement.

TO all Gentlemen Bookſellers, and others. At the houſe with ſtone ſteps and ſaſh windows, in Grape-ſtreet, vulgarly called Grub-ſtreet, liveth an AUTHOR, who writeth all manner of books and pamphlets, in verſe and proſe, at reaſonable rates; and furniſheth at a minute's warning, any cuſtomer with elegies and congratulatory verſes, adapted to all manner of perſons or profeſſions, ready written, with blanks to inſert the names of the parties intended for. He ſupplies gentlemen Bell-men and Lamp-lighters with verſes on all occaſions, at 12d. the dozen, and teacheth them accent and pronounciation *gratis*.

He taketh any ſide of a queſtion, and writeth for or againſt, or both, if required.

He likewiſe draws up advertiſements, and aſperſeth or lampoons, after the neweſt manner.

He writeth for thoſe that cannot write themſelves, yet are ambitious of becoming authors; and will, if required, enter into a bond never to own the performance.

He tranſmogrifieth, alias tranſmigrapheth, any copy, and maketh many titles to one work, if required.

N. B. He is come down from the garret to the firſt floor, for the convenience of cuſtomers.

*** Pray miſtake not the houſe, for there are many impoſters thereabouts.

††† No truſt by retail.

ANECDOTE.

SOME gentlemen being at a tavern together, for want of better diverſion, one propoſed play, but, ſaid another of the company, I have fourteen good reaſons againſt gaming. 'What are thoſe?' ſaid another 'In the firſt place,' anſwered he, '*I have no money.*' 'Oh! ſaid the firſt, if you had four hundred reaſons, you need not name another.

Affecting History of Two Sisters.

ABOUT the close of those troublesome times, when England was shook by the feuds between the Houses of York and Lancaster, there resided, in a village near the Banks of the Medway, a gentleman, whose name was Geoffry de Saint Clair, descended from a family of great repute. The many launces, and pieces of armour that hung around the old hall, did not render it more respectable, than the unbounded benevolence of its present possessor.

Saint Clair had allied himself in marriage with the Lady Margaret de Boys, a woman of high birth, whose accomplishments might have embellished the greatest scenes, had not a love of domestic life, and a religious cast of mind, induced her to prefer retirement.—All the leisure hours, which her family did not call for, were spent in duties, which, in that age, ladies of the noblest rank exercised without thinking they demeaned their stations;—she relieved the indigent, advised with the unfortunate,—visited the sick,—and brought up her twin daughters, Frances and Isabella, in the same sentiments. As these young ladies were the sole issue of Saint Clair and Lady Margaret, they devoted their whole attention to their education; and had the comfort to find in their minds so rich a soil that every thing prospered which was planted in them.

When Frances and Isabella arrived at the age of twenty-five, they won the admiration of all who approached them, and had, from similitude of manners, contracted such a warm affection for each other, that it seemed as if Nature, by forming them together in the womb, had prepared them for those effusions of elevated friendship, which the loss of their exemplary mother was one day to call forth.—Nor was this event very remote; Lady Margaret was seized by a sudden illness, which, in a few days, desolated one of the happiest families in the world.

Frances and Isabella had the weight of a father's sorrow added to their own; which compelled them to smother their feelings, great as they were, and to assume a fortitude their hearts disavowed.

Though Saint Clair called in all his philosophy, to support himself under the loss of his beloved lady, yet his silent sorrow had so visible an effect on his health, as to menace his life; and in about a year put an end to it.

In this mournful interval, the greatest comfort his dejected daughters received, was from the frequent visits of their uncle, John de Saint Clair, Abbot of the monastery of St Augustin, in Canterbury. He was the younger brother of Geoffry, and was reputed to be a man of so much learning and virtue, that Saint Clair, by his will, recommended his children to his care and protection, bequeathing to each of them a very large inheritance.

The manner in which Frances had been brought up, added to her natural turn of mind, determined her to a religious life, and a great convent of Benedictine Nuns, not very distant from Feversham, happening, a few months after, to lose their principal (who was always one of a considerable family) the Abbot of St. Augustin, perceiving her fixed in her scheme of life, procured her to be named the Lady Abbess of it.

Isabella, who had never as yet been separated from her sister,

would, on this occaſion, moſt willingly have taken the veil; and it was with great difficulty, that, by the repeated ſolicitations of Frances and her uncle, Iſabella was prevailed on to relinquiſh intirely her intentions of entering into a monaſtic life.—She reſided for ſome time in her father's manſion, accompanied by a widowed aunt, her father's ſiſter;—who, at intervals, attended her on viſits to Frances,—and alſo, at particular ſeaſons, to the Abbot.

In one of theſe viſits to her uncle, ſhe became acquainted with Henry de Belville, between whoſe father and the Abbot there had long ſubſiſted a moſt firm friendſhip.—He was of good birth, tho' much inferior to Iſabella in fortune, his father's eſtate having greatly ſuffered in the confuſion of thoſe turbulent times.

Belville was now in his twenty-ninth year;—his figure was graceful, and his underſtanding had been improved by the moſt extenſive education that the faſhion of the age allowed.—He was now on his return from a ſhort expedition into France, and had ſtopped at Canterbury, to pay his reſpects to the Abbot.

Belville, on his firſt return to England, a few years previous to the preſent period, had been honoured by the patronage of Richard Duke of Glouceſter; who being now mounted on the throne of England, the whole nation was thrown into an hoſtile ſtate.

Belville felt himſelf enamoured of his fair companion,—and had the ſatisfaction to perceive, that his attention to her was not thrown away; having reaſon to think he had made a favourable impreſſion on Iſabella, he did not long heſitate to propoſe himſelf to her, as one who would be happy to paſs his life in the ſociety of ſo engaging a woman.—His offer was not leſs pleaſing to Iſabella, than it was to her uncle and Frances; the latter of whom agreed to give up to her ſiſter her right in the caſtle of Saint Clair, where it was propoſed they ſhould reſide.

Every thing was preparing for their nuptials, and nothing could wear a fairer face of proſperity, than did this purpoſed union. But the ſucceſsful progreſs that the arms of Henry of Richmond had made in the kingdom, obliged Richard to oppoſe them with his utmoſt force, and to ſummon all his ſervants to attend his camp; amongſt whom was the intended bridegroom, who at this time would moſt willingly have waved the ſervice, had not his own nice ſenſe of honour, and his zeal to ſerve his maſter, overcome every private motive. Belville was amongſt thoſe of the king's followers who ſhared their maſter's fate in Boſworth field.—He was near Richard in great part of the battle, and was alſo witneſs of his death;—and his own horſe being killed under him, either by the fall, or by being trampled on in the confuſion, his thigh was broken; and, after Richmond's party had obtained the victory, this gallant youth was carried, with ſeveral others wounded, into Leiceſter, where, his rank being known, he was lodged in a monaſtery of Black Friars, in that city.

A little before he expired, he deſired to be left alone with his Page, that he might give him his lateſt orders.

"Bertram," ſays he,—looking wiſtfully on him—"the day that has ruined our Sovereign's fortune hath blaſted mine!—and that too in the moment when it ſhone the faireſt!—Thou wilt ſoon render me the laſt of thy faithful ſervices!

—Let my body reſt with the fathers of this houſe,—and, as ſoon as thou haſt ſeen its due rites performed, ſpeed thee to Canterbury,—and acquaint the holy Abbot of St. Auguſtin with the bloody event of yeſterday.—Conjure him, that he unfold it to my intended bride, in ſuch a manner as his diſcretion ſhall adviſe.—Bear her this jewel from my finger, in token that my laſt thoughts dwelt on her;—and tell her, my only ſigh in leaving the world was for the loſing of her whoſe virtues ſo embelliſhed it!"——

The faithful Bertram dropped a tear of affection and gratitude over the grave of his gallant maſter;—and, journeying to Canterbury with a burſting heart, preſented himſelf before the Abbot, with ſuch a countenance as hardly needed a tongue to tell his melancholy errand.

When Saint Clair was himſelf ſufficiently compoſed to open the mournful buſineſs to his niece, he ſpared none of that ghoſtly comfort, which a good man would offer on ſuch an occaſion;—though the emotions of nature muſt ſubſide before the ſoothing voice of reaſon can be heard!

Iſabella, after giving way to the firſt tranſports of paſſion, aſſumed a fortitude and reſignation which her piety alone could inſpire; and as ſoon as her mind was more fortified, ſhe communicated her final reſolution to her ſiſter.

When the Lady Abbeſs ſaw her ſiſter, ſhe found her ſtill more confirmed in her determination to enter on a monaſtic life; and as ſoon as her affairs were properly adjuſted, ſhe took the veil in the convent where Frances reſided.

Iſabella found in religion the only conſolation for her paſt misfortunes.—The two Siſters enjoyed all that heart-felt pleaſure which ariſes from rooted friendſhip;—and, as the effects of benevolent diſpoſitions operate on all around, theirs ſerved to communicate happineſs to all the ſiſterhood.

After theſe ladies had paſſed near fourteen years in this peaceful retirement, the Abbeſs was ſeized with an alarming fever, the effects of which hung ſo long upon her, that they greatly endangered her life.

During her illneſs, ſhe made a vow to the Bleſſed Virgin Mary, that, if ſhe recovered, ſhe would ſend ſome coſtly preſent to a chapel, which was conſecrated to her, at a little port, called Bradſtow, or Broad-ſtairs, in the iſle of Thanet; and in which her image was eſteemed to work ſuch miracles, that pilgrims came from parts very remote to viſit it; and all ſhips paſſing within ſight of it, are reported to have continually lowered their topſails, to ſalute it. The feaſt of the Invention of the Holy Croſs, which was the third day of May, being to be celebrated there, with great ſolemnity, her gratitude for her recovery, and for the ſuppoſed interceſſion of the Virgin, determined the Abbeſs to go herſelf and fulfil her vow.

Iſabella obtained permiſſion to accompany her ſiſter in this devout journey; and the roads being little frequented in that age, they put themſelves with two attendants, aboard a paſſage ſloop; but had not been at ſea above two hours, before a violent ſtorm aroſe.—Every one who is acquainted with the navigation of this coaſt, quite to the mouth of the Thames, knows how difficult it is rendered by the many banks of ſand that obſtruct it.

To purſue their courſe was impracticable; they therefore attempted to ſave themſelves by

running in on the ſhore, at a little place called Reculver, a ſmall village of great antiquity, on the border of the iſle of Thanet;—but the advance of night, and a thick fog, prevented them from diſcerning exactly whereabout they were. —Every endeavour to reach the ſhore was fruſtrated by the ſtorm driving them from it;—and, their ſails being all ſhattered, a ſudden ſwell of the ſea bore them quite out of their direction, and ſtruck the veſſel on a bank of ſand, called the horſe, that lies a little off from Reculver.

The ſurpriſe and confuſion that muſt naturally ruſh into the minds of people who are on the point of being wrecked, can only be felt by thoſe who have ſtood in ſo dreadful a ſituation. Each one recommended himſelf to God, to his tutelar Saint.—The mariners hoiſted out their long boat, as precipitately as they could; and that which moſt agitated the thoughts of Frances and Iſabella was the mutual preſervation of each other.

Scarce was the boat on the ſurface of the waves, when every one was eager to ruſh into it; for it was certain the veſſel muſt bulge in a few hours,—and, to add to the horror, night advanced.—The Captain, almoſt by force, dragged the Lady Abbeſs, and her ſiſter, from the cabbin,—and ſcarce had he helped the firſt, half dead as ſhe was, down the ſide of the ſhip, when thoſe already in the boat, finding they muſt all periſh, if more got in, puſhed off inſtantly, and rowed twards ſhore.

The only faint hope which now remained to thoſe on board was, that the veſſel might hold together, till ſome aſſiſtance could be obtained from the ſhore; which they ſtill flattered themſelves would come, in caſe the boat reached the land, ——which it providentially did, though with the utmoſt riſk.

But it was four hours after the arrival of the boat, before any one durſt venture out;—when, the ſtorm abating, with the departure of the tide, and the day being near dawning, a large boat came off to the wreck.—When thoſe who went to aſſiſt got to it, they found all the people on board refuged in different places beneath the deck,—great part of which was broken away.—Iſabella had remained in the cabbin; one ſide of which was alſo waſhed off, and the room half filled with water; —ſhe was almoſt exhauſted by the terrors and hardſhips ſhe had ſuſtained,—yet life ſeemed to flush anew in her countenance, on hearing that her ſiſter was preſerved.

As ſoon as they had brought her on ſhore, ſhe was ſupported by ſeveral women, and conducted to the houſe where the Lady Abbeſs was. Frances, tranſported at the firſt ſight of her ſiſter, ran out to meet Iſabella,—who, the moment ſhe approached, made an effort to ſpring forward to her, but ſunk down, overpowered in the arms of her attendants.—Frances claſped her hand in eager joy, would have uttered ſomething, but could only faintly pronounce her name, and fell at her feet in a ſwoon.—She received every aſſiſtance that could be procured;——but her ſtrength and ſpirits were ſo far exhauſted, that ſhe lived but till the evening of the following day.

Frances, though ſtill ſinking from the ſhock and agitation of the preceding night, forgot, in her attention to her ſiſter, her own ſufferings.—She often accuſed herſelf, as the fatal cauſe of all that had befallen her, by ſuffering her attendance in this expedition.—Iſabella chid her for thinking ſo,

—declaring, it was the will of Heaven, to which she patiently submitted.—"Though we came into the world together," says she, "yet as we were not destined to perish together, a time must inevitably have come, when death would have dissolved our union.—I rejoice that I am not the survivor.—I die where I have ever wished to live, in the arms of the most beloved of sisters.—Pray for the repose of my soul;—and lay me in the tomb which you have allotted to be your own,—that one grave may in death hold our remains, who in life had but one heart."

The loss of Isabella plunged the Lady Abbess into that deep distress, which minds, formed like hers, with the noblest sentiments of tenderness and benevolence, must, on such a trial, inevitably feel.—She caused the body of her unfortunate sister to be deposited, with every mark of respect, in a vault, on one side of the shrine of Saint Benedict,—bedewed with tears of the most heart-felt sorrow, dropped from the eyes of all the sisterhood.

When time and reflection had somewhat calmed her affliction, Frances failed not to transmit her intended offering to the Virgin of Broad-Stairs,—accompanied by a donation of twelve masses, to be said for the repose of Isabella's soul.—And soon after to perpetuate the memory of her sister,—as well as to direct mariners in their course,——she caused an antient Church, that stood on a rising ground just above the village of Reculver, to be restored and enlarged,—and erected two spiral towers at the end thereof; which she directed should be called THE SISTERS;—and to this day it retains the name, and is a sea-mark of great utility.

She survived Isabella eleven years, and died most sincerely and deservedly lamented, towards the end of the year 1512.

Her remains, pursuant to her own desire, were deposited by the side of those of her sister, with all that solemnity due to her high rank and office.—A monument was erected near to the place, where they were interred, with their figures kneeling, hand in hand, before a cross,—and beneath it a plate of brass, recording their unshaken friendship.

On the Guilt of Incurring Debts, without either a prospect or an intention of Payment.

AMONG the various devices which young men have invented to involve themselves in difficulties and in ruin, none is more frequent than that of incurring debt without any real necessity. No sooner is the aspiring youth emancipated from his school, or his guardian and superintendants, than he becomes, in his own idea, a man, and not only so, but a man of consequence, whom it behoves to dress and make a figure. To accomplish the purpose of making a figure, some expensive vices are to be affected or practised. But as the stipends of young men, just entering into life, are usually inconsiderable, it is necessary to borrow on the most disadvantageous terms, or to purchase the various requisites of a pleasurable life on credit. The debt soon accumulates from small beginnings to a great sum. The young adventurer continues, while his credit is good, in the same wild career; but adieu to real pleasure, to improvement, to honest industry, and to a quiet mind.

His peace is wounded. A perpetual load seems to weigh him down; and though his feelings may, by length of time and habit, become too callous to be affected by the misery of his situation, yet he is lost to all sincere enjoyment; and if he does not fall a victim of despair, survives only to gain a precarious existence at the gaming table, to deceive the unwary, and to elude the researches of persecuting creditors. Even if he is enabled, by the death of parents or rich relations, to pay the debts which his youthful folly has contracted; yet has he suffered long and much, and lost the beginning of life, the season of rational delight and solid improvement, in distress and fears; in fabricating excuses and pretences, and in flying from the eager pursuits of duns and bailiffs.

But this folly, however pregnant with misery, is entitled to pity, and may, in some degree, admit of those usual palliations, youthful ardor, and want of experience. Thousands, and tens of thousands, have ruined their fortunes and their happiness by hastily running into debt before they knew the value of money, or the consequences of their embarrassment. We pity their misfortune, but in the first part of their progress, we do not usually accuse them of dishonesty.

But the habit of incurring debt, though in the earlier periods of life it may originate in thoughtlessness, commonly leads to a crime, most atrocious in itself, and injurious to society. He who prayed against poverty, lest he should be poor and steal, understood human nature. Difficulties and distresses have a natural tendency to lessen the restraints of conscience. The fortress of honour, when stormed by that sort of poverty which is occasioned by profligacy, and not defended with sound principles (such as men of the world do not often possess) has for the most part yielded at discretion. He then who began with incurring debt merely because he was strongly stimulated by passion or fancy, and was not able to pay for their gratification, proceeds, when the habit is confirmed, and the first scruples dismissed, to contract debt wherever unsuspecting confidence will afford him an opportunity.

If he possesses titles, distinction, or any kind of eminence, he will not find it difficult to gain credit. Young tradesmen, desirous of making connections, are ready to run any risque; and hope that, if it is long before they receive their money, they shall not be without the great man's patronage or recommendation. But here also they are often deceived; for the great man considers all his creditors as his enemies, and never thinks of them but to contrive methods to avoid and deceive them. If he happens to receive any money, he takes care to expend it among strangers, who have no other demand upon him but for the commodity which he pays for at the time of purchase. The world is wide; and when one set of credulous tradesmen are wearied with expectation and disappointment, the great man migrates to another part of the town or country, and condescends to honour some ambitious, but unfortunate mortal with the honour of dealing with him. Thus the great man goes on during the greater part of his life, and when the creditors are importunate, and the horrors of a goal impend, he collects his property, and withdraws from the kingdom, or, living in disguise, enjoys his luxuries, and laughs at his deluded tradesmen. Indeed, as

moſt ill qualities go together, his pride is ſo great, that he ſcarcely vouchſafes to beſtow upon them a moment's conſideration.

But while the builder, the draper, the taylor, the butcher, the baker, and the chandler, remain unpaid, the jockey and the horſe-dealer, the miſtreſs and the gameſter, receive ready money with oſtentatious profuſion. Sharpers, and proſtitutes, with all the qualities of thievery, riot in thoſe riches which ought to be paid to honeſt men, who, with their families, are reduced to a ſtate of ſtarving, by feeding, clothing, and accommodating ſome hardened profligate, and extravagant debauchee. Who but muſt feel indignation when he ſees a man in high life, as it is called, eating a joint of meat of ſome poor tradeſman, whoſe children are at the ſame moment begging of their parent a morſel of bread? Who ſees, without lifting up his hands, my Lord or Sir John, ſitting joyous at the head of a plentiful table, ſupplied, *gratis*, with every article, by the father of thoſe children?

Indeed, the pride and vanity of ſome perſons, who value themſelves on their birth, or their faſhionable mode of life, induce them to look upon themſelves as a ſuperior order of beings, and to preſume that they have a right to be ſtill ſupported by their tradeſmen in profuſion and elegance, even after they are reduced in their circumſtances either by miſfortune or miſconduct. If an honeſt man makes his demand, he is impertinent; his inſolence is not to be borne; he is diſmiſſed; but not till he evidently ſhews that he will no longer ſupply the commodities in which he deals. On his diſmiſſion, ſome exception is taken to his account; a diſpute enſues, and that diſpute furniſhes the fine gentleman or fine lady with a pretence for not paying the bill. In the mean time card parties, viſitings, and all faſhionable pleaſures proceed as uſual—for who would be ſo vulgar as to attend to the impertinence of the ſcum of the earth, or ſuffer one faſhionable pleaſure to be ſet aſide by the clamourous importunity of a mean mechanic; though his meanneſs ariſes from his having ſpent his ſubſtance in ſupplying the perſon who deſpiſes him, with the inſtruments of luxury, or the neceſſaries of life.

The profligacy, the vanity, the unceaſing purſuit of pleaſure, and the paſſion for external appearance, which characterize the preſent age, are neceſſarily productive of expence; expences occaſion diſtreſs; and diſtreſs, where principles are deficient, diſhoneſty. No wonder then, that in no age have ſharpers, ſwindlers, and inſolvent contractors of debt, ſo much abounded. There is hardly any mode of public life, eſpecially in the metropolis, in which you can be engaged, without having your property expoſed to the depradation of villains, who have made cheating a profeſſion, and reduced the art of robbery to a ſyſtem.

Many of the perſons who live on the ſubſtance of others, by borrowing, purchaſing, or employing, without intending, and without being able to pay, make a ſplendid figure, and paſs for gentlemen and men of honour. But however they may felicitate themſelves on their ſucceſs, and in the gratification of their pride and vanity, I ſhall not heſitate to pronounce them more criminal and deteſtable than highwaymen and houſebreak-

ers, because, to the crime of actual theft, they add a most ungenerous breach of confidence.

A Concise History of MAN.

Continued from page 164.

THE convenient proximity of the eyes to the brain, is the last instance we shall mention of the wonderful security given to them: had the optic nerve been at a greater distance from this seat of reason, anatomists inform us, that they would have been liable to many injuries from which they are now exempt.

Having considered the situation and structure of the eyes so far as respects their security and defence, let us now take a view of their constituent parts as composed for general use.

All the members of the eye are perfectly pellucid and void of colour, for two wise purposes—clearness, and distinction of objects. Had the tunicles and humours of the eye been coloured, many of the rays proceeding from the visible object would have been stopt and suffocated before they could reach the bottom of the eye, where the organ of vision is situated: for it is an unerring rule, that in proportion as the body possesses colour, so hath it the same degree of opacity. The distinctness of vision would likewise be destroyed, if the humours of the eye were tinctured with any colour, for they would reflect that colour upon the object: thus we observe, through a coloured glass, objects appear dim and obscure, which proves the first proposition, and tinctured with the colour of the glass, which demonstrates the second. The chief parts of the eye are convex, especially the chrystaline humour, which is of a lenticular figure, convex on both sides; that the refractions thereby made, may serve as a direction of many rays issuing from one point in an object. Were the outward surface of the *tunica cornea* plain, and the chrystaline humour removed, it would produce as much difference in the cleanness and distinction of vision, as is observable between a picture received on white paper in a dark room through an open hole, and the same object presented through a hole furnished with a well polished lenticular crystal; and this experiment aptly explains the nature of vision; the hole answering to the pupil of the eye, the lenticular glass to the chrystaline humour, the dark room to the cavity containing the vitrous humour, and the white paper to the *tunica retina*.

The muscular power of the nervous coat, or *iris* of the eye, is another operation of nature, whose effects are singularly useful. By this muscular power it can dilate or contract the round hole, commonly called the pupil or sight of the eye. It is contracted, to exclude superfluous light, and to preserve the eye from being impaired by lucid glaring objects, and it is dilated, to take in objects placed in a faint light or remote. Thus when candles are first brought into a room, after we have sat some time in the dusk of the evening, the strong glare of light violently affects the eyes, till the superfluous light is excluded by the contraction of the pupils. These candles being afterwards removed to the most distant part of the room from us, the pupils dilate by degrees, and we firmly regard the light without any painful sensation.

But in addition to this muscular power, the nervous coat, and also the inside of the choroides are blackened like the walls of a tennis court, that the too great force of the rays may be suppressed, and not reflected backwards to confound the sight; for, were they to be reflected to and fro, there could be no distinct vision. We must not omit the curious insertion of the optic nerve into the ball of the eye: it is not situated directly behind the eye, but on one side, and the reason is, that if the optic axis were to fall upon the centre of the ball, as it would do, if the nerve were placed directly behind it, this great inconvenience would follow, that the middle point of every object would be invisible, or a dark spot would seem to cover it.

The last remarkable circumstance we shall take notice of concerning vision, is, that though there is a decussation of the rays in the pupil of the eye, and so the image of the object in the retina is inverted, yet the object itself does not appear inverted, but in its right posture: the reason is, that the visual rays coming in strait lines, by those points of the retina which they touch, affect the sense according to their direction. And that the optic nerves are made not only to inform the mind of external objects which press upon them, but also of the situation of such objects, is evident, for if the eyes are distorted, the object will appear double. So, if we cross the fore and middle finger, and place a round body between them, when put in motion, it will appear to be two bodies.

We shall conclude this history of the eye with a passage from the celebrated Dutch anatomist, Antonius Nuck concerning the aqueous humour which sustains the uvea tunica. This professor, in an anatomical lecture at Leyden, publicly demonstrated that the aqueous fluid copiously flowing out of the eye of a dog, which had been wounded for the purpose, in six hours time the ball of the eye recovered from its flacid state and was replete with the aqueous humour, without any medicinal application; and it is the same with the human eye, nature having made provision speedily to repair the loss of this fluid, from any wound in the outermost coat of the eye, by the help of certain lymphatic ducts inserted into the ball of the eye, and proceeding from glandules formed to separate this water from the blood for that purpose.

On Hospitality, and the Civilities of Common Life.

IN the days of Horace, our countrymen were reputed to be savage in their behaviour to strangers. Though in the present age the charge would be unjust, yet it must be owned, that there is a reserve in the manner of an unadulterated Englishman, which seems to confirm the opinion, that he inherits a portion of that unsocial spirit which disgraced his ancestors. But whatever may be his natural propensity, it is certain that, in the liberal intercourse and comprehensive education which prevail in the present times, there is scarcely any country in the world where a more cordial hospitality is displayed, than in some parts of England.

The days of Elizabth have been extolled as the days of genuine hoſpitality. The doors were thrown open, and at the ſound of the dinner-bell, all the neighbouring country crowded to the ſmoaking table. Theſe were happy times, indeed, ſays the railer againſt modern refinement. Yet it has been juſtly doubted, whether this indiſcriminate hoſpitality was laudable. There was ſomething generous and magnificent in the idea, and it gave the nobles of the land the influence of kings over their neighbourhood. Yet if its motive and its moral effects are conſidered, it will appear to be juſtly exploded. It proceeded from the love of power, and from oſtentation, and it produced gluttony, drunkenneſs, and all their conſequent vices.

Conſidered in a charitable light, as affording food to the hungry, it will be found a leſs uſeful mode than the modern inſtitutions for the accompliſhment of that pupoſe. It did not ſelect its objects: it conſidered not the degrees of indigence or of deſert. The conſequence was, that it increaſed indigence, and leſſened deſert; for experience has proved, that unneceſſary alms, however amiable the motive of them, do a real injury where they mean a benefit. They promote idleneſs, by teaching poverty to rely on other aid than the efforts of an honeſt induſtry.

The great number of houſes now eſtabliſhed for the reception of travellers in every part of the kingdom, and the expeditious modes of travelling, which render delay unneceſſary, have contributed to reſtrain that general hoſpitality which opened the door to all who came. Such hoſpitality is no longer wanted; but there never was a time when judicious civility of all kinds, was more liberally ſhewn to ſtrangers than the preſent. And whatever the old Romans or the modern Gauls may aſſert of Britiſh ferocity of manners, no Italian or Frenchman of character ever came to our ſeparated ſhore, *toto diviſos orbe Britannos*, without having felt delight at his hearty reception, and regret on his departure.

It ſeems probable that hoſpitality keeps pace with civilization. As the minds of a people are enlarged by improvements in knowledge, and communication with their neighbours, the ſelfiſh and moroſe affections gradually loſe ground. In ſeveral parts of Europe, where ſocial improvements have not yet reached, the traveller is either conſidered as a lawful prey, or totally diſregarded. On the other hand, we find the natives of the Society Iſles, ſeparated as they are from all the reſt of the world, and by no means far removed from the ſavage ſtate, remarkably hoſpitable. Though fear might in ſome degree cauſe their civility to Europeans, yet it was not the ſole motive of it; for we find their good offices, after all apprehenſions were removed, evidently proceeding from the tendereſt and moſt generous affection. On the firſt appearance of the Engliſh on their coaſts, they naturally conſidered them as enemies, and boldly oppoſed their invaſion. Many of them exhibited acts of heroiſm, in defence of their country, ſcarcely exceeded in the annals of antiquity. But no ſooner was the branch of peace held out, than they received their wonderful viſitors with open arms; with a humanity that reflects diſgrace on the maritime villages of Europe, where a ſhipwrecked fellow-creature and fellow-countryman has been deſtroyed for the

ſake of plundering his veſſel. In other iſlands diſcovered by our circumnavigators, we find, that no kindneſs could mitigate the ferocity of the rude child of nature. The hoſpitality of barbarians, like all virtues that proceed not from principle, but from humour and accidental cauſes, is of little value. A clearer light than the light of nature is neceſſary to give a ſteady operation to the feelings of humanity.

The idea which Chriſtianity has ſuggeſted of the relation in which all men ſtand to each other, is wonderfully adapted to promote univerſal hoſpitality. When we conſider all men as brothers, we ſhall naturally receive the ſtranger within our gates with cordial kindneſs, as a relation whom we have never yet ſeen before, and to whom we wiſh to diſplay ſome ſignal of our love. It is indeed true, that many who are juſtly eſteemed worthy perſons, do not reduce this generous idea to practice; and the reaſon ſeems to be, that they ſuffer the attachments of domeſtic life, and the connections of conſanguinity, to engroſs the whole of their affections. Add to this, that the actual exerciſe of beneficence requires ſomething which is leſs in our power than benevolence.

However juſt the complaints of the miſery of life, yet great occaſions for the diſplay of beneficence and liberality do not often occur. But there is an hourly neceſſity for the little kind offices of mutual civility. At the ſame time that they give pleaſure to others, they add to our own happineſs and improvement. Habitual acts of kindneſs have a powerful effect in ſoftening the heart. An intercourſe with poliſhed and humane company, tends to improve the diſpoſition, becauſe it requires a conformity of manners. And it is certain, that a ſenſe of decorum, and of a proper external behaviour, will reſtrain thoſe whoſe natural temper would otherwiſe break out in an acrimonious and petulant converſation. Even the affectation of philanthropy will in time contribute to realiſe it. The pleaſure reſulting from an act of kindneſs, naturally excites a wiſh to repeat it; and indeed the general eſteem which the character of benevolence procures, is ſufficient to induce thoſe to wiſh for it, who act only from the mean motives of ſelf-intereſt.

As we are placed in a world where natural evil abounds, we ought to render it ſupportable to each other, as far as human endeavours can avail. All that can add a ſweet ingredient to the bitter cup muſt be infuſed. Amid the multitude of thorns, every flower that will grow muſt be cultivated with care. But neither pomp nor power are of themſelves able to alleviate the load of life. The heart requires to be ſoothed by ſympathy. A thouſand little attentions from all around us are neceſſary to render our days agreeable. The appearance of neglect in any of thoſe with whom we are connected, chills our boſom with chagrin, or kindles the fire of reſentment. Nothing therefore ſeems ſo likely to enſure happineſs, as our mutual endeavours to promote it. Our ſingle endeavours, originating and terminating in ourſelves, are uſually unſucceſsful. Providence has taken care to ſecure that intercourſe which is neceſſary to the exiſtence of ſociety, by rendering it the greateſt ſweetner of human life.

By reciprocal attentions we are enabled to become beneficent without expence. A ſmile, an affable addreſs, a look of approbation,

are often capable of giving greater pleaſure than pecuniary benefits can beſtow. The mere participation of the ſtudies and amuſements of others, at the ſame time that it gratifies ourſelves, is often an act of real humanity; becauſe others would not enjoy them without companions. A friendly viſit in a ſolitary hour, is often a greater act of kindneſs than a valuable preſent.

It is really matter of ſurpriſe, that thoſe who are diſtinguiſhed by rank and opulence, ſhould ever be unpopular in their neighbourhood. They muſt know the value of popularity, and ſurely nothing is more eaſily obtained by a ſuperior. Their notice confers honour; and the aſpiring heart of man is always delighted with diſtinction. A gracious look from them diffuſes happineſs on the lower ranks. But it uſually happens, that an overgrown rich man is not the favourite of a neighbouring country; and it is unfortunate, that pride or inadvertence often prevent men from acting the godlike part of making others happy, even when they might do it without inconvenience to themſelves.

HISTORY OF

LORD WARTON.

Continued from page 150.

LOVE now detained me at Amſterdam much longer than I at firſt intended ſtaying in that city; I ſoon gained courage, and paid frequent viſits to my charmer; but as my deſigns were not what would ſtrictly bear the ſcrutinizing eye of a parent, I always took care to pay my devoirs at the hour when I knew her father to be abſent; and indeed, generally whilſt the good man was ſmoaking his pipe quietly in the inn, I uſed to ſlip out of the back door to his houſe, and never found any other difficulty to gain his daughter's apartment except from the neatneſs of the houſe-maid, who always took care to ſtop me to pull off my ſhoes. In my firſt *tete a tete* with the beautiful Hollander, I received from her all the encouragement a lover could expect, and from which I had a right to form the moſt flattering hopes: ſhe heard me with ſmiles of approbation, and after a few meetings, when I offered to kiſs her hand on retiring, ſhe offered me her cheek; till at laſt, we were on ſuch familiar terms, that ſhe made no other reſiſtance to my innocent endearments than a modeſt ſilence; I therefore grew bold, and concluded nothing I could wiſh for would be denied me, and reſolved at my next viſit to make further attempts on a virtue, which I ſuppoſed ſo ready to yield; the beautiful girl perceived my deſign, and diſengaging herſelf from my arms, "Are you," ſaid ſhe, "ignorant, that the innocent favours I have hitherto permitted you, are thoſe which the cuſtom of this country authorize a woman to grant to the man ſhe approves; but be aſſured nothing more is allowed to the moſt favoured lover before marriage; theſe are all that will be granted by me until my father's approbation gives a ſanction to my fondneſs; and of his partiality towards you, there is no reaſon to doubt." —This ſpeech which conveyed pretty clearly an hint as well as a reproof, was ſcarce attended to by me, as it appeared much too abſurd to ſuppoſe that one ſo ready to grant ſo much, ſhould in truth

be very averſe to grant more; theſe denials therefore appeared no more than form; in conſequence of this idea I ventured to proceed to ſuch liberties that the fair one became very ſeriouſly offended; her eyes loſt all that ſweet ſoftneſs I had ſo much admired, and ſparkled with rage and indignation. She repulſed me with the moſt unaffected diſdain; and calling loudly for help, the ſervants came in crowds to her aſſiſtance. "Take that wretch," ſaid ſhe, "and turn him into the ſtreet, it is no more than his deſerts, who would encroach on the favours he has received, and ſeduce the daughter of a man who has entertained him with the utmoſt hoſpitality." The ſtupid raſcals obeyed her without the leaſt repugnance, and as I was unarmed, had the inſolence to ſtrike me as they puſhed me out of door, and I returned to my inn enraged at the treatment I had met with, and curſing very ſincerely the want of politeneſs and ill-breeding of the Dutch women, who are, I believe, the only women on earth, who appear leſs virtuous than they really are.

Amſterdam could not be very agreeable to me, after receiving ſo ſignal an affront, and I choſe rather to leave it, than run the riſque of the unpolite rebukes of his High Mightineſs; and ſhould have quitted Holland directly, had I not heard that the Hague was a very agreeable reſidence for ſtrangers, and in every reſpect worthy of my attention. I therefore determined to go back and make ſome ſtay at that rendezvous of the States-General, miniſters, and foreign Ambaſſadors to the United Proviuces. The air of the Hague ſeemed to purify me from the groſſer particles of the ſmoke I had contracted in Amſterdam; and I no longer met ſo continually thoſe little round, oily, fat people, with faces of ſtupid ſerenity. The number of foreigners that reſort to the Hague, ſeem in ſome degree to have poliſhed the ruſt of the Dutch, and harmonized them in ſuch a manner, that I might perhaps have returned from thence with a tolerable good opinion of them, had it not been for a very diſagreeable adventure which befel me. Ever anxious to gain an early knowledge of the manners and cuſtoms of the inhabitants of the principal towns, I went on the very firſt evening of my arrival, to the play at the French Theatre, and was aſtoniſhed to find a troop of comedians, whoſe language is ſcarce underſtood, ſhould draw together a much greater number of people than the actors of their own country; from this preference of the French players, I drew this inference, that the Dutch however ſaturnine by nature, yet have their whims and caprices; and that there are not any people ſo abſolutely unpoliſhed as not to be in ſome degree governed by faſhion. When I returned to my inn, I ordered ſupper in my chamber, and was aſked by my landlord, if I did not prefer ſupping in company; I readily conſented, and he then introduced me into a large hall, where was a table with above thirty covers. I found myſelf not a little embarraſſed on being introduced to ſuch a number of ſtrangers. I placed myſelf by the ſide of a young Dutchman who had ſat near me at the play, and we ſoon entered on the talents of the men, and intrigues of the women at the theatre. The ladies, I underſtood were moſtly maintained in a very expenſive ſtile by the rich merchants: thus I found the Seven United Provinces taking

large steps towards attaining the agreeable failings of politer nations. This kind of chat enabled me to bear with patience the amazing length of time we sat at table; at last the company rose, having finished a pipe or two apiece, and as my new acquaintance and I retired to our chambers which were contiguous to each other, my companion observed, that I seemed melancholy; but that if I wished for amusement, and travelled for information, he would the next day introduce me to a place, where I should see assembled most of the principal persons of the Hague, and likewise would find it to be one of the places most worthy observation of any in the Republic. I accepted this offer with pleasure, and looked forward with impatience to the hour when the young Dutchman was to fulfil his promise.

I rose early the next morning and dressed myself with the utmost expedition, and made as much noise in my apartment as possible, in order to give my next door neighbour an hint that I was awake; but vain were all my indications that I was stirring, he did not rise till past ten: surprised to see me ready so early, he laughed at my impetuosity, and informed me that the hour of meeting was not till evening. I was disappointed at this intelligence; my curiosity was much awakened and my impatience very great till the appointed time at last arrived, and I set out with him, fully convinced that I was to be introduced to some persons of fashion, to whose assembly all persons of any consequence resorted: nor had I any reason to change my opinion on our entrance int a large hall, ornamented with pictures and glasses, and lighted by a great number of wax candles in glass lustres; here an infinite number of persons (not indeed very well dressed) were sitting round several small tables, smoaking and drinking of tea: my friend informed me, we ought to do as others did; we therefore sat down, and a table was brought to us with a bottle of foreign wine, biscuits and four glasses; I waited in silent attention what was to follow; but we had hardly filled a glass before there came in two young girls, handsome and elegantly dressed, who sat down by us without the least ceremony; I supposed them daughters to the noblemen at whose house we were, and overwhelmed them with civilities; these ladies drank very chearfully the bumpers with which I had the attention to supply them, and they frequently smiled on each other at the air of respect and distance with which I treated them; in a short time, one of the two who had least attracted my notice, took the Dutchman by the hand and led him out of the room, and I was left with her whom I certainly should have preferred to her companion, had I presumed I was at liberty to make choice of either. I remained silent for some time after they were gone, which being a mystery the fair could not I suppose, comprehend, she rose, saying, "Since they have thought proper to leave us, let us retire to another apartment and we will endeavour to amuse ourselves without them." I was rather surprised at this proposal to a stranger; but as I had found the beauty at Amsterdam had peculiar notions of the toleration of innocent freedoms, I knew not but they might likewise extend as far as the Hague, and that my person and manner having made an impression in my favour, she was giving way to the impulse of an unsuspicious

heart, therefore roſe and followed her with tranſport, congratulating myſelf on my good fortune which had ſo early repaired the loſs of the miſtreſs I had left behind me.

To be continued.

An Eſſay on the Power of Habit.

Quod ſit ex conſuetudine in Naturam vertitur.

IT is an old and very generally received opinion, that the paſſions have a much more deſpotic and unlimited influence over mankind, than any other motives or principles of action whatever. Notwithſtanding the confident belief this ſuppoſition has met with, I am, however, inclined to think, that the doctrine is not ſtrictly founded in truth. I am therefore diſpoſed to maintain that *habit* poſſeſſes the moſt extenſive power over men, and a much greater than any of the paſſions. It is indiſputable that the irregularity of the human paſſions, have, by the force of religion and philoſophy, and ſome other collateral means, been in a great meaſure conquered, and made ſubmiſſive to reaſon: —but there are few inſtances of habits early acquired, and long continued in, that have been totally laid aſide. I readily allow that the paſſions are the moſt active principles which are implanted in our nature; but abſolutely withhold my aſſent to their ſupremacy. I am aware that ſome will object to this, that it is very diſcontonant to the common ſentiments of mankind, that the paſſions which often break out with ſuch ſudden and unreſtrained impetuoſity, ſhould more frequently be brought under the government of reaſon, than habits, which always advance progreſſively, and allow more time for correction; and will alſo tell me that ſingularity of opinion cannot be admitted as an evidence for truth. But ſuch objections are eaſily removed; they originate intirely from that implicit faith which is ſeldom denied to popular opinions, and treating every attempt as preſumptuous, which has a tendency to controvert them. The cohibition of the paſſions is a point which every man is agreed, as their being permitted to ariſe to too great a height, ſo frequently terminates not only in troubleſome but fatal events, and that generally rapidly:—but the influency of habit requiring ſome length of time to arrive at its greateſt pitch, is for that reaſon diſregarded. The outſet of paſſion may be compared to the viſible attack of ſome violent diſeaſe where every perſon is convinced of the abſolute neceſſity of vigilant attention, and an immediate remedy:——but the approaches of habit being always ſlow, and very often imperceptible, reſemble the gradual advances of ſome lingering diſtemper, where the conſtitution of the patient is materially injured before he is ſenſible of the exiſtence of the diſeaſe. But that I may be more clearly underſtood, I ſhall give ſuch a definition of habit as I conceive to be a juſt one: I then define habit to be thoſe effects which the frequent reiteration of the ſame acts produces upon the mind or body. Cuſtom and habit are frequently with great impropriety uſed indiſcriminately for one another, but they are not ſynonymous words. An eminent modern writer diſtinguiſhes them with great accuracy. "Cuſtom," ſays he, "reſpects the action; habit the actor." By cuſtom we

mean the frequent repetition of the ſame act; by habit the effect which that act produces upon the mind or body. By the cuſtom of walking often in the ſtreets, one acquires a habit of idleneſs. This diſtinction is very obvious: Cuſtom and habit may therefore with ſtrict propriety be placed in the relation of cauſe and effect. The diſagreeable circumſtances of many habits muſt be apparent to every one. It is a well known truth that many things impreſſed upon the mind in its infantine ſtate, the time at which it is moſt peculiarly ſuſceptible of impreſſions, and obſtinately tenacious of every idea which it then imbibes; I ſay many things it receives at that period by frequent inculcation, are ſo deeply rooted, that the ſtrongeſt efforts of the moſt enlightened and vigorous reaſon are ever after found inſufficient to eradicate it.

Were it neceſſary to deſcend to particulars, I could produce many inſtances in ſupport of what I here aſſert; but think ſuch examples would here be impertinent, and ſuperfluous to many people. I hope I have now ſufficiently proved that reaſon in many caſes is of no avail in conquering habits. What I have here ſaid, applies only to prepoſſeſſions of the mind. I might here mention particular perſonal habits; but forbear doing it for the reaſon I have given above. Habits may be diſtinguiſhed into inſenſible and imitative; by the former I mean thoſe habits which we acquire without the conſent of our wills; by the latter, thoſe we obtain intentionally by copying others. Inſenſible habits are chiefly thoſe which belong to the body; but the imitative relate both to the minds and bodies.

Our inſenſible habits merit a more ſedulous attention than any other; becauſe upon the ſuppoſition that our own diſpoſitions are good, it is the inſenſible habits only to which we are obnoxious. If the reverſe is the caſe, we are ſtill liable to be infected with the one, and will certainly court the acquaintance of the other. Confirmed habits, as I have before ſaid, when early acquired, and long continued, are ſeldom, if ever aboliſhed. To mention but a few of them which are daily within every body's obſervation, the habits of the common ſwearers, drunkards, mulieroſi, idle perſons, liars, thieves, &c. together with many others of inferior note, are I am afraid, rarely left off by their reſpective practitioners. Some of theſe, indeed, though when at firſt entered upon, generally attended with a degree of remorſe; degenerate at length into involuntary and inſenſible crimes. The contagion of habit is infectious to a degree almoſt incredible. It is very well known that ſquinting is more frequently acquired by being much in company with thoſe perſons who do ſo, than in any other manner. Deficiencies in ſpeech, as ſtammering, &c. are obtained by the like cauſe. I might inſtance in hyſteric diſeaſes, and a variety of other caſes, which phyſicians tell us are at firſt acquired by a ſympathetic affection, and continued afterwards by the mere force of habit. Many perſons who have for a number of years been engaged in buſineſs, have upon relinquiſhing it found themſelves ſo much unhinged, as obliged them to return to their uſual employments.

The well known anecdote of Samuel Parr, remarkable as an uncommon inſtance of longevity, affords us another ſtrong argument of the wonderful power of habit. That man when removed from his rural ſituation, accuſtomed ex-

ercise, and plain diet, to the luxurious, indolent mode of living so common at courts, died in a short space of time after so sudden a transition. It may, indeed, be said, that after having lived to a period so far exceeding that which may be termed even extreme old age; his death was an event which might be daily apprehended; perhaps it might. But when we consider the proximity of his death, to the change in the whole manner of his life, we have the greatest presumptive proof to infer, that this same change was the principal cause of his death: So dangerous, sometimes, is a sudden transition from one cause to another.

The inferences I would draw from the preceding observations, are, that as bad habits are so easily acquired, and so difficultly thrown off, how much attention and circumspection ought we to employ in discovering and counteracting the first appearance of such habits? A very good method of amending our own bad habits is to observe those of others. If we are so happy as to have none, the best manner to guard against them is to keep our minds and bodies constantly engaged with such useful and elegant studies and exercises, as entirely to exclude every exceptionable thought and action.

When we have for a short time employed ourselves in this manner, what we at first did only mechanically, will at length become a second nature, according to that of the old adage, "*Consuetudo tempore facit secundam naturam;*" and we have the authority of no less a person than Solomon to inforce what we have said: "Train up a child in the way he should go, and when he is old he will not depart from it."

PORSENUS.

ANCIENT CUSTOMS.

[History of Northumberland, Vol. II.]

MANY Ancient Customs prevail in this Country, the familiarity or outward insignificance of which, occasion them to pass without much attention: but as they are the strongest traditional memorials of antiquity, I thought them worth collecting, and present them to the Reader, with some short Conjectures on their origin, and the historical facts to which they have relation.

Mr Bryant's words are, "We talk indeed, of ancient times, and times of Antiquity; but that time is most aged, which has endured longest, and these are the most ancient days, in which we are ourselves conversant. We enjoy now an age of accumulated experience, and we are to make use of the helps which have been transmitted, to dispel the mist which has preceded." Letters have afforded the accumulation; before their use, the dissolution of every state, was the dissipation of its science and wisdom: Arts and collective knowledge were destroyed with the empire in which they flourished, and only a few scattered fragments and distracted ruins remained to save them from total oblivion. By letters we possess the wisdom of all quarters of the earth; times which have preceded their use, left us chiefly traditional fragments, scattered abroad in national customs, and provincial names and phrases.

NEW YEAR's DAY.

THE celebration of New Year's Day, is preserved in this country as a rural festival. Gifts are made to children, servants, and depen-

dants, called *New Year's Gifts.* Stillingfleet ſays, "That among the Saxons of the northern nations, the feaſt of the New Year was obſerved with more than ordinary jollity." Hoſpinian ſays, "It was an ancient cuſtom among the Heathens, and afterwards practiſed among the Chriſtians." Servants were exempt from their labour, and partook of the feaſt and rural ſports with their maſters: they were preſented with tokens of approbation and favour. On certain feſtivals, the Romans gave pieces of money to travellers and ſtrangers who were preſent at the ſacrifice. On our day of feſtivity, mirth is excited by a ruſtic maſquerading and playing tricks in diſguiſe: the hide of the ox ſlain for the winter cheer, is often put on, and the perſon thus attired, attempts to ſhew the character of the devil, by every horrible device in his power. All the winter ſports ſeem to expreſs a ſtrong opinion of the ancients, that Genii of very contrary natures prevailed on earth, that the one was conſtantly concomitant to light, as the other was to darkneſs; and this image of the devil, which is frequently permitted to expel the inhabitants, and take poſſeſſion of the houſe, is typical of the power of the evil genius, in the ſeaſon when the ſun is longeſt abſent from our hemiſphere. This correſponds with the lamentation uſed by thoſe who held the Elluſinian myſteries, and mourned for Adonis. It is very difficult to make any probable determination to what people we owe theſe cuſtoms. In the Roman Saturnalia and Sigillaria, this kind of frolicking was practiſed. Among the obſervations made by Mr Brand, on Bourne's Popular Antiquities, Chap. XIV. he remarks, that there was an ancient cuſtom for young women to go about with a waſſail bowl, that is, "a bowl of ſpiced ale," on New Year's Eve, with ſome ſort of verſes that were ſung by them in going from door to door.

TWELFTH DAY.

The twelfth day after the day of our Saviour's birth is attended with great feſtivity. There are diverſions uſed in the ſouthern parts of England, which have not reached this northern county. The mirth of the day here conſiſts of feaſting, and a ſocial intercourſe between neighbouring families. Mr Brand makes a happy quotation from Collier's Eccl. Hiſt. vol. I. p. 163, in his obſervations on Bourne's Chap. XVII. "In the days of King Ælfrid a law was made with relation to the holydays, by virtue of which the twelve days after the nativity of our Saviour were made feſtivals." So much as theſe feaſts have been decried, I cannot ſee them in the deſpicable light many modern authors have been pleaſed to place them. They were the occaſion of gathering neighbours together, in good humour with each other, and the means of keeping them on terms of intimacy; friendſhip and benevolence were thereby increaſed, and good offices multiplied: public matters at ſuch times were diſcuſſed and amicably determined; and thoſe happy effects reſulted which tended not only to the advantage of the individual, but to the good of ſociety at large. This age is refined into inſipidity; few of the old hoſpitable days return; ſociability is ſickened unto unmeaning ceremony. In antient times the bard was brought to the feſtive hall, to rehearſe the excellencies of our anceſtors, to fire the breaſt with emulation, to inſpire noble and bounteous ſentiments, and lift us, through example, in-

to an adoption of the character of thoſe heroes and men of honour from whom we were deſcended; then it was the genial ſpirit was rouſed, and benevolence prevailed. The name of friendſhip is retained in our language, and the real character is ſomewhere ſtill found to exiſt; but it is chiefly in middle life; the great and opulent in general have little experience of it; each apparently ſeparates himſelf from community, and is involved in his own circle. The diſtinguiſhing characteriſticks, which in former days purchaſed a man fortune and fame, are become intrinſic trifles, with which he may amuſe himſelf, but purchaſe little patronage; the vice is contaminating, it is creeping into the vitals of lower life, and where the inſipidity will end is beyond modern magic to divine. What would be the conſequence, ſhould adverſe ages ever bring on exigencies of ſtate? The old popular influence of the great no longer exiſting! the diſtances between ranks of men ſtill extending their ſeparation! The celebrated fable points out the politics which would prevail with the loweſt claſſes of men, "If we are only to be regarded for ſervility, it is indifferent to us to whom we are ſervants." There is nothing keeps this part of the ſtate within rule, but the fear of ſtill worſning the condition.

BLACK MAILE PAYMENT.

This cuſtomary collection of money, corn, and cattle, was taken away in conſequence of the acceſſion of King James I. There was a law indeed made in the 43d year of the reign of Queen Elizabeth, to reſtrain the Black Maile Payment, and correct the enormities from whence it aroſe; but whilſt the contentions between the nations continued it had little effect. This was a levy made within this county by the chieftains on the borders, for protection againſt the depredations made by the robbers and ſpoil-takers, afterwards called Moſs Troopers. The receivers were in league with the banditti.

HEAD PENCE PAYMENT.

This was an exaction made by the Sheriff of Northumberland, amounting to 40l. or more, twice in ſeven years. It was received for an exemption from attendance at the Sheriff's torn; and thereupon the Lords of Manors held their leet, where the ſuitors for their greater convenience, were permitted to attend and make what in the law books is called their Suit Royal. This exaction was totally ſuppreſſed by the Statute made in the 23d year of King Hen. VI. c. 7.

I have noticed theſe two obſolete cuſtoms, becauſe not only their names, but alſo ſome memorials of them remain on the borders, and in the mountainous parts of the country.

CANDLEMAS DAY.

It is little noted in this county, but by name. Several religious rites were made peculiar to it in the Romiſh church. In the quotation of St. Gregory's Letter, in the notes to p. 27 in the ſecond volume of the work, a reaſon is given for not aboliſhing the Pagan ceremonies, in countries where converſion was taking place; but it was commanded to adapt them to Chriſtian ceremonies; and this ſeems to carry with it a ſtrong reaſon for the ſimilarity there was in many of the ceremonies of the Chriſtian church in the firſt ages

and the Pagan rites. Mr Brand, in his obſervations on Bourne's XIX chap. from Bacon's Reliques of Rome, fo. 164, makes a quotation which informs us, that the Romans, in the ſervice of their God Mars, and his mother Februa, made proceſſions in the city of Rome with lighted torches; the remains of which cuſtom ſtill exiſting with the vulgar in the time of Pope Sergius: he commanded that it ſhould be converted into an holy office of the Chriſtian church, and that the congregation on the ſame day made their approach to the high altar with lighted tapers in honour of the Holy Virgin. Thoſe who ſigh for the ſanctity of the church in ſuch reviews of her ceremonies, muſt conſider this was done to conciliate the minds of thoſe long uſed to ſuch ſpectacles and ſolemn ſhews; and that an auſterity which ſhould at once have aboliſhed ſuch acts, to which almoſt every mind was prejudiced, would have greatly retarded, if not totally prevented the progreſs of converſion.

To be continued.

Meditations on the Spring.

——"If there be an attribute divine,
"With greater luſtre than the reſt can ſhine,
"'Tis goodneſs, which we ev'ry moment ſee,
"The beſt below'd object of the Deity."
Pomfret.

IN the vernal ſeaſon, I have often contemplated, with rational pleaſure and the warmeſt gratitude, the progreſs and beauty of the vegetable tribe; particularly their elegant bloſſoms, the ſweet harbingers of delicious fruits. In bloſſoms (as in the animal world) there is a regular gradation, from the loweſt degree, to the higheſt perfection. For example, currants, grapes, &c. are preceded by bloſſoms which do not adminiſter any ſenſitive delight; the mental proſpect of plenty is the only joy afforded. But in other fruits, the bloſſoms open with an elegant variety of colours, till the orchard glitters with the richeſt tints, and charms the ſight with the moſt lively pomp, and the conſummation of vernal glory.

From this œconomy we may evidently perceive, that providence deſigned to diffuſe delight, and raiſe pleaſing ideas, in the minds of intelligent creatures. For if this charming exerciſe of the heart had not been benignly intended, that beautiful and pictureſque part of the vegetable creation might have been conducted in the ſame manner as the fig-tree in Europe, which has not the leaſt appearance of bloſſoms; though there was a ſpecies of the fig-tree in Aſia, which bloſſomed, as appears by the prophet Habakkuk, chap. iii. 17. in our laſt verſion.

Some exoticks have not only the power of pleaſing the eye, by the richeſt dies and moſt vivid colours, but alſo of affecting the olfactory nerves with the moſt grateful ſenſation. And when we reflect on the great and amazing variety of bloſſoms which we have ſeen, (and read an account of in books of natural hiſtory) it will ſurely raiſe in our minds the moſt permanent pleaſures, and ineffable delights, as can only be expreſſed by praiſe and adoration.

If the ſurvey of one part of the creation, in this imperfect ſtate, affords the human mind ſuch exquiſite pleaſures, it ſhould prove an animating and powerful motive, to engage our aſpiring, with the utmoſt ardour, to become inhabitants of the celeſtial regions; where ſuch

glories are prepared for their entertainment, that an inſpired apoſtle could not convey any idea thereof, in the language of mortals. But the conſtant practice of the Chriſtian virtues, and ſocial duties, through the merits of our bleſſed Redeemer, will be the happy means of our being ſpectators of ſuch tranſporting, ſuch raviſhing beauties, as eye hath not ſeen; and of enjoying, and for ever poſſeſſing, ſuch extatic delights, as human beings, in this temporal and tranſitory ſtate, are unable, utterly unable, to conceive.

LOVE AND INNOCENCE:

OR THE

HISTORY of an AMIABLE FEMALE.

IN a pleaſant retirement in ——ſhire, lived Ariſtus and his Elmira; a pair who had experienced the viciſſitudes of fortune, and after having been long toſſed upon the troubled ſea of life, and buffeted by the waves of affliction, at laſt had arrived at the harbour of peace.

Ariſtus was the only ſon of a gentleman, who poſſeſſed a plentiful fortune, but who was of a diſpoſition to ſpend it freely; for which reaſon it was his earneſt deſire that the hope of his family ſhould have a peculiar regard to riches, whenever he was inclined to enter into the marriage ſtate; and this was a precept he took care always to inculcate in the mind of the youth,—who, however, was inclined to reckon this prepoſſeſſion in favour of money, among thoſe weakneſſes of his parent, which he ſhould not do well to copy. He knew well that the ſame perſon who recommended ſuch an attention to riches, had himſelf been profuſe enough of them. Indeed, from this very circumſtance he was led to argue, that if he adopted a proper œconomy, he ſhould not need to make wealth the only object of his regard in his choice of a partner for life, on whom his happineſs or miſery was to depend. And reaſoning thus, he fixed upon the fair Elmira, a young lady of great beauty and virtue, but whoſe fortune was very inconſiderable; the imprudence of which choice was by no means ſo great as ſome afterwards concluded it to be, ſince, when Ariſtus made it, notwithſtanding his father's profuſion, he doubted not but he had ſtill the power of giving him more than a competency, and as his mother did not diſapprove of Elmira, he doubted not but by her means ſoon to bring him to the will of beſtowing it.

But when the match was made known to the old gentleman, he not only expreſſed a mere diſapprobation, but ſeemed to be like one frantic about it; and doubtleſs had the marriage act then been in force, would have taken every method in his power to diſſolve the marriage; but as this was not to be done, he ſhewed his reſentment by the warmeſt expreſſions of anger, and a refuſal to pardon the parties, or even to admit them into his preſence.

It was in vain that the mother of Ariſtus tried every means to pacify her enraged huſband; he continued inflexible, till in his laſt illneſs he was prevailed upon to ſee his children, and to ſeal their pardon; then it was that he acknowledged to his ſon, that his fortunes were ruined, and that in effect he had nothing to leave him, and could not even provide what might be deemed a proper ſubſiſtence for his mother; and this very circum-

ſtance, he obſerved, was what had chiefly occaſioned his vexation at an union that had hitherto proved unexceptionable. He concluded with embracing Ariſtus and Elmira, and in his turn aſked pardon of his ſon for that imprudence which had reduced him to ſuch a ſituation. Soon after this reconciliation the old gentleman expired, and his conſort did not long ſurvive him.

The unhappy pair now found themſelves more embarraſſed than ever, as they had raiſed money from ſeveral quarters during the life and ſuppoſed flouriſhing ſtate of Ariſtus's father, who almoſt every one ſuppoſed would not prove inexorable; but, after his death, all things being diſcovered, thoſe who had hazarded any thing began to grow uneaſy; and Ariſtus had certainly been thrown into priſon, had not Elmira's father greatly diſtreſſed himſelf to deliver his ſon-in-law from the preſent urgency of theſe demands. In the mean time, Elmira proved with child, in the fifth year of her marriage, and brought Ariſtus a daughter, whom they named Celemene, whoſe fortune in life is the ſubject of this little hiſtory.

Celemene ſeemed to be born for misfortunes; her mother, whom vexation had certainly much injured in point of conſtitution, was near loſing her life by bringing her into the world, and continued ſo weak, for a long time after her lying-in, that ſhe could not ſuckle her.——The infant was therefore put out to nurſe, and the woman who had the charge of her was ſo careleſs of her precious depoſit, that ſhe had well nigh ſuffered her to periſh in the ſmall-pox, before ſhe acquainted her parents with her having taken it. However, Celemene got ſafely over it; her features were not injured by it; and being ſoon after removed from the place which was likely to prove ſo fatal to her, ſhe grew, and flouriſhed in health and beauty.

Elmira's father died a bankrupt.—Ariſtus's circumſtances growing worſe, he was adviſed to accept of a ſmall place in one of the Weſt-India iſlands, whither he removed with his little family; nor did he arrive at the place of his deſtination, till he had very near experienced the horrors of a ſhipwreck.

In the Weſt-Indies, he made a ſhift to live tolerably well, till the perſon who procured Ariſtus the place dying, and another party prevailing, he was recalled. Now again he found himſelf friendleſs, till, beyond his expectation, Lord D—, a man of great intereſt at court, caſt a favourable eye upon him. This peer promiſed to procure him a profitable place, and actually forced ſeveral ſums upon him; but after a few months acquaintance, Ariſtus, finding that he had baſe deſigns upon his wife, broke with his Lordſhip, and upbraided him for his meanneſs. The conſequence was, that this great wicked man, who had notes of his lying by him, endorſed them to people who arreſted him for the ſums ſpecified in them. The unhappy huſband was dragged from his weeping wife and child, and hurried to a priſon, where he was in cloſe confinement; when by the death of a relation of Elmira's, a moderate fortune was left him, with which, as ſoon as he had procured his enlargement, and ſettled all his affairs, he withdrew, with his wife and Celemene, then about three years old, to the country ſeat in ——ſhire, which we have already mentioned.

It was a ſmall neat houſe, ſituate in a romantic vale, in the midſt of

a beautiful country decorated with woods, lawns, ſtreams, and diſtant riſing hills, ſuch as furniſhed one of the moſt ſplendid landſcapes that ever pencil drew, or painter imagined. Behind the rural manſion were gardens laid out in a taſte at once elegant and ſimple, in which Nature appeared dreſſed to advantage, while Art played only the part of her handmaid; and in the favouring ſeaſons of the year, every thing was calculated to inſpire "vernal delight and joy," while even in winter the ſcene was ſtill agreeable.

Here, and in the ſurrounding lawns and groves, Celemene ſpent many of the happy hours of childhood, and here often "woo'd "Contemplation in her ſecret "haunts," while ſhe liſtened to the melody of birds, or ſat attentive to the ſweet murmurs of the purling ſtream.

This beautiful female, who was trained up in innocence and ſimplicity, had now attained her ſeventeenth year, when one evening, as ſhe was wandering in the windings of the vale, ſhe was eſpied by a comely youth, whom chance had led that way, and who directed his courſe immediately towards her. At the firſt ſight of him, ſhe thought to have fled, but as he advanced, ſhe perceived ſomething ſo gentle in his manner, that when he adjured her to ſtay, her feet ſeemed to have forgot their office, while ſhe inſenſibly ſuffered him to approach her.

By one of thoſe ſtrange ſympathies of Nature, (if ſo we may call them) which are often found to attach people to each other at firſt ſight, and which are much eaſier proved to exiſt than accounted for, theſe amiable young perſons felt ſuch a ſecret regard for each other, that the youth could not reſtrain himſelf from profeſſing, nor the maid from feeling, the force of a reſiſtleſs paſſion; but Celemene, who ſcarcely knew the meaning of the emotions which ſhe felt, beginning to recollect that ſhe had now, for the firſt time, held a cloſe conference alone, and with a ſtranger, haſtened to break it off; while the youth on his part preſſed her in the warmeſt manner to ſuffer him to accompany her home, to which ſhe at length conſented, and the ſun being already ſet, he conducted her to her father's garden-gate, and then took his leave, after having engaged her by much entreaty to meet him two days afterwards, at the ſame hour, and in the ſame place where he had firſt ſeen her.

Celemene, however, had ſcarcely parted from him, before ſhe began to repent of ſuch a promiſe made to a ſtranger, without her parents knowledge, yet could not prevail upon herſelf to communicate the adventure to them. Innocent as ſhe was, it was the firſt time her breaſt had laboured with a ſecret which ſhe durſt not diſcloſe to any one, and this conſideration was ſufficient to rob her of her tranquillity.

She met her lover, however, at the time and place appointed, but it was with a reſolution of breaking off their correſpondence. This ſhe gave him to underſtand, at the ſame time that her innocence was ſuch that ſhe could not conceal the prejudice ſhe had conceived in his favour.—He was almoſt diſtracted at her determination; but as he had gone ſo far as to mention love and marriage, was obliged to abide by her injunction, which was never to preſs that matter, nor to meet her again, unleſs he could find it convenient to aſk her of her father.

Having at laſt conſented to this, they ſeparated, Celemene departing however with a heavy heart. And

now days and weeks rolled on, and yet she heard nothing of her lover. This circumstance robbed her by degrees of her chearfulness and her health, while Aristus and Elmira saw her strength and beauty declining, without being able to guess at the cause, as they had not the least suspicion that any thing hung upon her spirits. She had now indeed quite laid aside all thoughts of ever hearing more from the youth who was the cause of all her pain; when walking one afternoon in the garden, she directed her steps to a bower which was her resort, and was seated in the most secluded part of it. It was beautifully covered with a verdant arch, and its sides were adorned with flowers which breathed all the fragrance of the blooming spring. Here the lovely fair one threw herself beneath the rural covering, in order to indulge her reflections; when suddenly her lover appeared in deep mourning before her, and with a joy corrected by fear visible in his countenance, instantly threw himself at her feet, and thus addressed her:

"Forgive, O most beautiful of your sex, this my late seeming neglect, which must only be attributed to the severe injunction that you laid upon me when last I was blest with your presence.—Ever since that time have I been revolving how I might with propriety demand you of your parents, which, circumstanced as I was, I knew not how to think of; for, alas! my Celemene, I was left an orphan by my parents, and was supported only by the tender care of a distant relation of my mother's, who has since met with such misfortunes in the world, as rendered him totally unable to do me any farther service. Bred to no particular profession, and equally devoid of money or interest, wherewith to procure any post, either civil or military, I found myself in the situation of one totally abandoned to misfortune, and had now no other resource but that of trying what interest a former friend in London could make for me. I knew indeed, that the Lord D—— was related to me, but I knew also that he had refused the least assistance, when applied to during my infant state; but there was one thing which I was ignorant of, and that was the relationship in which I stood to his Lordship; this circumstance I only became acquainted with by his death, which was the consequence of a violent fever, of which he expired about a fortnight since, having lost his only son and heir a very little time before.

"This event (continued the young gentleman) has put me in possession of his title and estate, both of which I am willing to lay at Celemene's feet; and will now fly upon the wings of love to demand her of her father in marriage."

This was all astonishment to Celemene; without knowing what to think of so strange a turn of fortune, she suffered her lover to conduct her into the house, where having explained himself to Aristus, that worthy gentleman could not but observe the intricate ways of Providence, that had thus caused Lord D——'s slighted relation to become his heir, and by his means now promised to make a full amends to a highly injured family.

The offer of the young Lord D——'s (as he was now become) was accepted with every mark of esteem and gratitude, and a thousand acknowledgments were made him by Aristus and Elmira, for raising their daughter's fortune, at the same time that he gave

every token of making her a good and tender husband.

In effect they were soon after united; and having spent some time with Celemene's father and mother, who could not be prevailed with on any consideration to quit the place of their retirement, the young couple went to a seat of the D—— family, in the West of England where they spent the chief part of their time, but seldom resorting to the metropolis, the pleasures of which neither of them had any very great relish for.

In fine, Lord D—— made one of the best and fondest of husbands, and found in his Celemene the most amiable consort that ever man was blessed with. Their marriage bed was blessed with two children, a boy and a girl, who were the lively images of their father and mother, as they were the beauteous offspring of Love and Innocence.

AN ACCOUNT OF CAPTAIN JAMES COOK.

JAMES COOK was born at Marton, in Cleveland, a village about four miles from Great Ayton, in the county of York, and was christened there, as appears from the Parish Register, Nov. 3, 1728 His father, whose name was likewise James, was a day-labourer to Mr Mewburn, a very respectable farmer, and lived in a small cottage, the walls chiefly of mud, as was generally the case at that time in the northern parts of the kingdom. In the year 1730, when our Navigator was about two years old, his father removed with his family to Great Ayton, and was employed as a hind by the late Thomas Scottowe, Esq; having the charge of a considerable farm in that neighbourhood known by the name of Ayrholm.

As the father continued long in that trust, Captain Cook was employed in assisting him in various kinds of husbandry suited to his years, until the age of 13. At that period he was put under the care of Mr Pullen, a schoolmaster who taught at Ayton, where he learned arithmetic, book-keeping, &c. and is said to have shewn a very early genius for figures. About January, 1745, at the age of 17, his father bound him apprentice to William Saunderson for four years, to learn the grocery and haberdashery business, at Snaith, a populous fishing-town about ten miles from Whitby; but after a year and a half's servitude, having contracted a very strong propensity to the sea (owing probably to the maritime situation of the place, and the great number of ships almost constantly passing and repassing within sight, between London, Shields, and Sunderland) Mr Saunderson was willing to indulge him in following the bent of his inclination, and gave up his indentures. While he continued at Snaith, by Mr Saunderson's account, he discovered much solidity of judgment, and was remarkably quick in accounts. In July, 1746, he was bound apprentice to Mr J. Walker of Whitby, for the term of three years, which time he served to his master's full satisfaction. He first sailed on board the ship Freelove, burthen about 450 tons, chiefly employed in the coal trade from Newcastle to London. In May, 1748, Mr Walker ordered him home to assist in rigging and fitting for sea a fine new ship, named The Three Brothers, about 600 tons burden. This was designed as a favour to him, as it would greatly contribute

to his knowledge in his buſineſs. In this veſſel he ſailed from Whitby in the latter end of June. After two coal voyages, the ſhip was taken into the ſervice of Government, and ſent as a tranſport to Middleburgh, to carry ſome troops from thence to Dublin. When theſe were landed, another corps was taken on board, and brought over to Liverpool. From thence the ſhip proceeded to Deptford where ſhe was paid off in April 1749. The remaining part of the ſeaſon the veſſel was employed in the Norway trade.

In the ſpring, 1750, Mr Cook ſhipped himſelf as a ſeaman, on board the Maria, belonging to Mr John Wilkinſon of Whitby, under the command of Captain Gaſkin. In her he continued all the year in the Baltic trade. Mr Walker is of opinion he left this ſhip in the winter, and ſailed the following ſummer, viz. 1751, in a veſſel belonging to Stockton; but neither the ſhips name, nor that of the owner, is now remembered by Mr Walker. Early in February, 1752, Mr Walker ſent for him, and made him mate of one of his veſſels, called The Friendſhip, of about 400 tons burthen. In this ſtation he continued till May or June, 1753, in the coal trade. At that period Mr Walker made him an offer to go commander of that ſhip; but he declined it; ſoon after left her at London, and entered on board his Majeſty's ſhip Eagle, a frigate of 28 or 30 guns, "having a mind," as he expreſſed himſelf to his maſter, to "try his fortune that way." Not long after, he applied to Mr Walker for a letter of recommendation to the captain of the frigate, which was readily granted. On the receipt of this he got ſome ſmall preferment, which he gratefully acknowledged, and ever remembered. Some time after, the Eagle failed with another frigate on a cruiſe, in which they were very ſucceſsful. After this Mr Walker heard no more of Mr Cook, until Auguſt, 1758, when he received from him a letter dated Pembroke, before Louiſburgh, July 30, 1758, in which he gave a diſtinct account of our ſucceſs in that expedition but does not ſay what ſtation he then filled.

He received a commiſſion as Lieutenant on the firſt day of April, 1760;—and ſoon after gave a ſpecimen of thoſe abilities which recommended him to the commands which he executed ſo highly to his credit, that his name will go down to poſterity as one of the moſt ſkilful navigators which this country hath produced.

In the year 1765, he was with Sir William Burnaby on the Jamaica ſtation; and that officer having occaſion to ſend diſpatches to the Governor of Jucatan, relative to the Logwood-cutters in the Bay of Honduras, Lieutenant Cook was ſelected for that employment; and he performed it in a manner which entitled him to the approbation of the Admiral. A relation of this Voyage and Journey was publiſhed in the year 1769, under the title of "Remarks on a Paſſage from the River Baliſe in the Bay of Honduras to Merida, the Capital of the Province of Jucatan in the Spaniſh Weſt-Indies, by Lieutenant Cook," in an 8vo. pamphlet.

To a perfect knowledge of all the duties belonging to a ſea life, Mr Cook had added a great ſkill in Aſtronomy. In the year 1767, the Royal Society reſolved, that it would be proper to ſend perſons into ſome part of the South Seas, to obſerve the Tranſit of the Planet Venus over the Sun's diſk; and by a memorial delivered

to his Majeſty they recommended the iſlands of Marqueſas de Mendoza, or thoſe of Rotterdam or Amſterdam, as the propereſt place then known for making ſuch obſervation. To this memorial a favourable anſwer was returned, and The Endeavour, a ſhip built for the coal-trade was put in commiſſion, and the command of her given to Lieutenant Cook. But before the veſſel was ready to ſail, Captain Wallis returned from his voyage, and pointed out Otaheite as a place more proper for the purpoſe of the Expedition, than either of thoſe mentioned by the Royal Society. This alteration was approved of, and our Navigator was appointed by that learned body, with Mr Charles Green, to obſerve the tranſit.

On this occaſion Lieutenant Cook was promoted to be Captain, and his commiſſion bore date the 25th of May, 1768. He immediately hoiſted the pendant, and took command of the ſhip, in which he ſailed down the river on the 30th of July. In this voyage he was accompanied by Joſeph Banks, Eſq; ſince Sir Joſeph and Dr Solander. On the 13th of October he arrived at Rio de Janeiro, and on the 13th of April, 1769, came to Otaheite, where the Tranſit of Venus was obſerved in different parts of the iſland. He ſtaid there until the 13th of July, after which he went in ſearch of ſeveral Iſlands, which he diſcovered. He then proceeded to New Zealand, and on the 10th of October, 1770, arrived at Batavia, with a veſſel almoſt worn out, and the crew much fatigued, and very ſickly. The repairs of the ſhip obliged him to continue at this unhealthy place until the 27th of December, in which time he loſt many of his ſeamen and paſſengers, and more in the paſſage to the Cape of Good Hope, which place he reached on the 15th of March, 1771. On the 14th of April he left the Cape, and the 1ſt of May anchored at St. Helena, and from whence he ſailed on the 4th, and came to anchor in the Downs on the 12th of June, after having been abſent almoſt three years, and in that time had experienced every danger to which a voyage of ſuch a length is incident, and in which he had made diſcoveries equal to thoſe of all the Navigators of this country, from the time of Columbus to the preſent. The narrative of this expedition was written by Dr Hawkeſworth, which as the facts contained in it have not been denied, nor the excellence of the compoſition diſputed, has certainly been treated with a degree of ſeverity, which, when every thing is conſidered, muſt excite the aſtoniſhment of every reader of taſte and ſenſibility.

Soon after Captain Cook's return to England, it was reſolved to equip two ſhips to complete the diſcovery of the Southern Hemiſphere. It had long been a prevailing idea, that the unexplored part contained another continent, and a gentleman whoſe enterpriſing ſpirit has not met with the encouragement he deſerved, had been very firmly perſuaded of its exiſtence. To aſcertain the fact was the principal object of this Expedition; and that nothing might be omitted that could tend to facilitate the enterpriſe, two ſhips were provided, furniſhed with every neceſſary which could promote the ſucceſs of the undertaking. The firſt of theſe ſhips was called The Reſolution, under the command of Captain Cook; the other The Adventure, commanded by Captain Furneaux. Both of them ſailed from Deptford on the 9th of April, 1772, and arrived at

the Cape of Good Hope on the 30th of October. They departed from thence on the 22d of November, and from that time until the 17th of January, 1773, continued endeavouring to diſcover the continent, when they were obliged to relinquiſh the deſign, obſerving the whole ſea covered with ice from the direction of ſouth eaſt, round by the ſouth to weſt. They then proceeded into the South Seas, and made many other diſcoveries, and returned to the Cape of Good Hope on the 21ſt of March, 1774, and from thence to England on the 14th of July; having, during three years and eighteen days (in which time the voyage was performed) loſt but one man, by ſickneſs, in Captain Cook's ſhip; although he had navigated throughout all the climates from 52° north, to 71° ſouth, with a company of an hundred and eighteen men.

The relation of this voyage was given to the Public by Captain Cook himſelf, and by Mr George Forſter, ſon of Dr Forſter, who had been appointed by Government to accompany him for the purpoſe of making ſuch obſervations on ſuch natural productions as might be found in the courſe of the navigation. That publiſhed by Captain Cook has generally been aſcribed to a gentleman of great eminence in the literary world; but if the teſtimony of one who was on board the ſhip, and who made an extract from the journal in its rude uncorrected ſtate, may be relied on, there ſeems no reaſon to aſcribe the merit of the work to any other perſon than he whoſe name it goes under.

The want of ſucceſs which attended Captain Cook's attempt to diſcover a ſouthern continent, did not diſcourage another plan being reſolved on, which had been recommended ſome time before. This was no other than the finding out a north-weſt paſſage, which the fancy of ſome chimerical projectors had conceived to be a practicable ſcheme. The dangers which our Navigator had twice braved and eſcaped from, would have exempted him from being ſolicited a third time to venture his perſon in unknown countries, amongſt deſert iſlands, inhoſpitable climates, and in the midſt of ſavages, but, on his opinion being aſked concerning the perſon who would be the moſt proper to execute this deſign, he once more relinquiſhed the quiets and comforts of domeſtic life, to engage in ſcenes of turbulence and confuſion, of difficulty and danger. His intrepid ſpirit and inquiſitive mind induced him again to offer his ſervices; and they were accepted without heſitation. The manner in which he had deported himſelf on former occaſions, left no room to ſuppoſe a fitter man could be ſelected. He prepared for his departure with the utmoſt alacrity, and actually ſailed in the month of July, 1776.

A few months after his departure from England, notwithſtanding he was then abſent, the Royal Society voted him Sir Godfrey Copley's Gold Medal, as a reward for the account which he had tranſmitted to that body, of the method taken to preſerve the health of the crew of his ſhip; and Sir John Pringle, in an oration pronounced on the 30th of November, obſerved "how meritorious that perſon muſt appear, who had not only made the moſt extenſive, but the moſt inſtructive voyages; who had not only diſcovered, but ſurveyed vaſt tracts of new coaſts; who had diſpelled the illuſion of a *terra auſtralis incog-*

nita, and fixed the bounds of the habitable earth, as well as thoſe of the navigable ocean in the ſouthern hemiſphere; but that, however ample a field for praiſe theſe circumſtances would afford, it was a nobler motive that prompted the Society to notice Captain Cook in the honourable manner which had occaſioned his then addreſs." After deſcanting on the means uſed on on the voyage to preſerve the lives of the ſailors, he concluded his diſcourſe in theſe terms: "Allow me then, Gentlemen, to deliver this Medal, with his unperiſhing name engraven upon it, into the hands of one who will be happy to receive that truſt, and to hear that this reſpectable body never more cordially, nor more meritoriouſly, beſtowed that faithful ſymbol of their eſteem and affection. For if Rome decreed the *Civic Crown* to him who ſaved the life of a ſingle citizen, what wreaths are due to that man, who, having himſelf ſaved many, perpetuates in your Tranſactions the means by which Britain may now, on the moſt diſtant voyages, ſave numbers of her intrepid ſons, her Mariners; who, braving every danger, have ſo liberally contributed to the fame, to the opulence, and to the maritime empire of their country?"

It will give pain to every ſenſible mind to reflect, that this honourable teſtimony to the merit of our gallant Commander never came to his knowledge. While his friends were waiting with the moſt earneſt ſolicitude for tidings concerning him, and the whole nation expreſſed an anxious impatience to be informed of his ſucceſs, advice was received from Captain Clerke, in a letter dated at Kamtſchatka, the 8th day of June, 1779; adviſing that Captain Cook was killed on the 14th of February, 1779.

Captain Cook was a married man, and left ſeveral children behind him. On each of theſe his Majeſty has ſettled a penſion of 25*l.* per annum, and 200*l.* per annum on his Widow. It is remarkable, if true as reported, that Captain Cook was god-father to his wife; and at the very time ſhe was chriſtened declared that he had determined on the union which afterwards took place between them.

LOVE REWARDED:

A SPANISH TALE.

THE plains in which Lima, the capital of Peru, is built, are the moſt beautiful in the world; they are of a vaſt extent, reaching from the foot of the Andes, or Cordelier-mountains, to the ſea; and are covered with groves of orange trees and citrons, watered by many ſtreams; one of the principal among which, waſhing the walls of Lima, falls into the ocean at Callao, which latter place is the ſcene of the following ſtory.

To this city, Don Juan de Mendoza, yet an infant, had come over with his father from Old Spain. The father having borne many high offices in Peru, died much eſteemed and honoured, rather than rich. The young gentleman had in early youth, conceived a very violent paſſion for Donna Cornelia de Perez, daughter to a wealthy merchant who dwelt in the city of Callao, at that time the beſt port in the weſtern world.

For tho' the young lady, who was reputed the moſt accompliſhed perſon in the Indies, returned his affection, he met with an inſu-

perable difficulty in the avarice and inflexibility of the father; who preferring wealth to every other conſideration, abſolutely refuſed his conſent. And at length, the unfortunate lover ſaw himſelf under the neceſſity of returning to his native country, the moſt miſerable of all beings, torn away for ever from all that he held dear.

He went on board in the port of Callao, the ſhip ready to ſail for Spain; the wind fair; the crew all employed; the paſſengers rejoicing in the expectation of ſeeing once more the place of their nativity Amidſt the ſhouts and acclamations, with which the whole bay reſounded, Mendoza ſat upon deck, overwhelmed with ſorrow, beholding thoſe walls in which he had left the only perſon, who could have made him happy. A thouſand tender, a thouſand melancholy thoughts poſſeſſed his mind.

In the mean time, the ſerenity of the ſky is diſturbed; ſudden flaſhes of lightning dart acroſs, which increaſing, fill the whole air with flame. A noiſe is heard from the bowels of the earth, at firſt low and rumbling, but growing louder, and ſoon exceeding the roaring of the moſt violent thunder. This was inſtantly followed by a trembling of the earth; the firſt ſhocks were of ſhort continuance, but in a few moments they became quicker, and of longer duration. The ſea ſeemed to be thrown up into the ſky, the arch of heaven to bend downwards. The Cordeliers, the higheſt mountains of the earth, ſhook to their foundation, and burſting open with a ſound, that appeared to portend a total diſſolution of nature, deluged the ſubject plains with fire, and threw rocks of immenſe magnitude into the air. The houſes, arſenal, and churches of Callao tottered from ſide to ſide, and at length tumbled upon the heads of the wretched inhabitants.

Thoſe who had not periſhed in this manner, you might ſee of every age and ſex, ruſhing into the ſtreets, and public roads. But even there was no ſafety; the whole earth was in motion; nor was the ocean leſs diſturbed. The ſhips in the harbour were, ſome of them torn from their anchors, ſome of them ſwallowed up by the waves, ſome daſhed on the rocks, many thrown ſeveral miles up into the land. The whole city of Callao, late ſo flouriſhing, filled with half the wealth of the Indies, diſappeared, being partly ingulphed, partly carried away in exploſion, by minerals burſting from the entrails of the earth. Vaſt quantities of ſpoils of furniture, and precious goods, were afterwards taken up floating ſome leagues off at ſea.

In the midſt of this aſtoniſhing confuſion, Mendoza was, perhaps, the only perſon unconcerned for himſelf. He beheld the whole tremendous ſcene from the deck of his ſhip, which was one of the few that rode out the tempeſt, frighted only for the deſtruction falling on his beloved Cornelia. And he mourned her fate as unavoidable, little rejoicing at his own ſafety, ſince life was now become a burden.

But, after the ſpace of an hour, this terrible hurricane ended; earth regained its ſtability, the ſky its calmneſs. He then beheld cloſe by the ſtern of his ſhip, floating upon an olive-tree, to a bough of which ſhe clung, one in the dreſs of a female. He was touched with compaſſion, and haſtened to her relief: he finds her yet breathing; and, raiſing her up, how unſpeakable was his aſtoniſhment, when he beheld in his arms his beloved, his

lamented Cornelia! The manner of whoſe miraculous eſcape is thus recorded.

In this wreck of nature, in which the elements of earth and water changed their places, fiſhes were borne up into the midland, and trees, houſes, and men, into the deep; it happened that the fair Cornelia, was hurried into the ſea, together with the tree, to which in the beginning of the commotion ſhe had clung, and was thrown up by the ſide of that very ſhip, which contained her faithful Mendoza. I cannot paint to you the emotions of his mind, the joy, the amazement, the gratitude, the tenderneſs——Words cannot expreſs them.

Oh, thrice happy Mendoza, how wonderfully was thy love rewarded! Lo, the wind is fair! Haſte, bear with thee to thy native Spain, thy ineſtimable prize! Return no leſs juſtly triumphant, than did formerly the illuſtrious Cortez, loaded with the ſpoils of Montezuma, the treaſures of a newly diſcovered world.

N. B. The above ſtory, however marvellous, is grounded on fact. A parallel event happened at Port-Royal in Jamaica: the perſon ſaved in the ſame miraculous manner, lived afterwards many years in England. *Philoſophical Tranſactions*, No. 209.

THE STROKE OF DEATH.

A FRAGMENT.

I AM now worth a plum, ſaid old Gregory, as he aſcended a hill, part of an eſtate he had juſt purchaſed.

I am now worth a plumb, which I have earned by a ſtrict attention to buſineſs; I will purchaſe a ſeat in the Commons for my ſon, and procure a peer to marry my daughter.

I am now worth a plumb, and am but ſixty-five years of age, hale and robuſt in my conſtitution; and ſo I'll eat, and I'll drink, and live merrily all the days of my life.

I am now worth a plumb, ſaid old Gregory, as he attained the ſummit of a hill, which commanded a full proſp[illegible] of his eſtate; and here, ſaid he, I'll build a manſion; and there I'll plant an orchard; and, on that ſpot, I'll have a pinery.

Yon' farm-houſes ſhall come down, ſaid old Gregory, they interrupt my view——

Then, what will become of the farmers, aſked the ſteward, who attended him?

That's their buſineſs, anſwered old Gregory.

And that mill muſt not ſtand upon that ſtream, ſaid old Gregory.

Then how will the villagers grind their corn, aſked the ſteward? That's not my buſineſs, ſaid old Gregory.

So old Gregory returned home—eat a hearty ſupper—drank a bottle of port—ſmoked two pipes of tobacco, and fell into a profound ſlumber, from which he never more awoke. The farmers reſide on their lands—the mill ſtands on the ſtream—and the villagers all rejoice in his death.

A QUESTION.

SOLD a certain number of yards, for a certain number of ſhillings, the price of one yard was equal to the number of yards; the yards multiplied by the ſhillings were 2197;—what was the number of yards, and the price per yard?

POETRY.

MAN WAS MADE TO MOURN.

A

DIRGE.

[From Burn's Poems, page 224.]

WHEN chill November's ſurly blaſt
Made fields and foreſts bare,
One ev'ning, as I wander'd forth
Along the banks of Ayr.
I ſpy'd a man, whoſe aged ſtep
Seem'd weary, worn with care;
His face was furrow'd o'er with years;
And hoary was his hair.

Young ſtranger, whither wand'reſt thou,
Began the rev'rend Sage;
Does thirſt of wealth thy ſtep conſtrain,
Or youthful Pleaſure's rage?
Or haply, preſt with cares and woes,
Too ſoon thou haſt began
To wander forth, with me, to mourn
The miſeries of Man.

The Sun that overhangs yon moors,
Out-ſpreading far and wide,
Where hundreds labour to ſupport
A haughty lordling's pride;
I've ſeen yon weary winter-ſun
Twice forty times return;
And ev'ry time has added proofs,
That Man was made to mourn.

O Man! while in thy early years,
How prodigal of time!
Miſpending all thy precious hours,
Thy glorious, youthful prime!
Alternate Follies take the ſway;
Licentious Paſſions burn;
Which tenfold force gives Nature's law,
That Man was made to mourn.

Look not alone on youthful Prime,
Or Manhood's active might;
Man then is uſeful to his kind,
Supported is his right:
But ſee him on the edge of life,
With Cares and Sorrows worn,
Then Age and Want, Oh! ill match'd pair!
Show Man was made to mourn.

A few ſeem favourites of Fate,
In Pleaſure's lap careſt;
Yet, think not all the Rich and Great
Are likewiſe truly bleſt.
But, Oh! what crouds in ev'ry land,
All wretched and forlorn,
Thro' weary life this leſſon learn,
That Man was made to mourn.

Many and ſharp the num'rous ills
Inwoven with our frame!
More pointed ſtill we make ourſelves,
Regret, Remorſe, and Shame!
And Man, whoſe heav'n-erected face,
The ſmiles of love adorn,
Man's inhumanity to Man
Makes countleſs thouſands mourn!

See yonder poor, o'erlabour'd wight,
So abject, mean, and vile,
Who begs a brother of the earth
To give him leave to toil;
And ſee his lordly fellow-worm
The poor petition ſpurn,
Unmindful, tho' a weeping wife,
And helpleſs offſpring mourn.

If I'm deſign'd yon lordling's ſlave,
By Nature's law deſign'd,
Why was an independent wiſh
E'er planted in my mind?
If not, why am I ſubject to
His cruelty, or ſcorn?
Or why has Man the will and pow'r
To make his fellow mourn?

Yet, let not this too much, my Son,
Diſturb thy youthful breaſt:
This partial view of human kind
Is ſurely not the laſt!
The poor, oppreſſed, honeſt man
Had never, ſure, been born,
Had there not been ſome recompenſe
To comfort thoſe that mourn!

O death! the poor man's deareſt friend,
The kindeſt and the beſt!
Welcome the hour my aged limbs
Are laid with thee at reſt!
The Great, the Wealthy, fear thy blow,
From pomp and pleaſure torn;
But, Oh! a bleſt relief to thoſe
That weary-laden mourn.

A PRAYER IN THE PROSPECT OF DEATH.

[From Burn's Poems, page 232.]

O Thou unknown, Almighty Cauſe
Of all my hope and fear!
In whoſe dread Preſence, 'ere an hour,
Perhaps I muſt appear.

If I have wander'd in thoſe paths
Of life I ought to ſhun;
As Something, loudly, in my breaſt,
Remonſtrates I have done;

Thou know'ſt that Thou haſt formed me
With Paſſions wild and ſtrong;
And liſt'ning to their witching voice
Has often led me wrong.

Where human weakneſs has come ſhort,
Or frailty ſtept aſide,
Do Thou, All Good! for ſuch Thou art,
In ſhades of darkneſs hide.

Where with intention I have err'd,
No other Plea I have,
But, Thou art good; and Goodneſs ſtill
Delighteth to forgive.

TO THE EDITOR.

ERATO, patroneſs of am'rous lays,
To ſing my paſſion, and my Tommy's praiſe
Deſcend; and to the Editor I'll write,
He will approve, when you, kind Muſe, indite.

While prudiſh nymphs, whoſe breaſts would ſeem of Steel.
Deny their paſſion, and their flame conceal;
I mine acknowledge, for a handſome youth,
Who's fam'd for real courage, ſenſe, and truth:
But firſt for me, his flame he did diſcover,
And in due form, commenc'd my loyal lover.
But, O ye prudes! the girliſh thought forgive,
If I ſuppoſe the woman does not live,
That can in heart, deſpiſe ſuch manly charms,
Or from him turn, when he extends his arms.
His face ſo lively, and his ſhape ſo fine,
His ſoft addreſs, and gallant air combine
To pierce my volatile, and youthful heart,
With thoſe ſoft pains which form Cupid's dart;
With ſweet diſorder, ſuch as lovers feel,
But which, in words, they never can reveal.
How mixt the ſtate of lovers here below!
We taſte of joys, and on theſe joys forego.
Hymen prepar'd to lead the nuptial dance,
But Tommy's order'd to a port in France;
Six months on buſineſs there he muſt remain,
Ere he return to bleſs his anxious Jane.
Fate, cruel Fate! has ſnatch'd him from my ſight,
But buſy fancy views him in it's light;
The lov'd idea fills each waking ſcene,
And ſtill is preſent in each nightly dream.
Heav'n keep my Tommy on the rolling ſeas,
And ſmoothly waft him with a gentle breeze!
Shield him from ills while he abroad remains——
Thoſe worſt of ills, the wiles of Gallic dames!
Now hated Sandy will his ſuit renew,
O may he take this hint, and ſhun my view!
Roll on, ye days, and make a quick remove!
Reſtore my Tommy to his Jenny's love!

JANE.

LINES ON THOMSON.

Tu decus omne tuis; poſtquam te fata tulerunt
Ipſa Agros Pales, atque ipſe reliquit Apollo!

Virg.

O Caledonians! O ye lofty ſons
Of Heaven-aſpiring genius! O ye men
Who tread the hill of ſcience! O ye friends
Of ſacred virtue: Ye who ſhun the din
Of courts and palaces; and ye who walk
In humble life, or woo the dewy breeze!
Draw near! view well this marble.—Know ye not

The features! Hath not oft his tuneful tongue
Inſpir'd your ſwelling breaſts, as all elate
You mark'd his notes of harmony, and hung
Enraptur'd o'er the reed. Has he not oft
In your cold frames awak'd the latent flame,
And rouz'd decay'd devotion. Has he not
Thro' all her wild variety expreſs'd
The mental tumult; while his tragic tales
Extracted moiſt'ned anguiſh! need I name
Immortal THOMSON! Do not theſe ſlight traits
Conſeſs the bard! ſay, do not theſe recal
His pleaſing image? O around his buſt
Drop the due tribute! and if favouring heaven,
Has bleſt thee with a parents honour'd name,
Go call thy offspring; ſet before their eyes
His fair example. Say his generous mind
Fraught with each virtue which adorns the man
Endear'd him unto all: His aiding hand
Supported the afflicted, and his breaſt
Benevolently anxious to relieve,
Swell'd at the tale of ſadneſs. Much he wrote,
And well he counſell'd; but himſelf appear'd
The pattern which he drew from; for 'tis ſtrange
He practis'd every precept which he taught!
Ye bards on Tweed, who ſing the rural lay,
Bluſh not to hear a rural poet prais'd!

Beaumont Banks, May 1787. P.——

ALNWICK's CONDOLENCE.

[Continued from page 172]

UNdaunted then, each virtue may we trace,
That long has dignified Northumbria's race!
Thoſe virtues, which, freſh blooming to the ſight,
Command our tears, our wonder, our delight!
Thoſe virtues, which, to all our griefs, declare
The patron loſt—for merit claim'd his care—
Diſtreſs a friend, beneficent and kind,
From the all-feeling impulſe of his mind;
His bounty doubled, anxious to replace
The loſs, the wretched ſuffer'd in her grace!—
——There bleeds my wound afreſh!—which you partake,
Diſſolv'd in pity, for your Alnwick's ſake!

THERON.

Mark, Fidor! how the venerable ſeer
Recalls the anguiſh of a former year,
And ſhares with gratitude, the pious tear!

FIDOR.

And yet, methinks, joy brightens in his eye,
He looks, he points, enraptur'd, to the ſky!
See, with extatic burſt, his heart dilate,
As he unfolds heav'n's regiſtery of fate!

ALNWICK.

O tide of bliſs! it flows upon my ſoul!
Enjoy it, Friends! May it each pang controul!
Methinks, bright ſaints! even now the ſtars above,
Crown'd with the fullneſs of your Maker's love.
In all the radiance of that bliſsful ſtate,
Aſſign'd for thoſe alone ſupremely great!
Methinks, I hear you both with voice ſerene,
And all the ſweetneſs of your living mien—
Exclaim, with holy ſervor, joy ſincere;
"Where is thy ſting, O Death! Thy horrors where?
"Where Grave! the lordly victory you boaſt,
"So ſudden vanquiſh'd by the heavenly hoſt?
"Thy vain alarms, thy idle terrors o'er,
"Subdu'd to heav'n by virtue's ſacred pow'r."

FIDOR.

Now, Theron! while theſe raptur'd viſions charm,
Be't ours to guard him from a new alarm!
Fixing his ſenſe to thoſe on earth decreed,
Heav'n's ſubſtitutes for the immortal dead—

The pleaſing taſk be mine.—
[They advance to Alnwick.

FIDOR.

Hail, Alnwick, hail;
How do your faith and gratitude prevail,
To dear Northumbria's race.

ALNWICK.

Fidor, my friend;
My Theron too; your zeal let me commend;
Indulgent ever to your Alnwick's grief,
Your tenderneſs would miniſter relief;
As erſt, nigh ten years back, with anxious care,
You ſooth'd the rigour of my keen deſpair;
So here—but Oh——

FIDOR.

Ceaſe, much-lov'd Genius, ceaſe;
With ſorrow to diſturb celeſtial peace:
Vain is that grief, where remedy is vain,
Death knows not to give up his prey again;
And heav'n enamour'd of two ſouls ſo fair,
Yields not its treaſure back at mortal's pray'r.

[To be continued.]

LINES LEFT IN A BOOK-CASE,

Which the Author was going to leave, addreſſed to a Lady who ſucceeded him in the Room.

Madam.

IF pity warms your heart, attend
A youthful bardling's pray'r;
And bid, O bid unhallow'd hands
This ſacred caſe forbear.—

O, let no barb'rous cook-maid e'er
Profane the hallow'd ſhelf—
Which bore a treaſure, valu'd far
Beyond the miſer's pelf:

The labours of the mighty dead,
Here liv'd illuſtrious throng—
Here ſtood the fair enlighten'd page
Of Science and of Song.—

Here Nature's bard, great Shakeſpear ſtood;
Here Milton's ſacred page,
Young's Thoughts ſublime, Pope's flowing ſtrains,
Renown'd in ev'ry age.—

Here Thompſon, ſweet deſcriptive bard,
Whoſe numbers ſoothe the ſoul;
Whoſe name ſhall live, rever'd, admir'd,
While Nature's ſeaſons roll.

Here Swift's ſerene ſatyric lay;
Sterne's philanthropic page;
Laborious Johnſon; pious Blair,
Whoſe pen reforms the age.—

But ſhould theſe boards a greaſy load
Of viands e'er ſuſtain,
Each injur'd Author's ghoſt will riſe,
And cry "Avant, profane."—

May mice, and fell carniv'rous rats,
In ſwarms devouring pour;
May brittle plates, and diſhes frail,
In ruin ſtrew the floor.

A REBUS.

THE ſpouſe of fair Pomona of the grove;
A cow, (by poets feign'd) the love of Jove:
What much employs the greedy Miſer's thoughts:
What meaſures muſic's ſoft and charming notes:
The noble ſyſtem of created things:
The fields where ſweet ambroſia ever ſprings.
Initials take, and ſoon by them you'll gueſs
What mortals, male and female, ſhould poſſeſs.

NOSBOROHT.

A Solution to this ſimple Rebus is deſired in Verſe.

AN EPITAPH.

A Soul prepard needs no delays,
The ſummons come, the ſaint obeys,
Swift was her flight, and ſhort the road,
She clos'd her eyes, and ſaw her God.
The fleſh reſts here, till Jeſus come,
And claims the treaſure from the tomb.

STATE OF POLITICS.

THE circumſtance which, next to government, has the moſt powerful effect on the condition of any ſociety or ſtate, is literature, comprehending philoſophy, the polite arts, and religion. The advancement of ſcience is the exaltation of human nature, and the enlargement of the empire of reaſon; which, in its progreſs, corrects and ſoftens the empire of force, by inclining the minds of ſubjects to pay a voluntary obedience to juſt laws, and enabling and diſpoſing legiſlators to impoſe no other laws, than ſuch as are conſiſtent with the happineſs and dignity of man. The progreſs and the viciſſitudes of the philoſophical ſpirit, therefore, is not only an object of curious ſpeculation, but really intereſting in a more important view. Men converſant in philoſophy, are accuſtomed to reflection; and they who are wont to think much, learn to think juſtly. Philoſophy raiſes the human mind above the common objects of ſtrife and contention; it enables men to bring war to a ſpeedy concluſion, by reducing its operations more and more to mechanical exactneſs, and thereby ſubjecting them to calculation; it weighs the objects for which war is undertaken, and compares the advantages of peace and commerce with the difficulties and the dangers of conqueſt; it checks the illuſions of the untutored imagination, which inveſts the haughty oppreſſor with the noble mien of the undaunted patriot; reprobates the boldeſt and moſt ſucceſsful exploits of tyrrany, and approves and admires the fainting efforts of unfortunate virtue; but it beſtows the very higheſt praiſe on that prince or ſtateſman, who ſacrifices the vulgar fame of a conquering hero to the enlarged views of a liberal *politician*, and the duty of a humane and benevolent citizen.

As the ſpirit of philophoſy thus influences taſte in *moral* criticiſm, ſo it alſo influences taſte in what is called *humane* or *polite* literature; hiſtory, poetry, hiſtorical painting, novels, romances, and, in general, all works of imagination. Theſe indeed derive their principal charm from ſomething *moral*; from the repreſentations they contain of human nature, placed in various intereſting ſituations, which humanize the mind, by contemplating man under various forms; wear away thoſe antipathies and prejudices which ſet men at variance with one another; and, by the exerciſe of ſympathy, produces habits of forbearance and indulgence towards all mankind.

The progreſs of ſcience has influenced even the ſpirit of religion, which has become mild and temperate, and begins to recover the divine ſimplicity and benevolence which breathe throughout the writings of the evangeliſts and apoſtles.

On the whole, there is an action and re-action, a mutual ſympathy and connection, between liberty and literature; and the advancement of theſe has happily given birth to that reaſon and moderation, to that ſpirit of inquiry, of calculation, of induſtry, and of humanity, which auſpiciouſly marks *The Preſent Times*.

When the Houſe of Commons ſhall give their final deciſion with

regard to the merits or demerits of Mr Haſtings, we will enter at greater length on a queſtion which involves the dignity of Great Britain; her reputation on the continent, and her intereſt in Aſia. The late charges againſt Mr Haſtings, are the ſeparate ſections of greater ones; and the articles of impeachment deduced from them are ſuch, that no jury in England, except it had been choſen from St Sephen's chapel, would have found adequate to merit cenſure, much leſs crimination. The article with regard to contracts, in particular, muſt ſtrike every perſon, who has not entirely renounced the principles of his reaſon, and the dictates of his experience. Is there any perſon ſo ignorant of the principles of political ſociety, or who has conſidered the contracts given in the late German war, in the American war; or who reflects on the manner in which lottery-tickets are diſpoſed of under the preſent adminiſtration; who can conſtrue into a crime, the conduct of the late governor-general of Bengal, in diſpoſing of laborious and lucrative offices in ſuch manner, as would at once benefit the India Company, and attach individuals to its ſervice? The conduct of all adminiſtrations, in all nations and ages of the world, would be a ſatire on the ſuppoſition.

In the diſcuſſion of general queſtions, that involve a variety of ſeparate particulars and circumſtances not fully elucidated, there are ſome principles of common ſenſe and ordinary penetration that come home to the mind of every impartial man. When Mr Haſtings was appointed governor of India, he was inveſted with a diſcretionary power to promote the intereſts of the India Company and of the Britiſh empire; he diſcharged the truſt, and preſerved the empire committed to him, in the ſame way, and with greater ſplendour and ſucceſs, than any of his predeceſſors in office; his departure from India was marked with the lamentations of the natives, and the tears of his countrymen; on his return to England, he received the thanks and congratulations of his employers. Theſe facts are ſo ſtrong and ſtriking, that no falſe reaſoning or rhetoric will ever obliterate their impreſſion.

It was a favourite idea of Biſhop Butler, that nations, like individuals, are ſubject to fits of inſanity. Of this, with regard to England, the riſe, the progreſs, and the termination of the American war, was a ſtrong demonſtration. Will that tempeſt never ſpend itſelf, that fury never aſſuage? It will give conſolation, however, and even triumph, to the celebrated perſonage who now attracts the attention of Europe, to think that his merit is recogniſed in every corner of the globe—except in the Engliſh Houſe of Commons.

This is the firſt year, ſince the year 1794, that has been exempted from taxes, and a loan to government. A deficiency has been found in the cuſtoms, which may be eaſily accounted for. During the dependence of the Commercial Treaty with France, it was not to be expected, that the merchants would continue to import, at the old duties, commodities which were ſoon to be reduced in their price, and ſtock their warehouſes to their obvious diſadvantage. This obſervation particularly applies to the valuable imports of wine and ſpirits. Altho' the finances of the country appear to be in a more flouriſhing ſtate, than in any year ſince the peace, every means ſhould be taken to render the taxes efficient and productive. Formerly, defi-

ciencies in one tax, were compenſated by impoſing another, and the people ſaw no end to their burdens. The preſent miniſtry have adopted a wiſer plan, by inquiring into the cauſes that occaſion deficiencies, and endeavouring to remove them. Smuggling, and an improper mode of collecting the taxes, ſeem to be the great obſtacles to the increaſe of the national revenue. The former has been greatly checked, though it cannot be altogether ſuppreſſed; the latter (the buſineſs of collecting taxes) ought to center in as few hands as poſſible.

But although the nation has no cauſe to deſpair from the aſpect of their affairs, the miniſtry have little reaſon to triumph. When we conſider that our annual expenditure amounts to upwards of ſixteen millions, and that the annual revenue comes ſhort of it by at leaſt half a million, public œconomy, in all the branches of government, and a patriotic and unremitting attention to explore all the ſources of induſtry in the kingdom, are indiſpenſably neceſſary in a miniſter of Great Britain. In this view, the Commercial Treaty opens the proſpect of manifold advantages to both kingdoms. From the ſpeech of M. de Callone, to the Aſſembly of the Notables, the French finances appear to have been as much embarraſſed as our own. The diſmiſſion and diſgrace of their late miniſtry, by whom the Commercial Treaty was framed, threatens nothing hoſtile to that tranſaction. A change of miniſters, in France, does not imply a change of meaſures, as generally happens in England.

The Shop-Tax, ſo vexatious, odious, and unproductive, has been again complained of, and again confirmed. Obſtinacy is not the worſt quality that a miniſter can poſſeſs; but it ought never to be exerted, but in a good cauſe. Mr Pitt pledged himſelf to repeal this tax, when it ſhould be proved that it was partial or oppreſſive. This has been done to the conviction of all men; but our young miniſter affects to be unconvinced.

FOREIGN OCCURRENCES.

Extraordinary News from Holland.

ON the 9th inſt. at two o'clock, advice was received at Utrecht, that Meſſrs de Perponcher, and d'Athlone, two magiſtrates of Amersfort, were advancing with a body of troops to take poſſeſſion of the poſts of Jutphaas and du Vaart. On the receipt of this intelligence, the armed burgeſſes of the town were immediately aſſembled on the grand place of Neude, when a reſolution was immediately formed to oppoſe the progreſs of the Provincial troops; and to that end, a body of two hundred men and thirty Chaſſeurs were raiſed, who with proper arms, and in good order, marched againſt them.

The Provincial Troops immediately ran away to a ſmall wood, in the environs of Jutphaas, on the approach of the Patriotic from Utrecht. An advanced guard, through fear of ſurpriſe, was ſent forward by the Patriots, who followed regularly behind. The guard ſoon finding themſelves near the enemy, who had laid con-

cealed on their bellies, fled in haſte to their commandant to give notice of their ſituation; when the Provincial Troops, in the inſtant, fired a general diſcharge, by which Mr de Viſcher, the adjutant, and Mr R. C. Van Goens, commandant of the artillery was killed. A briſk fire on both ſides immediately commenced, which was kept up for the ſpace of twenty minutes, when the field was abandoned by the Provincial Troops. M. D'Averhault, the leader of the troops of Utrecht, gave orders to the artillery to charge their pieces with bullets, and to fire on the rear of the fugitives, who, from their loſs, were not enabled to face about, but fled diſperſed through the country.

At half paſt eleven, Mr D'Averboult, finding no reſiſtance, marched back to Jutphaas; and at five o'clock in the morniug, detached a diviſion of thirty men to reconnoitre the field of battle, and to ſecure the ſpoils.

At three o'clock, on the 20th inſt. Mr Van Goens, who was ſent on a commiſſion from Vaart to Utrecht, appeared in the town with two ſoldiers of the enemy in his carriage, whom he had made priſoners by the way, and ſhewed them to the people triumphantly, as if having gained a decided victory over the Orange party, and had yoked them to his car.

The enemy had 120 men more than the Patriots.—The number of the killed and wounded is yet not authentically aſcertained; but it is reported, that there were,

Of the Provincial Troops,
Killed 100
Wounded 27
And on the Patriotic Side,
Killed 7
Wounded 30

The baggage, &c. taken from the enemy, were,

A military cheſt, containing 40,000 florins.

30 Cheſts belonging to the officers.

260 Muſquets.

4 Spontons.

12 Drums.

1 Horſe, belonging to the Major.

109 Hats.

12 Grenadier Caps.

With a quantity of Swords, Centurions, &c. &c.

DOMESTIC INTELLIGENCE.

Extract of a letter from Wellington, Somerſetſhire, May 24.

"A very tremendous diſpenſation of Providence viſited us this day, ſuch as was ſcarce ever before experienced in the memory of the oldeſt perſon living. Between eleven and twelve o'clock there was a moſt violent ſtorm of rain, attended with what ſome think a tornado, others a ſhock of an earthquake. It was, however, dreadful beyond deſcription, I was ſtanding at Mr Horſey's ſhop door, when there was ſuch a dreadful ſound as I cannot expreſs; it ſeemed like the exploſion of a cannon, and at the ſame time there fell a large ſhower of tiles, bricks and glaſs, far beyond my power to deſcribe; houſes unroofed, chimneys falling, &c. and the whole town in an uproar.

"The ſtorm took its direction ſouth eaſt, thatch was carried more than a mile; our garden

wall ſtript, many lives miraculouſly preſerved, among the reſt Mr Horſey's; a vaſt number of trees blown up by the roots. The ſtandings in the market for the bakers turned topſy turvy, carts, waggons, and chaiſes, carried up into the air, and turned upſide down, one in particular at Mr Butler's door, the White Hart Inn, was carried beyond Mr Holmes's, about forty or fifty yards diſtance, with the wheels upwards. I am myſelf ſo exceedingly indiſpoſed from the fright I cannot add more at preſent."

May 5. At Roſſgull, county of Donegall, in Ireland, a girl of the name of Fanny M'Bride, after a night's dancing, fell into a kind of trance or lethargy, in which ſhe continued for ten days; on the eleventh, ſhe awakened as it were from a long ſleep, yawned two or three times, rubbed her hands, and then expired.

Letters from Stockholm of the 8th of laſt month, ſay, that the Engliſh are making very large purchaſes in iron there, though they could ſupply themſelves with Ruſſia iron much cheaper; for which a very good reaſon is given; and that is, that experience proves, that the Ruſſia iron is not fit to be uſed in ſhip building, nor in public edifices, becauſe the ruſt deſtroys it in a very ſhort time.

The time ſeems rapidly approaching, when the Dutch will be juſtly rewarded for their ingratitude to this country; for, inſtead of exerting their wonted induſtry in the laudable purſuits of commerce, for which they have been hitherto ſo highly celebrated, thoſe ſelfiſh and phlegmatic Belgians are now buſily employed in cutting each other's throats. A ſpirit of party rancour has diffuſed itſelf through every corner of that unhappy country; and it is more than probable *The High and Mighty Lords* will ſink once more into *The Poor and Diſtreſſed States of Holland!*—O rare French politics!!!!

A knowledge of the Engliſh language is now conſidered as one of the eſſentials of a polite and learned education.

29. At Whitſunbank Fair, catt'e and ſheep ſold high; great numbers were ſold before they got to the hill.

BIRTHS.

May 25. Mrs Forſter, Poſtmaſter of a Son.

The Rev. Mrs Clarkſon, of a Son.

DEATHS.

May 15. Mrs Patterſon, wife of Mr Patterſon, Shipmaſter.

16. Mrs Jane Humphrey's, aged 75 years.

W. Pratt, Eſq. at Warenton, aged 92.

Mrs Conſtable.

21. At Alnwick, Mrs Younghuſband, relict of Samuel Younghuſband, Eſq; of Tougalhall, in the pariſh of Bamboro'.

22. Charles Short, aged 24.

Daniel Cook, Porter.

26. Mr Martin Southern, aged 82.

25. At his ſeat at Biddleſtone, of a fit of the gout, ——— Selby, Eſq; he was poſſeſſed of large property in the Weſt Indies.

27. Thomas Fizzackerly, aged 36.

At Tweedmouth, Mr James Ramſay, aged 82.

Mr Park, Schoolmaſter, aged 76.

THE BERWICK MUSEUM,

OR,

MONTHLY LITERARY INTELLIGENCER.

BEING A VIEW OF THE

HISTORY, POLITICS, AND LITERATURE OF THE TIMES.

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BERWICK:

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THE BERWICK MUSEUM:

OR,

MONTHLY LITERARY INTELLIGENCER.

FOR JUNE, 1787.

THE HISTORY OF HOLY ISLAND.

THIS iſland is in circumference about eight miles, in which was a noble monaſtery, famous for its prelates, (among whom was St Cuthbert) whoſe bodies were there depoſited, and whoſe memory would live for ever. It hath the name of Lindisfarn, from a ſmall rivulet called Lindis, which from the oppoſite continent empties itſelf into the ſea. Bede calls it a Semi Iſland, being as he juſtly obſerves, twice an iſland, and twice continent in one day; for at the flowing of the tide it is encompaſſed by water, and at the ebb there is an almoſt dry paſſage, both for horſes and carriages to and from the main land; from which, if meaſured in a ſtraight line, it is diſtant about two miles eaſtward; but on account of ſome quick ſands, paſſengers are obliged to make ſo many detours, that the length of the way is nearly doubled, the water over theſe flats at ſpring tides, is only ſeven feet.

This iſland was by the Britons called Inis Medicante; alſo Lindisfarn, from the ſmall rivulet of Lindis, which here runs into the ſea, and the Celtic word Fahren or receſs; alſo on account of its being the habitation of ſome of the firſt monks in this country, it afterwards obtained its preſent name of Holy Iſland. It meaſures from eaſt to weſt about two miles and a quarter, and its breadth from north to ſouth is ſcarcely a mile and a half. At the north weſt part, there runs out a ſpit of land of about a mile in length. The Monaſtery is ſituated at the ſouthermoſt extremity; and a ſmall diſtance north of it, ſtands a little town, inhabited chiefly by fiſhermen. This iſland, though really part of Northumberland, belongs to Durham, and all civil diſputes muſt be determined by the juſtices of that county.

There is one ſmall farm of cultivated land upon the iſland, with ſome few acres of good paſture ground, capable of improvement, and the reſt, by violence of tempeſts, is covered with ſand. The

iſland chiefly conſiſts of one continued plain, inclining to the ſouth weſt. The land on which the village ſtands, riſes ſwiftly from the ſhore; at the ſouthern point is a rock of a conical figure, and almoſt perpendicular, near ſixty feet in height, having on its lofty crown a ſmall fortreſs or caſtle, which makes at once a groteſque and formidable appearance. There are no trees upon the iſland.

The village conſiſts of a few ſcattered houſes, two of which are good inns, the reſt chiefly inhabited by fiſhermen. The ſhore is excellent for bathing, and the ſituation at once healthy and romantic; it is ſurpriſing it ſhould be ſo little reſorted to. The north and eaſt coaſts of the iſland are formed of perpendicular rocks, the other ſides ſink by gradual declinations towards the ſands. The rock on which the caſtle ſtands, is acceſſible only by a winding paſs cut on its ſouthern ſide: the narrow limits of its crown will not admit of many works, the whole ſtrength conſiſting of a ſingle battery on the ſouth eaſt point, mounted with ſeven or eight guns, which commands the approach to the iſland from the ſea; but would be of little conſequence againſt a ſhip of any conſiderable force. The reſt of the ſummit is taken up with a houſe for the governor and guard, the walls of which ſtand on the very brink of the precipice. This fortreſs, before the uſe of gunpowder, from its ſituation, appears to have been impregnable, the ſuperſtructures being above the reach of any engine, and the rocks too high to be ſcaled. The antiquity of this caſtle is not known, but I ſhould preſume it is coeval with the abbey, and was uſed as a place of retort in times of peril, and a ſtrong hold for the religious, whenever they were diſturbed in their holy retreat. The preſent fortifications appear to be the work of the laſt century. In the military eſtabliſhment, made by Queen Elizabeth for Berwick, in 1756, the caſtle was noted, and a patent for life was granted to Sir William Read, as keeper of the fortreſſes of Holy Iſland and Farn, with a yearly payment of 362l. 7s. 6d. per annum,

The ingenious Mr Groſe gives the following anecdotes relative to this caſtle; "Cambden mentions it, ſo that it is evidently as old as his time. Probably it has been the ſcene of very few remarkable events; hiſtory being nearly ſilent with reſpect to them, as concerning its origin. The firſt time it occurs, is in the hiſtory of the civil war in the time of Charles I. when it appears to have been ſeized for the parliament; and according to Ruſhworth, in an order of the Houſe of Commons, May 7. 1646, for ſending forces thither, this reaſon is aſſigned, it being of ſuch conſequence to the northern parts of the kingdom. Probably this conſequence aroſe, more for the convenience of its harbour, than the ſtrength of the caſtle.

"In the year 1647, one Captain Batton, was governor of the iſland, for the parliament; to whom Sir Marmaduke Langdale, after the taking of Berwick, wrote the following letter, but without ſucceſs. The letter, together with the Captain's refuſal, were tranſmitted to the Houſe of Commons, for which they voted their thanks to Captain Batton, and that he ſhould be continued Governor of the place. "Sir, you have the good opinion of the counties, to be a ſober diſcreet man amongſt them, which emboldeneth me, a ſtranger to you, to propoſe (that which every man in his duty to God and the King ought to

perform) the veil of these horrid designs plotted by some, that men may run and read the misery and thraldom they intend upon the whole nation. It is believed by many that know you, that you are sensible of the imprisonment of of his Majesty, and the violation of all our laws. If you please to consider the ends being changed, perhaps for which you first engaged, and comply with the King's interest, by keeping the fort now in possession for the King's use; I will engage myself to see all the arrears due to yourself and the soldiers duly paid, and to procure his Majesty's favour for the future: and that I only may receive some satisfaction from you, that this motion is as really accepted, as intended by your humble servant,

MARMADUKE LANGDALE."

Berwick, April 30 1647.

"Holy Island does not appear ever to have fallen into the hands of the Royalists; for it continued in the possession of the Parliamentarians, anno 1648; when it was (as may be seen in Rushworth) relieved with necessaries by Col. Fenwick's horse and some dragoons. From that time, nothing memorable seems to have been transacted here, till the rebellion in the year 1715, when the seizure of this castle was planned and performed by two men only. In which exploit, such policy and courage were exerted, as would have done them much honour, had they been employed in a better cause. The following particulars of the story, were communicated by a gentleman, whose father was an eye witness to the facts, and well knew both the parties.

"One Lancelot Errington, a man of an ancient and respectable family in Northumberland, and of a bold and enterprising spirit, entered into a conspiracy for seizing this castle for the Pretender; in which it is said, he was promised assistance, not only by Mr Forster, the rebel General then in arms, but also by the masters of several French privateers. At this time, the garrison consisted of a serjeant, a corporal, and ten or twelve men only. In order to put this scheme in execution, being well known in that country, he went to the castle, and after some discourse with the serjeant, invited him and the rest of the men, who were not immediately on duty, to partake of a treat on board of the ship of which he was master, then lying in the harbour: this being unsuspectingly accepted of, he so well plied his guests with brandy, that they were soon incapable of any opposition. These men being thus secured, he made some pretences for going on shore; and with Mark Errington his nephew, returning again to the castle, they knocked down the centinel, surprized and turned out an old gunner, the corporal, and two other soldiers, being the remainder of the garrison, and shutting the gates, hoisted the colours, as a signal of their success, anxiously expecting the promised succours. No reinforcement coming, but on the contrary a party of the King's troops arriving from Berwick, they were obliged to retreat over the walls of the castle, among the rocks, hoping to conceal themselves under the sea weeds till it was dark, and then by swimming to the main land, to make their escape: but the tide rising, they were obliged to swim, when the soldiers firing at Lancelot, as he was climbing up a rock, wounded him in the thigh. Thus disabled, he and his nephew were taken and conveyed to Berwick goal, where they continued till his wound was cured. During this

time he had digged a burrow quite under the foundation of the priſon, depoſiting the earth taken out, in an old oven. Through this burrow, he and his nephew, with divers other priſoners, eſcaped; but moſt of the latter were ſoon after taken. The two Erringtons, however, had the good fortune to make their way to the Tweedſide, where they found the cuſtom-houſe boat; they rowed themſelves over, and afterwards turned it adrift. From thence they purſued their journey to Bambrough Caſtle, near which they were concealed nine days in a pea-ſtack; a relation who reſided in the caſtle ſupplying them with proviſion. At length, travelling in the night by ſecret paths, they reached Gateshead Houſe, near Newcaſtle, where they were ſecreted till they procured a paſſage from Sunderland to France. A reward of 500l. was now offered to any one who would apprehend them; notwithſtanding which, Lancelot was ſo daring, as ſoon after to come into England, and even to viſit ſome of his friends in Newgate. After the ſuppreſſion of the rebellion, when every thing was quiet, he and his nephew took the benefit of the general pardon, and returned to Newcaſtle, where he died about the year 1746, as it is ſaid, of grief at the victory of Culloden."

The remains of the old abbey in the next place, require attention; ſuch parts of this cathedral are ſtanding, as give a perfect idea of its original form and appearance. The monaſtery is in ragged ruins, and not worthy to be delineated, the walls having been robbed for building in the village, and the erection of the preſent parochial church.

It is ſaid by ſome authors, that the monaſtery was built by St Cuthbert, of a plain model, without ornament, and incloſed with a high wall, in order that outward objects might not withdraw the attention of the ſociety from their divine contemplations.

In Mr Weſt's Antiquities of Furneſs Abbey, we have this ſhort account of the riſe and origin of Monaſtic Orders. "Soon after the Chriſtian religion had made ſome conſiderable progreſs in the eaſt, the policy of the Roman empire expoſed the profeſſors of it to many and great inconveniencies, and a ſucceſſion of bloody perſecutions: the two laſt, under Decius and Diocleſian more eſpecially, obliged many to betake themſelves to mountains, deſerts, and ſolitary places, to ſecure themſelves from the unrelenting fury of thoſe bloody tyrants: there they found a ſafe retreat, with time and liberty to give themſelves up to the exerciſes of piety and divine contemplation, in a courſe of moſt rigorous mortifications, and preternatural auſterities. This kind of life, which neceſſity gave riſe to, was afterwards, in the time of the Chriſtian Emperors, embraced through choice: and Pacomius, about the middle of the 4th century, committed to writing, rules for regular ſocieties, and founded ſome monaſteries in the environs of Thebes in Egypt.

To be continued.

To the Editor of the Berwick Museum.

SIR,

AMONG all the studies that engage the mind of man, the best adapted to his nature is that of the works of Omnipotence. This is a field sufficiently large for the most fertile genius to expand its faculties, and after a serious contemplation, to learn its own weakness, and adore that Almighty Being, who spoke the whole into existence, and still supports it by the breath of his mouth.

The other evening, when the last beams of departing day had tinged the fleecy clouds with glowing purple, I left the scenes of mirth and jollity, to enjoy the coolness of the air, and meditate on the wonders of Creation. The moon adorned the chambers of the east, and threw a silver mantle over the verdant carpet of nature. Not the least noise disturbed the solemnity of the scene; the feathered songsters of the groves were retired to rest, and the herds and flocks were sleeping on the grassy surface of the meadows. In this silent and retired situation I directed my eyes towards the azure arch of heaven; viewed with a pleasing surprise, the grand theatre of the universe, and wandered in idea through the boundless fields of ether. I remarked some of the planetary globes which form our solar system, now shining with distinguished lustre, and reflected on the amazing accuracy with which they perform their respective motions round the sun. Lost in contemplating the unbounded scene, and unable to comprehend the wonders of creation, I stood for some time silent, and as it were buried in thought; but soon recovered from this pleasing reverie, again reflected, and again found it impossible to solve the many difficulties which at once presented themselves to my mind.

What power, said I to myself, hath formed yon brilliant globes which decorate the grand theatre of heaven, and move with such regularity in universal space? Have they any bases on which they rest? Are they supported by adamantine pillars? No; they are balanced on their own centers, and pensile in the fields of ether! What! pensile in the fields of ether! The mind recoils at the thought! Is a fluid of such amazing tenuity sufficient to support globes of such astonishing magnitude! globes which, if astronomers are to be believed, and they have sufficient reasons for what they assert, are many of them prodigiously larger than this earth we inhabit! Surely bodies like these must have some basis, some foundation on which they rest. No! they are self balanced in the etherial fluid, and continued in their orbits by the laws of attraction and projection; laws which support them more firmly than the rocky basis of the mountains. But what is this grand, this amazing principle of attraction! Alas! human reason is lost in attempting to explain it. Ah, thousand experiments convince us of its existence; but in what it consists surpasses the limits of human reason to determine. It is the cement of universal nature; it causes the vapours to ascend into the aerial reservoirs, and again precipitate in balmy drops of rain; it forms the bars and doors with which the Almighty shut up the foaming ocean, and curbed the rage of its impetuous waves: to it the mountains owe their unshaken firmness, and the nerves of animals their strength. The rivers

circulate by its power, and the ſtagnant lakes derive from it their glaſſy ſurface. It cauſes the ſap to riſe in vegetables, and decorates the earth with drops of dew.

Tell me, ye that pretend the world owed its origin to chance, who impoſed this aſtoniſhing, this beautiful law, on the various globes which move with ſuch harmonious regularity in unbounded ſpace? Surely ſome being wiſer than yourſelves muſt be its author; as you are unable, in a thouſand inſtances, to explain its effects, and even tell us in what it conſiſts. Remember it was not yeſterday that it firſt exerted its force: it had its origin with nature, and was impoſed on the globes of the univerſe when they firſt emerged from their chaotic ſtate: nor has time been able to impair its effects; it ſtill ſubſiſts in its full force, and will ſubſiſt to the lateſt ages. Bluſh therefore at your folly, ye thoughtleſs mortals, ye beings of a day! Acknowledge your ignorance, and candidly own what a little reflection muſt teach you, that a Being infinitely wiſe, and infinitely powerful, preſides over the univerſe; that it was he who called theſe beautiful globes into exiſtence, and impreſſed on them this extenſive, this aſtoniſhing law. Come, leave your groveling thoughts, and ſoar with me to the planetary regions, meditate on the wonders of creation, and adore your Maker and your God. Reflect for a moment, that it is to him you are indebted for your exiſtence, and all the comforts you enjoy; from him the ſtreams of happineſs flow, and his indulgent care guards you from every evil. It is he that cauſeth the ſun to riſe, and teacheth the day-ſpring to know its place; that calls the thunder from the burſting cloud, and directs the lightning's rapid ſhaft; that guides the furious blaſt of the tempeſt, and ſhakes the ſolid foundations of the earth.

Retire into yourſelves, ye giddy mortals, reflect on your own weakneſs, your ignorance, your folly, and you will ſoon be convinced how unable ye are to oppoſe the hand that formed the univerſe, and contend with that wiſdom which planned the laws of nature. Remember your actions are all expoſed to his view; nor are the moſt ſecret thoughts of your hearts concealed from his all-ſearching eye. The pitchy mantle of the night cannot hide any thing from him; nor is the enormous maſs of waters that cover the rocky bottom of the ocean, a veil ſufficient to exclude his ſight. Tremble, therefore, ye ſcoffers at Providence, ye ſons of rapine, of riot, of violence, and of wrong; he remarks every unjuſt action, and will ſurely puniſh it. Vengeance, terrible as the duſty whirlwinds of the Arabian deſarts, and ſudden as the lightnings flaſh will overtake you, and pour upon your heads the wrath of an offended Creator. But remember it is not yet too late to prevent the ſtroke. It is indeed, impoſſible to contend with, but not to deprecate his fury. Mercy, that darling attribute of the Deity, will ſooth his indignation, and diſarm his juſtice.

Leave therefore for a moment the ſcenes of injuſtice, of riot and debauchery, and retire with me to the ſequeſtered fields; contemplate the aſtoniſhing ſcenes of the univerſe, and you will ſoon learn to adore their great, their almighty Author, and be convinced that happineſs is only to be found in the paths of virtue.

B. C.

For the Berwick Museum.

THE following scale of the average duration of animal life, will be the more acceptable, we presume, as the animals we have considered are more familiarly known; and the more to be depended upon, as we have collected our information from Linnæus, Buffon, and the more celebrated writers on Natural History.—It appears that

	years.
A Hare will live	10
A Cat	10
A Goat	8
An Ass	30
A Sheep	10
A Ram	15
A Dog from 14 to 20 and sometimes more.	
A Bull	15
An Ox, (a curious fact)	20
Swine	25
A Horse from 20 to	30
A Pigeon	8
A Turtle-Dove	25
A Peacock	25
A Partridge	100
An Eagle	100

Of the Goose, the following may be depended upon as a fact.—There is a family now living in Fife, who are able to ascertain, that a Goose had been kept in the family 70 years—they knew it must be still older, but they fix this particular period, as being able to prove it incontestably.

PATRIOTIC CONUNDRUMS.

WHY are Opposition like a set of botching taylors?——because they take wrong measures.

Why are they like an eclipse?—because they are planet struck.

Why are they like a piece of meat in the ashes?——because they are chop fallen.

Why are they like a morsel almost swallowed?—because they are down in the mouth.

Why are they like a group of washerwomen?—because they are all in the suds.

Why are they like bad architects?—because they are vile designers.

Why are they like marked cards?—because they are a false pack.

On the propriety of adorning Life, and serving Society, by laudable Exertion.

IN an age of opulence and luxury, when the native powers of the mind are weakened by vice, and habits of indolence are superinduced by universal indulgence, the moralist can seldom expect to see examples of that unwearied perseverance, of that generous exertion, which has sometimes appeared in the world, and has been called heroic virtue. Indeed, it must be allowed, that in the early periods of society there is greater occasion as well as greater scope, for this exalted species of public spirit, than when all its real wants are supplied, and all its securities established.

Under these disadvantages there is, indeed, little opportunity for that uncommon heroism, which leads an individual to desert his sphere, and to act in contradiction to the maxims of personal interest and safety, with a view to reform the manners, or to promote the honour and advantage of the community. Patriotism, as it was understood and practised by a Brutus, a Curtius, a Scævola, or

a Socrates, appears in modern times ſo eccentric a virtue, and ſo abhorrent from the dictates of common ſenſe, that he who ſhould imitate it would draw upon himſelf the ridicule of mankind, and would incur the danger of being ſtigmatized as a madman. Moral and political knight-errantry would now appear in ſcarcely a leſs ludicrous light than the extravagancies of chivalry.

But to do good in an effectual and extenſive manner within the limits of profeſſional influence, and by performing the buſineſs of a ſtation, whatever it may be, not only with regular fidelity, but with warm and active diligence, is in the power, as it is the duty, of every individual who poſſeſſes the uſe of his faculties. It is ſurely an unſatisfactory idea, to live and die without ever purſuing any other purpoſe than the low one of perſonal gratification. A thouſand pleaſures and advantages we have received from the diſintereſted efforts of thoſe who have gone before us, and it is incumbent on every generation to do ſomething not only for the benefit of contemporaries, bnt of thoſe who are to follow.

To be born, as Horace ſays, merely to conſume the fruits of the earth; to live, as Juvenal obſerves of ſome of his countrymen, with no other purpoſe than to gratify the palate, though they may in reality be the ſole ends of many, are yet too inglorious and diſgraceful to be avowed by the baſeſt and meaneſt of mankind.

There is, however, little doubt, but that many, whoſe lives have glided away in a uſeful tenor, would have been glad of opportunities, if they could have diſcovered them, for laudable exertion. It is certainly true, that to qualify for political, military, literary, and patriotic efforts, peculiar preparations, accompliſhments, occaſions, and fortuitous contingencies are neceſſary. Civil wiſdom without civil employment, valour without an enemy, learning without opportunities for its diſplay, and love of our country without power, muſt terminate in abortive wiſhes, in deſigns unſupported by execution. They who form great ſchemes, and perform great exploits, muſt of neceſſity be few. But the exertions which benevolence points out, are extended to a great compaſs, are infinitely varied in kind and degree, and conſequently adapted, in ſome mode or other, to the ability of every individual.

To the diſtinguiſhed honour of our times and of our country, it muſt be aſſerted, that there is no ſpecies of diſtreſs which is not relieved; no laudable inſtitution which is not encouraged with an emulative ardour of liberality. No ſooner is a proper object of beneficence preſented to the public view, than ſubſcriptions are raiſed by all ranks, who crowd with impatience to the contribution. Not only the infirmities of age and ſickneſs are ſoothed by the beſt concerted eſtabliſhments, and the loſs ſuſtained by the calamities of a conflagration repaired, but our enemies, when reduced to a ſtate of captivity, are furniſhed with every comfort which their condition can admit, and all the malignity of party-hatred melts into kindneſs under the operation of charity. From the accumulated efforts of a community of philanthropiſts, ſuch as our nation may be called, a ſum of good is produced, far greater than thoſe recorded of the heroes of antiquity, from Bacchus down to Cæſar.

It has been ſaid, that the ages of extraordinary bounty are paſſed. No colleges are founded in the

preſent times, it is true; yet not becauſe there is no public ſpirit remaining, but becauſe there is already a ſufficient number raiſed by the pious hands of our forefathers, to anſwer all the purpoſes of academical improvement. When a want is ſupplied, it is not parſimony, but prudence, which withholds additional munificence. The infirmaries diffuſed over every part of the kingdom, are moſt honourable teſtimonies of that virtue which is to cover a multitude of ſins. And there is one inſtance of beneficence uncommon both in its degree and circumſtances, which, though done without a view to human praiſe, muſt not loſe even the ſubordinate reward of human virtue He who lately devoted, during his life, a noble fortune to the relief of the blind, will be placed higher in the eſteem of poſterity, than the numerous train of poſthumous beneſactors, who gave what they could no longer retain, and ſometimes from motives repreſented by the cenſorious as little laudable. While angels record the name of Hetherington in the book of life, let men inſcribe it in the rolls of fame.

The motive of praiſe, though by no means the beſt, is a generous and a powerful motive of commendable conduct. He would do an injury to mankind who ſhould ſtifle the love of fame. It has burnt with ſtrong and ſteady heat in the boſoms of the moſt ingenuous. It has inſpired enthuſiaſm in the cauſe of all that is good and great. Where patience muſt have failed, and perſeverance been wearied, it has urged through troubles deemed intolerable, and ſtimulated through difficulties dreaded as unſurmountable. Pain, penury, danger, and death, have been incurred with alacrity in the ſervice of mankind, with the expectation of no other recompence than an honourable diſtinction. And let not the frigidity of philoſophical rigour damp this noble ardour, which raiſes delightful ſenſations in the heart that harbours it, and gives riſe to all that is ſublime in life, and in the arts. When we are ſo far refined and ſubdued as to act merely from the ſlow ſuggeſtions of the reaſoning faculty, we ſhall indeed ſeldom be involved in error; but we ſhall as ſeldom atchieve any glorious enterpriſe, or ſnatch a virtue beyond the reach of prudence.

The ſpirit of adventure in literary undertakings, as well as in politics, commerce, and war, muſt not be diſcouraged. If it produces that which is worth little notice, neglect is eaſy. There is a great probability, however, that it will often exhibit ſomething conducive to pleaſure and improvement. But when every new attempt is checked by ſeverity, or neglected without examination, learning ſtagnates, and the mind is depreſſed, till its productions ſo far degenerate as to juſtify diſregard. Taſte and literature are never long ſtationary. When they ceaſe to advance, they become retrograde.

Every liberal attempt to give a liberal entertainment is entitled to a kind excuſe, though its execution ſhould not have a claim to praiſe. For the ſake of encouraging ſubſequent endeavours, lenity ſhould be diſplayed where there is no appearance of incorrigible ſtupidity, of aſſuming ignorance, and of empty ſelf-conceit. Severity chills the opening powers, as the froſt nips the bud that would elſe have been a bloſſom. It is blameable moroſeneſs to cenſure thoſe who ſincerely mean to pleaſe, and fail only from cauſes not in their own diſpoſal.

The praiſe, however, of well-meaning has uſually been allowed with a facility of conceſſion, which leads to ſuſpect that it was thought of little value. It has alſo been received with apparent mortification. This ſurely is the reſult of a perverted judgment; for intention is in the power of every man, though no man can command ability.

The Inſtructions of a Mexican Father to his Son.

MY ſon, who art come into light from the womb of thy mother like the chicken from the egg, and like it art preparing to fly through the world, we know not how long heaven will grant to us the enjoyment of that precious gem which we poſſeſs in thee; but, however ſhort the period, endeavour to live exactly, praying God continually to aſſiſt thee. He created thee, thou art his property. He is thy father, and loves thee ſtill more than I do; repoſe in him thy thoughts, and day and night direct thy ſighs to him. Reverence and ſalute thy elders, and hold no one in contempt. To the poor and diſtreſſed be not dumb, but rather uſe words of comfort. Honour all perſons, particularly thy parents, to whom thou oweſt obedience, reſpect, and ſervice. Guard againſt imitating the example of thoſe wicked ſons, who like brutes that are deprived of reaſon, neither reverence their parents, liſten to their inſtruction, nor ſubmit to their correction; becauſe, whoever follow their ſteps will have an unhappy end, will die in a deſperate or ſudden manner, or will be killed and devoured by wild beaſts.

Mock not, my ſon, the aged, or the imperfect. Scorn not him whom you ſee fall into ſome folly or tranſgreſſion, nor make him reproaches: but reſtrain thyſelf, and beware leſt thou fall into the ſame error which offends thee in another. Go not where thou art not called, nor interfere in that which does not concern thee. Endeavour to manifeſt thy good breeding in all thy words and actions. In converſation do not lay thy hands upon another, nor ſpeak too much, nor interrupt or diſturb another's diſcourſe. If thou hareſt any one talking fooliſhly, and it is not thy buſineſs to correct him, keep ſilence; but if it does concern thee, conſider firſt what thou art to ſay, and do not ſpeak arrogantly, that thy correction may be well received.

When any one diſcourſes with thee hear him attentively, and hold thyſelf in an eaſy attitude; neither playing with thy feet, nor putting thy mantle to thy mouth, nor ſpitting too often, nor looking about you here and there, nor riſing up frequently if thou art ſitting, for ſuch actions are indications of levity and low-breeding.

When thou art at table do not eat voraciouſly, nor ſhew thy diſpleaſure if any thing diſpleaſes thee. If any one comes unexpectedly to dinner with thee, ſhare with him what thou haſt; and when any one is entertained by thee do not fix thy looks upon him.

In walking, look where thou goeſt, that thou may not puſh againſt any one. If thou ſeeſt another coming thy way, go a little aſide to give him room to paſs. Never ſtep before thy elders, unleſs it be neceſſary, or that they order thee to do ſo. When thou ſitteſt at table with them, do not eat or drink before them, but attend to them in a be-

coming manner, that thou mayeſt merit their favour.

When they give thee any thing accept it with tokens of gratitude; if the preſent is great do not become vain or fond of it. If the gift is ſmall do not deſpiſe it, nor be provoked, nor occaſion diſpleaſure to them who favour thee. If thou becomeſt rich, do not grow inſolent, nor ſcorn the poor; for thoſe very gods who deny riches to others in order to give them to thee, offended by thy pride, will take them from thee again to give to others. Support thyſelf by thy own labours; for then thy food will be ſweeter. I, my ſon, have ſupported thee hitherto with my ſweat, and have omitted no duty of a father; I have provided thee with every thing neceſſary, without taking it from others. Do thou ſo likewiſe.

Never tell a falſehood; becauſe a lie is a heinous ſin. When it is neceſſary to communicate to another what has been imparted to thee, tell the ſimple truth without any addition. Speak ill of nobody. Do not take notice of the failings which thou obſerveſt in others, if thou art not called upon to correct them. Be not a news-carrier, nor a ſower of diſcord. When thou beareſt an embaſſy, and he to whom it is borne is enraged, and ſpeaks contemptuouſly of thoſe who ſent thee, do not report ſuch an anſwer, but endeavour to ſoften him, and diſſemble as much as poſſible that which thou heardeſt, that thou may not raiſe diſcord and ſpread calumny of which thou mayeſt afterwards repent.

Stay no longer than is neceſſary in the market-place; for in ſuch places there is the greateſt danger of contracting vices.

When thou art offered an employment, imagine that the propoſal is made to try thee; then accept it not haſtily, although thou knoweſt thyſelf more fit than others to exerciſe it; but excuſe thyſelf until thou art obliged to accept it: thus thou wilt be more eſteemed.

Be not diſſolute; becauſe thou wilt thereby incenſe the gods, and they will cover thee with infamy. Reſtrain thyſelf, my ſon, as thou art yet young, and wait until the girl, whom the gods deſtine for thy wife, arrive at a ſuitable age; leave that to their care, as they know how to order every thing properly. When the time for thy marriage is come, dare not to make it without the conſent of thy parents, otherwiſe it will have an unhappy iſſue.

Steal not, nor give thyſelf up to gaming; otherwiſe thou will be a diſgrace to thy parents, whom thou oughteſt rather to honour for the education they have given thee. If thou wilt be virtuous, let thy ample put the wicked to ſhame. No more, my ſon; enough has been ſaid in diſcharge of the duties of a father. With theſe counſels I wiſh to fortify thy mind. Refuſe them not, nor act in contradiction to them; for on them thy life and all thy happineſs depend.

Such were the inſtructions which the Mexicans frequently inculcated to their ſons. Huſbandmen and merchants gave their particular profeſſions.

HISTORY OF LORD WARTON.

Continued from page 219.

THIS charmer conducted me through ſeveral winding paſſages to a ſmall dark chamber, enlightened only by a lamp, and the

furniture it contained was a miserable ragged couch, three old chairs and a broken table; this dreadful appearance of poverty surprised me exceedingly; yet I reconciled it to myself by the supposition that her intentions were more in my favour than I had at first suspected, and that she had brought me into the apartment of one of the inferior servants to prevent discovery: as soon as we entered, she led me towards the antiquated couch, and when we both sat down on the side of it, I expected it to sink beneath our weight; she then turned towards me and attempted to speak, but sighed deeply; tears fell from her eyes (at least I suppose so, as she covered her face with her handkerchief) and sobbed aloud, which astonished me so much, that I had scarce power to ask her what was the matter. "Must I then," said she, "no longer listen to the voice of virtue? What! alas! will it not cost me to forget my principles? but were it not for the misfortunes I now labour under, I never would condescend to yield to this indignity from any man." This discourse, and so plain an invitation that she meant the kindest compliance, encreased my tenderness, and I imputed to modesty, the distress which occasioned her tears; I therefore endeavoured to calm her sorrow, and kissed her hands a thousand times like a blockhead, vowing everlasting love.

My caresses dried up her tears, and she began once more to smile upon me. "You have conquered," said she, "I consent to comply with your desires; but give me then immediately a few florins to relieve my present distress, and enable me to support a wretched existence." The astonishment I was under at this request (which at once opened my eyes in regard to the quality and profession of my condescending beauty) made me hesitate, and even deprived me of the power of putting my hand in my pocket for my purse; she imputed my delay to a very different cause, and even construed it into a refusal of her request; she rose therefore with the look of a fury, and in a violent passion, she clapped her hands loudly together several times. "Come to my assistance," cried she, "he refuses to pay me?" At these words, the whole partition on one side of the room fell down with an horrible noise; and two sailor-looking fellows, with fierce looks and long knives in their hands, came from behind it and advanced towards me. "Rash stranger," said one of them, are you ignorant, that if you are caught in Holland, endeavouring to seduce our females, it will cost you your life: it is true, we suffer them to sell their favours to our own countrymen; but when we find strangers endeavouring to pervert them, we kill them without mercy; recommend yourself therefore to God, for nothing if you are, as I suppose, a Frenchman, can save your life." I protested with the most solemn asseverations that I was born in England. "So much the better for you," returned he, "on that consideration we will spare your life, provided you give up your purse, if it is well filled" I did not give them the trouble of repeating their offer twice, but prepared to obey with the utmost docility, but turned pale as ashes, when on putting my hand into my pocket, I could neither find my watch, or gold snuff-box of great value, nor even the demanded purse, that was to have been my ransom.

I always carried by way of precaution a pair of pocket piſtols, and being now furious on finding what a loſs I had ſuſtained, I drew them out, and preſenting them to the raſcals, I threatened inſtantly to blow their brains out if they did not reſtore what they had taken; I then heard another very loud noiſe, the floor ſhook violently under my feet, and a trap door opened, and the two ſailors inſtantly diſappeared; I then turned towards the perfidious wretch who had enticed me to this chamber, not doubting but it was her who had robbed me, but ſhe was likewiſe decamped, and in the place where ſtood the wretched couch, I now beheld a large corner cupboard. Terrified beyond meaſure at theſe prodigies, I haſtened to leave a place where I expected every moment they would return and murder me; but in endeavouring to explore my way through the paſſages by which I came from the hall, I heard ſome perſons laugh in an adjacent room, and as it was very natural to conclude, that I, after what had befallen me, was the ſubject of their mirth; I was ſo enraged, that regardleſs of the conſequence, I gave the door a violent kick, it flew directly open, and I diſcovered my Dutch friend ſitting with the two ſailors dividing my ſpoils—mad at this diſcovery, of more vile treachery than I could even have ſuſpected human nature to be guilty of, I precipitately fired both my piſtols, two of the villains fell, bathed in blood, whilſt the third ſeized the watch, purſe, and ſnuff-box; and running full againſt a large picture which hung at the upper end of the room, it turned on a piviot, and let him through in an inſtant: I boldly followed, aud found myſelf in a long dark alley, but ſtill diſcerned the robber running before me; ſometimes I was near attaining him, but he having a much better knowledge of the way, the obſcurity aſſiſted him to elude my purſuit: I followed, however, till I heard a door clap to behind me, and found myſelf alone in an unfrequented ſtreet, inhabited only by ſome of the loweſt artizans; I aſked ſome of them whoſe was the houſe I had left, and they told me it was called a Muſico, being a kind of coffee-houſe, where were to be had all kinds of refreſhments and the company of very beautiful women beſides, but of the dangerous kind who enticed young men thither, and the houſe was full of traps and machines, which facilitated their eſcape from juſtice, after the robberies and ſometimes murders which they had committed.

I left Holland immediately, fully ſatisfied with this ſpecimen of the cuſtoms and morals of people at the Hague, and with the utmoſt indignation and abhorrence of a country, whoſe magnificence conſiſts only in the decoration of their houſes, their dreſs in the moſt abſurd meanneſs, and the commerce of the women, either the mere whipt ſyllabub of ſentiment, or the groſs libertiniſm of an infamous Muſico. I took poſt directly for Germany, and reſolved not to ſtop in any but thoſe capital towns where an elector reſided, and propoſed to make all poſſible ſpeed to Vienna: I deigned not to enter Bruxelles, as I had learnt the comedians there were deteſtable, I therefore left it on my right, and as Cologn could not contain any thing worthy notice, as the elector was not there, went on without ſtopping, perfectly at my eaſe, being very comfortably a-bed in my chaiſe, drawn by four able poſt horſes, and I ran an hundred leagues in this manner with the

rapidity of lightning, and ſlept beſt part of the way; thus when I arrived at Treves, I ſcarce conceived I could have got as far, yet the roads were ſo good, and the inconveniencies ſo few, that I made not any ſcruple to enter on my tablets, that Germany is a moſt delightful country. You may, perhaps, be ſurpriſed, that I have not yet mentioned any perſons either in Holland or Germany to whom I had letters of recommendation; many were offered me, indeed, before I left England, but they are a kind of tie upon a man to behave with civility and propriety, for which reaſon the devil of any letters did I deſire to trouble myſelf with, but letters of change; or any introduction, except to the different bankers who were to ſupply me with caſh; for as to my ſociety, I wiſhed to leave it entirely to chance; and as to amuſements, a man with money in his pocket can always procure them.

I continued my way through the ancient city of Treves, which abounds, (I have been informed) with monuments of antiquity, well worth the obſervation of the curious, but I really did not ſtop to ſee any of them; for as I was ſo ſoon to be at Rome, where there were little elſe to be ſeen, and as I am naturally very much of a diſpoſition to be eaſily gratified in ſuch particulars, I drove poſt along the ſtreets, yet could not help reflecting, as I paſſed, that the inhabitants muſt be either moſt exemplary ſaints, or very great ſinners, as I never ſaw ſo many churches in a town in my life. My poſtillions ſtopped, and almoſt inſiſted upon it that I ſhould examine the cathedral, but I was not eaſily perſuaded to give myſelf ſo much trouble, and was contented with ſurveying the mere outſide of this gothic edifice, which is conſtructed of ſtones of ſo extraordinary a ſize, that all the good chriſtians in that part of the world believe that it could not have been built by any other than the devil himſelf, which muſt, doubtleſs, have been at that remarkable period of his life when he was deſirous to turn monk.

Though I greatly admired the faith of the inhabitants of Treves, yet I had not the leaſt wiſh to remain in a city where the devil was the principal architect, but continued my way to the gates of Mayence, where I was ſo fortunate as to arrive juſt at the time the comedy was going to begin; it was a piece, (the original of which was French) tranſlated into German, and here I was abſolutely enchanted with the actreſs who played the principal character; her voice was clear and harmonious, with more variety of notes than a nightingale, and which penetrated my very ſoul. Heavens! how beautiful did ſhe appear! I ſat with my eyes fixed upon her, and viewed every geſture and motion with exquiſite delight; I was placed at the back part of the theatre, ſo beheld my goddeſs in perſpective. After the performance was over, I went behind the ſcenes to pay my homage to this beauty, and found her ſurrounded by a croud of admirers, who were paying her the moſt flattering compliments on her perſon and talents; it was with difficulty I could get near enough to expreſs my approbation, and make a ſpeech I had ſtudied for the purpoſe of introducing myſelf to her acquaintance; but how was I ſurprited on my nearer ſurvey, to find her ſo totally different from what I had conceived her to be! Inſtead of the bewitching graces of youth, I beheld a little thin woman, abſolutely ugly, and at leaſt thirty

years of age, though ten minutes before I would have betted a hundred guineas that she was not more than eighteen; I could even discern that her seeming fine proportion of shape was the effect of a most disgusting leanness; her forehead was not higher than the breadth of my three fingers, and her hair would have met her eyebrows had she not taken great care to pull it up by the roots, which left a blackness an inch broad all the way round her face; her eyes were as far in her head as those of a French barbet; nature had not bestowed on her more than half a nose in length; to make amends for which, she had a mouth four times as wide as it ought to have been, ornamented with lips that would have been of a tolerable thickness for a blackamoor; however, though my illusion was dissipated, yet she was (I understood) quite the fashion, and I was exactly in the humour to do some foolish thing to be talked of, therefore, finding she was the ton, I determined, though I was cured of my passion, to pursue my design; I paid my devoirs to her, and finding she understood some words of English, I addressed some gallantries to her in that language, which made her smile and had even the assurance to follow her into her dressing room, and assist at her toilette. We were no sooner alone than I took out my purse, in which were fifty louis, and laying it on the table told her, "My landlord at my inn had given me a chamber I did not like, and if she would suffer me to share her's for that night only, the purse and its contents were at her service." She pocketed my money, and her scruples, (if she had any) and with an air of childish gaiety took hold of my arm, and permitted me to conduct her home; and not one of the numerous train that before surrounded her thought it worth while to dispute my pretensions.

To be continued.

March

SUMMER REFLECTIONNS.

From brightening fields of ether fair disclosed,
Child of the Sun, refulgent Summer comes,
In pride of youth, and felt through Nature's depth:
He comes attended by the sultry hours,
And ever-fanning breezes, on his way;
While, from his ardent look, the turning Spring
Averts her blushful face; and earth and skies
All smiling, to his hot dominion leaves.

THOMSON.

IN the month of May the Spring glowed with all the mixtures of colorific radiance; but, before the expiration of June, that season will commence, when opening beauty, and increasing variety, will be succeeded by the more uniform scenes of maturity and perfection.

The Summer season, which commences on the twenty-first of the present month, is so distinguished by an uniformity of character, that, as I have observed before, the great Poet of the Seasons has comprised the whole of his description within the limits of a single day. To give importance, moreover, to a season, in other respects so unproductive of subject, his muse has spread her flight to the torrid zone, and enriched her landscapes with foreign beauties and exotic wonders.

Nature, in our temperate regions, appears now to have nearly finished his annual work. Some-

thing of her variety ſhe begins to loſe in this ſeaſon. Nothing, indeed, can be more beautiful than the verdure of the orchards and woods, but the ſhades of hue which they exhibit are no longer ſo agreeable. The meadows begin to whiten, and the flowers that adorn them are mowed down. The corn gradually aſſumes a yellow hue, and the colours that decorate the rural ſcene are no longer ſo numerous. How lately did the glowing beauty and variety of theſe, with the notes, as various, of a multitude of birds, diſplay at once all the charms of novelty, and inſpire inexpreſſible delight!

It is in the novelty of objects, indeed, in their appearing at leaſt to be new and uncommon, that the more exquiſite enjoyment of them conſiſts. Novelty excites a pleaſure in the imagination, becauſe it ſtrikes the ſoul with an agreeable ſurpriſe, gratifies its curioſity, and gives it an idea of which it was not poſſeſſed before. It contributes, therefore, to vary human life; it tends to divert and refreſh the mind, and to take off that ſatiety of which we are apt to complain in the entertainments to which we are conſtantly accuſtomed; it is that which gives its charm to variety, where the mind is every inſtant called off to ſomething new, and the attention not ſuffered to dwell too long, and waſte itſelf on any particular object. Novelty, moreover, improves whatever is beautiful and pleaſing, and makes it afford to the mind a double entertainment.

Hence we may deduce the reaſon why the groves, and fields, and meadows, which, at any ſeaſon of the year are delightful to the view, are never more ſo than in the opening of the Spring, when they are all new and freſh, with their firſt gloſs upon them, and not yet too familiar to the eye. But in the Summer, in proportion as we advance toward Autumn, theſe pleaſing effects inſenſibly decreaſe; the ſong of the nightingale is no longer heard; and that favourite enjoyment of the country, a walk through fields of verdure, becomes inconvenient and unpleaſing, on account of the great heat which ſometimes prevails.

Yet Summer has ſtill inexpreſſible charms, and exhibits proofs every day of the unbounded goodneſs of the Great Creator. It is that ſeaſon of felicity in which he diſpenſes his bleſſings more abundantly to every living creature. Nature, after having re-animated and enlivened us by all the pleaſures of the Spring, is inceſſantly employed during the Summer, to provide thoſe enjoyments which are moſt agreeable to the ſenſes, to facilitate the means of ſubſiſtence, and to excite in our breaſts the correſpondent ſenntiments of gratitude and love.

A Curious Deſcription of the Warm Baths in Egypt; the Manner and Benefits of Bathing; and of the Cuſtom of the Women, of Bathing once or twice in the Week.

THE hot-baths, known from the moſt remote antiquity, and celebrated by Homer, the painter of the manners of the age he lived in, have preſerved their pleaſure and ſalubrity in Egypt. The neceſſity of cleanlineſs, in a climate where one perſpires ſo copiouſly, has rendered them indiſpenſable; the comfort they produce; preſerves the uſe of them; and Mahomet, who knew their

utility, has reduced it to a precept. Travellers in general have deſcribed them ſuperficially. My habit of frequenting them, having afforded me leiſure to examine them with attention, I ſhall enter into all the particulars neceſſary to give a thorough knowledge of them.

The firſt apartment, in going to the bath, is a large hall, which riſes in the form of a rotunda. It is open at the top, to give a free circulation to the air. A ſpacious eſtrade, or raiſed floor, covered with a carpet, and divided into compartments, goes around it, on which one lays ones clothes. In the middle of the building a jet-d'eau ſpouts up from a baſon, and agreeably entertains the eye.

When you are undreſſed you tie a napkin round your loins, take a pair of ſandals, and enter into a narrow paſſage, where you begin to be ſenſible of the heat. The door ſhuts to, and, at twenty paces off, you open a ſecond, and go along a paſſage, which forms a right angle with the former. Here the heat increaſes. They who are afraid of ſuddenly expoſing themſelves to a greater degree of it, ſtop in a marble hall, in the way to the bath, properly ſo called. The bath is a ſpacious and vaulted apartment, paved and lined with marble, around which there are four cloſets. The vapour inceſſantly riſing from a fountain and ciſtern of hot water, mixes itſelf with burning perfumes. Theſe perfumes are never burnt, except the perſons who are in the bath deſire it. They mix with the ſteam of the water, and produce a moſt agreeable effect.

The bathers are not impriſoned here, as in France, in a ſort of a tub, where one is never at one's eaſe. Extended on a cloth ſpread out, the head ſupported by a ſmall cuſhion, they ſtretch themſelves freely in every poſture, whilſt they are wrapped up in a cloud of odoriferous vapours, which penetrate into all their pores.

After repoſing there ſome time, until there is a gentle moiſture over the body, a ſervant comes, preſſes you gently, turns you over, and when the limbs are become ſupple and flexible, he makes all the joints crack without any difficulty. He maſſes, and ſeems to knead the fleſh, without making you feel any pain.—To maſs, in Arabic, ſignifies to touch in a delicate manner.

This operation finiſhed, he puts on a ſtuff glove, and rubs you a long time. During this operation, he detaches from the body of the patient, which is running with ſweat, a ſort of ſcales, and removes even the imperceptible dirt that ſtops the pores. The ſkin becomes ſoft and ſmooth like ſatin. He then conducts you into a cloſet, pours the lather of perfumed ſoap upon your head and withdraws. The ancients did more honour to their gueſts, and treated them in a more voluptuous manner. Whilſt Telemachus was at the court of Neſtor, "the beautiful Polycaſtra, the handſomeſt of the daughters of the king of Pylos, led the ſon of Ulyſſes to the bath, waſhed him with her own hands, and, after anointing his body with precious oils, covered him with rich habits, and a ſplendid cloak." *(Odyſſey, book* III.*)*

Piſiſtratus and Telamachus were not worſe treated in the palace of Menelaus. "When they had admired its beauties, they were conducted to baſons of marble, where a bath was prepared. Beautiful female ſlaves waſhed them, and after anointing them with oil, covered them with rich tunicks, and ſuperb pelices." *(Odyſſey, book* IV.*)*

The cloſet to which one is conducted is furniſhed with a ciſtern and two cocks, one for cold and the other for hot water. There you waſh yourſelf. Soon after the ſervant returns with a depilatory pomatum, which in an inſtant makes the hair fall off the places it is applied to. Both men and women make general uſe of it in Egypt. It is compoſed of a mineral called ruſma, which is of a deep brown. The Egyptians burn it lightly, knead it with water, mixing it with half the quantity of ſlaked lime. This greyiſh paſte, applied to the hair, makes it fall off in two or three minutes, without giving the ſlighteſt pain.

After being well waſhed and purified, you are wrapped up in hot linen, and follow the guide through the windings that lead to the outer apartment. This inſenſible tranſition from heat to cold prevents one from ſuffering any inconvenience from it. On arriving at the eſtrade, you find a bed prepared for you, and ſcarcely are you laid down, before a child comes to preſs every part of your body with his delicate fingers in order to dry you thoroughly. You change linen a ſecond time, and the child gently grates the calloſity of your feet with a pumice ſtone. He then brings you a pipe and Moka coffee.

Coming out of a ſtove, where one was ſurrounded by a hot and moiſt fog, where the ſweat guſhed from every limb, and tranſported into a ſpacious apartment, open to the external air, the breaſt dilates, and one breathes with voluptuouſneſs. Perfectly maſſed, and, as it were regenerated, one experiences an univerſal comfort. The blood circulates with freedom, and one feels as if diſengaged from an enormous weight, together with a ſuppleneſs and lightneſs to which one has been hitherto a ſtranger. A lively ſentiment of exiſtence diffuſes itſelf to the very extremities of the body. Whilſt it is loſt in delicate ſenſations, the ſoul, ſympathiſing with the delight, enjoys the moſt agreeable ideas. The imagination, wandering over the univerſe, which it embelliſhes, ſees on every ſide the moſt enchanting pictures, every where the image of happineſs. If life be nothing but the ſucceſſion of our ideas, the rapidity with which they then recur to the memory, the vigour with which the mind runs over the extended chain of them would induce a belief that in the two hours of that delicious calm that ſucceeeds the bath, one has lived a number of years. One of theſe baths, with all the preparations, coſt me half a crown. The common people do not take ſo much trouble about them: they only go to ſweat in the ſtove, waſh themſelves, and give a penny or twopence at coming out.

Such are the baths, the uſe of which were ſo ſtrongly recommended by the ancients, and which are ſtill the delight of the Egyptians. It is by means of them that they prevent or diſpel rheumatiſms, catarrhs, and ſuch cutaneous diſorders as are produced by want of perſpiration. Hence likewiſe they find a radical cure for that evil which attacks the ſources of generation, the remedy for which is ſo dangerous in Europe. By the ſame reſource they get rid of that uncomfortable feeling, ſo common to all nations, who do not pay ſo much attention to the cleanlineſs of their bodies. Mr Tournefort, who had uſed ſteam baths at Conſtantinople, where there is leſs refinement in them than at Cairo, is of opinion that they injure the breaſt. This is an error which

further experience would have corrected. There are no people who make more frequent uſe of them than the Egyptians, and there is no country where there are fewer aſthmatic people. The aſthma is ſcarcely known there.

The women are paſſionately fond of theſe baths. They frequent them at leaſt once a week, and take with them ſlaves properly qualified for the purpoſe. More ſenſual than men, after undergoing the uſual preparations, they waſh their bodies, and above all their heads, with roſe-water. It is there that they blacken the edge of their eye lids, and lengthen their eye-brows with cohel, which is a preparation of tin burnt with gall-nuts, which the Turkiſh women make uſe of to blacken and lengthen their eyebrows. It is there they ſtain the finger and toe nails with benne, which gives them a golden colour. This benne, which is a very common ſhrub in Egypt, has ſome reſemblance to privet; the leaf being cut ſmall, and aplied to the ſkin, gives it a golden colour.—The linen and clothing they make uſe of are paſſed through the ſweet ſteam of the wood of aloes. When the work of the toilet is at an end, they remain in the outer apartment, and paſs the day in entertainments. Females entertain them with voluptuous ſongs and dances, or tell them love tales.

The day of uſing the bath is a feſtival for the Egyptian women. They deck themſelves out magnificently, and under the long veil and cloak that conceal them from the public eye, they wear the richeſt ſtuffs. As they undreſs before each other, their coquetry extends even to their drawers. In ſummer they are made of embroidered muſlin; in winter of ſtuffs of ſilk and gold brocade. They are not acquainted with the uſe of ruffles and laces, but their ſhifts, made of ſilk and cotton, are as light and tranſparent as gauze. Their flowing robes are bound with rich girdles of the wool of Cachemire, which is the moſt beautiful in the world. It ſurpaſſes even ſilk in fineneſs. The girdles that are made of it coſt about 25*l.* ſterling. They are uſually embroidered at the ends, and although they are an ell wide and three long, one can paſs them through a ring for the finger. Two creſcents of fine pearls ſparkle on the black hair that covers their temples. The Indian handkerchiefs with which they crown their heads, are decorated with diamonds. Such are the Georgian and Circaſſian women, whom the Turks purchaſe to make wives of them. Nothing can equal their cleanlineſs, and as they walk, they are ſurrounded by a cloud of odours. If their luxury be not publicly diſplayed, it greatly ſurpaſſes that of the European women, in the interiour of the houſes.

The Turks, governed by an exceſſive jealouſy, pretend, that in a hot country, where Nature is ſo powerfully felt, where the women are hurried on to pleaſure by an irreſiſtible impulſe, the communication would be dangerous between the two ſexes; they abuſe their power, therefore, by keeping them in ſlavery; but by this means they only add to the violence of their deſires, and they ſeize accordingly the firſt opportunity to revenge themſelves. The Turks are ignorant, no doubt, that if women left to their liberty are attainable, in a ſtate of ſlavery they will make the firſt advances to the men.

To the Editor of the Berwick Muſeum.

SIR,

IF the ſubjoined little hiſtory appears ſufficiently intereſting to obtain a place in your agreeable miſcellany, I ſhould be glad of its inſertion. I remain, Sir,

Your humble ſervant,

MARY ELIZA.

The Hiſtory of Miſs Sidney.

IT is generally acknowledged, that an obedience to our parents commands is a duty which it is incumbent on every child to obſerve: the tenor of theſe ſheets are to inculcate that duty.

I was the daughter of a gentleman of fortune, who was united to a lady equally beloved for her good-nature and accompliſhments. A ſon and two daughters, of which I was the eldeſt, compoſed our family. My dear mama ever ſtrove to impreſs in us thoſe elegant attainments, which ſo peculiarly ſhone in her. She did not live to ſee the ſucceſs of her endeavours; for when I was on the verge of fourteen, ſhe fell ill of a violent fever, which proved the cauſe of her death.

Though my extreme youth made it impoſſible for me to be ſufficiently ſenſible of my loſs, yet I well remember it was a moſt diſtreſſing ſcene to me. My papa was almoſt frantic; but time abated the exceſs of his grief, and he provided a governeſs to ſuperintend our education. Mrs Ellis (her name) was about forty, one who could act the hypocrite with uncommon ſkill, as I afterwards found. But her kind behaviour at that time greatly prepoſſeſſed us in her favour.

I ſhall purpoſely omit thoſe incidents which occurred to me till I attained my eighteenth year, and my ſiſter her ſeventeenth. Then my papa took us on a viſit to my mama's ſiſter, of whoſe amiable diſpoſition I had heard a moſt pleaſing account. We very ſoon found it to be uncommonly excellent; we continued two months with her, and during that time my aunt had made our ſituation ſo agreeable to us, that on our papa's mentioning a return home, we found ourſelves equally as deſirous of ſtaying, as ſhe was averſe to our departure. Accordingly it was agreed, as my dear mama was no more, and my papa profeſſed he had not the ſlighteſt intentions to re-enter the married ſtate, that we ſhould continue with her as long as it ſhould be agreeable to ourſelves. My papa returned home; and Mrs Ellis, who came with us to my aunts, accompanied my papa to ſuperintend the family affairs.

My ſiſter and myſelf ſoon after formed an acquaintance with the daughter of a gentleman who reſided in the neighbourhood. He had a ſon likewiſe. Our viſits were very frequent to each other, as Mr and Mrs Pembroke, the father and mother of the young lady, maintained a ſtrict intimacy with my aunt. In a few months I thought Mr William Pembroke behaved with particular attention to me. I muſt confeſs his aſſiduities gave me pleaſure. I never mentioned this to my ſiſter. Indeed Fanny was thoughtleſs to a very great degree. She would have imagined I communicated it to her as a ſecret; that would have rendered it impoſſible for her to retain it a ſingle hour from Miſs Pembroke. I was conſcious of her foible, ſo never gave her the leaſt hint.

Mr Pembroke's extraordinary politeneſs, elegant perſon, and in-

ſinuating addreſs, pleaded very powerfully with me in his favour. We had paid them a viſit one afternoon. During our ſtay, Miſs Pembroke and Fanny left the room. I ſat converſing with Mr and Mrs Pembroke ſome time; but finding they did not return, I went into the garden, where I thought they were. I met Mr William Pembroke, and inquired for his ſiſter. He replied, they had juſt left the garden, but promiſed to return immediately: a converſation enſued, in which he took the opportunity to explain himſelf to me in the tendereſt and moſt reſpectful manner; and from that time he paid his addreſſes to me, but in ſo private a manner, that no perſon believed I gave him encouragement. Our happineſs was augmented by the arrival of my brother, who having returned from his travels, obtained my papa's permiſſion to join us.

We ſoon after were greatly alarmed on my aunt's account, for her health ſeemed greatly on the decline. Her illneſs increaſed ſo much, that I plainly ſaw her diſſolution was approaching. Gueſs what ſenſations this muſt create in my mind, as ſhe had, during our reſidence, behaved with the utmoſt affection. She perceived my anxiety, and ſaid every encouraging thing to enable me to ſupport her loſs. But in ſpite of every attention paid to her health, her diſorder increaſed to a violence that ſoon put a period to her exiſtence. It is impoſſible to deſcribe the exceſs of my grief. For many months I felt a blank in my heart which corroded every pleaſure. She had divided her fortune equally between my ſiſter and me; it amounted but to three thouſand each, as the chief of her income aroſe from a conſiderable annuity. When Fanny was about fifteen, a relation died, and left her two thouſand pounds, which made ſome difference in our fortunes.

As ſoon as my aunts affairs were ſettled, my papa, who had come down during her illneſs, prepared for a return home. He had obſerved our partiality for Mr and Miſs Pembroke, and obtained permiſſion for them to accompany us.

We were, on our arrival, received by Mrs Ellis with the freedom of miſtreſs of the houſe a freedom I by no means approved; indeed I felt myſelf uncommonly diſguſted at it. Fanny obſerved it likewiſe, but with an unconcern that was her characteriſtic. You will find I never had more reaſon to be alarmed than at that time: ſhe gave directions in every thing. We were frequently obliged to acquieſce in things contrary to our inclinations, merely becauſe it was not agreeable to her. Her aſcendancy over my papa became ſo intolerable to me, that I formed the reſolution of expoſtulating with him upon it. I accordingly was one morning juſt going to ſend a ſervant to know whether it would be agreeable for me to wait on him, when I received a meſſage from him, deſiring to ſee me in his ſtudy. I went; he began the converſation by ſaying he had ſome thoughts of entering the married ſtate again, if he could meet with a lady agreeable to his wiſhes, and I gave my aſſent. I replied, "Sir, have you well conſidered the diſagreeable conſequences it muſt be productive of to your children, ſuppoſing the lady proves contrary to your expectations? If you reflect ſeriouſly on this, I am perſuaded you will never run the riſque." "My reaſon," ſaid my papa, "is this; by having a miſtreſs to take care of my houſe, it would be the means of improving my affairs." "As to your affairs, Sir," continued I, "I think my ſiſter and myſelf would

be capable of managing them, were we permitted. Indeed I take it very hard that you will suffer Mrs Ellis to behave with such unbecoming authority, while we are treated merely as visitors" "No more, Harriot," said my papa, rather angrily. "You are indebted to her for her tendrness to you when in an infant's state. I am very sorry to find you have no more gratitude. For the future, I shall not do my children the honour to ask their advice." I saw his temper would not admit of reply, so retired greatly grieved at his unkind speech.

Still I kept all in my own bosom; for I would by no means expose my father to Miss Pembroke, and Fanny's levity of disposition would have prevented her from regarding it in a serious light. I had my disturbance increased by Mrs Ellis's behaviour, which was, if possible, more arrogant and presuming than before. So I concluded, that my papa had informed her of our conversation.

As my papa was extremely respected by the families around, we received several invitations from them. We accepted of one from Sir John and Lady Corbet, which was about five miles from our house. We had not been there above a week when I received an anonymous note, the contents of which gave me excessive grief, as it informed me my papa was absolutely determined to be united to Mrs Ellis the next morning. The day being far advanced, rendered it impossible for me to return that evening; but I resolved to set out as early as possible the next morning. So sending for Miss Pembroke and Fanny into my dressing-room, I acquainted them with the contents of the note. Miss Pembroke was amazed, and my sister appeared completely vexed; but they approved of my resolution. So we informed Lady Corbet, that the note came from my papa, who desired to see us the next morning. We accordingly set out so early, that we reached home by nine o'clock.

Immediately on my arrival, I inquired of the footman where my papa was. I received for answer, that he was gone out in a post-chaise. "Where is Mrs Ellis?" rejoined I. "She is gone out too, madam" "With my papa?" "No, madam," said he: "Mr Sidney went out some time before Mrs Ellis, but I cannot inform you where either is." Notwithstanding these unsatisfactory answers, I plainly saw how it was. So I returned into the parlour, and informed them of what I heard from the servant. My brother being inexpressibly chagrined, he took his hat, and went out, followed by Mr Pembroke.

Soon after they were gone, our steward begged permission to see me, and from his conversation I learnt it was to him I was indebted for the intelligence I had received the day before. About ten o'clock Mrs Ellis came. No words can express the astonishment visible in her countenance when she saw us. Fanny asked her if she had seen my papa, while she was out. She made no reply, but appeared extremely confused. I rose, and shewing her the note, begged to know if there was any truth in its contents. "Who could possibly inform you?" said she, "but I hope, Miss, it will give you no uneasiness if it is so" "And has my papa married you?" replied I. "He has, Miss," returned she, with an air of contempt, "and I hope Mr Sidney knows the character of a father better than to suffer his daughters to behave with such insolence to any one."

Just at that moment my papa knocked at the gate, and Mrs Ellis went out to inform him, I suppose, of our arrival. "Well, Sir," said Fanny, as he entered the parlour, "I expected you would have confided in your children more than to have acted thus." "No more of that, Fanny," replied he, rather sharply, "my children have not merited my confidence. I expect you will not express the slightest token of disapprobation at what I have done; but on the contrary, acknowledge yourselves obliged to me for having brought into the family a lady who will be a second mother to you." This was too much, so my sister and I left the room with tears in our eyes.

But do not imagine Mrs Ellis's want of fortune occasioned my regret. No, it was her want of every amiable quality, that gave me so much uneasiness; and I foresaw, her capricious and insolent disposition would be the source of innumerable troubles to our family.

My papa immediately acknowledged his marriage, and she was visited by every one as Mrs Sidney; an honour which was peculiarly pleasing to her, as it gave her an authority in the family that she exerted hourly. Had my aunt been living, we should have quitted as soon as possible a home that was rendered every way disagreeable to us. My brother, whose temper was noble, and above restraint, being designed for the army, obtained a commission in a regiment stationed in Ireland, and left us. Yet my papa did not regret his loss, so infatuated was he with Mrs Sidney. A mean œconomy which saved his pocket, made her perfectly amiable in his eyes. My papa was naturally averse to expence, but such was my mama's attention to domestic concerns, that an universal elegance appeared in every thing without superfluity; and I regretted for his honour that he would permit such management.

Mr Pembroke still continued his addresses to me, but through my desire in a private manner; though I purposed giving him permission to implore my papa's consent. In a few months Miss Pembroke guessed he professed a tenderness for me, but I never would confess it to her, as I wished it might not be known till her brother actually declared himself to my papa.

Mrs Sidney informed me one morning a visitor was expected in a few days. I inquired who? She replied, "You will know time enough." Her answer made me rather uneasy; but she would add no more on the subject. At the time expected the visitor came, an intire stranger to me. The first interview frequently prepossesses one in a person's favour, and there are others whom the first glance impresses on the mind a dislike for them, a dislike which nothing can conquer. Mr Stanley, our visitor, was unfortunately of the latter cast, at least in my opinion. His countenance had a peculiarly rough and disagreeable appearance: this might be attributed to a frown which I at first thought was occasioned by his having met with something displeasing. But when he had continued with us a short time, I discovered it was natural to him.

We were one evening engaged to a neighbouring gentleman's: during the course of the day I was seized with a violent head-ach, which prevented me from accompanying Mr and Miss Pembroke, and Fanny, who at my request went. After they were gone, Mrs Sidney came up to my dressing-room: we entered into a conversation, and among other things she inquired my opinion of Mr Stanley. I replied, I thought him very

diſagreeable. "Indeed, Miſs!" replied ſhe, "I am very much ſurpriſed to hear you ſay ſo; for I believe there are very few gentlemen more agreeable than Mr Stanley is." As I was well acquainted with Mrs Sidney's temper, which was one impatient of contradiction, I choſe not to diſpute concerning ſo trivial a ſubject, though I perceived ſhe wiſhed me to add ſomething more. This I ſhould not have done, had ſhe not obligated me to reſume it by ſaying, "It is to be hoped, Harriot, your opinion will alter in favour of Mr Stanley, or I very much queſtion whether it will be poſſible for you to live any thing tolerable together." "I do not doubt," returned I, "but we ſhall while he continues here; indeed good manners would deter me from behaving unpolitely to him." "You miſtake me," ſaid Mrs Sidney, with a malicious ſmile, "I mean as Mr Stanley's intended wife, it is neceſſary you ſhould have ſome eſteem for him." "Mr Stanley's intended wife!" repeated I, in amazement, "you joke certainly, ma'am." "I never was more in earneſt, I aſſure you, my dear," ſaid ſhe, "and I hope in a few months time to have the permiſſion to congratulate you on it." She was then called out of the room, and left me to a variety of wretched reflections.

I had ever diſliked Mr Stanley, what I had juſt heard tended to increaſe it. How inſupportable an union with him muſt be to me, may be readily conceived, eſpecially as I believed Mr Pembroke entertained a ſincere affection for me; and I concluded my grief would be augmented by his diſtreſs. Yet I hoped, if my papa was acquainted with my diſguſt to Mr Stanley, he would not inſiſt on my giving him my hand. In this I was greatly miſtaken; for he one day ſent for me into his ſtudy, and abſolutely commanded me to receive Mr Stanley as a future huſband. I in-vain ſtrove to excite his tenderneſs, by aſſuring him I never could be happy with ſuch a man. All his reply was, he ſaw nothing to the contrary, and that if I valued his tenderneſs, he deſired I would make no objections.

I was very much grieved, yet I found myſelf under a neceſſity of receiving Mr Stanley's addreſſes, and took the firſt opportunity of informing Mr Pembroke, who appeared greatly agitated; declaring that ſince I was torn from him, he ſhould return home as ſoon as poſſible. Really ſtrange as it may appear, I wiſhed for his departure, as I was conſtantly drawing compariſons between him and Mr Stanley, greatly to the latter's diſadvantage. I mentioned my receiving Mr Stanley's addreſſes, but it was as a matter of form, without a ſpark of affection on my ſide. As for his heart, it was incapable of love; an exceſſive addiction to inebriety deſtroyed every ſentiment of that elegant and delicate paſſion.

To be continued.

CONSTANCY IN LOVE.

A True Story.

AT the Reſtoration there lived in London a merchant of great wealth, integrity, and capacity, whom we ſhall call Probus. He was very indulgent to Varus, a young gentlemen under his direction, gave him a good education, and as he grew up, inſtructed him in every branch of traffic. Probus had an only daughter, on whom he doated, not without reaſon, for ſhe ſeemed to deſerve all that the kind-

neſs of providence had deſigned for her. His wife died while Æmilia was in her cradle; Varus was about two years older, and from ſix years of age had been bred up with her. Their childiſh intimacy in time improved into love, which they cemented by all the forms that amorous hearts could invent. Æmilia had an aunt immenſely rich, who deſigned her for an only ſon. She imparted her intentions to Probus, who determined by the future proſpect of grandeur reſolved to comply with them. He ſent Æmilia to her aunt's country-ſeat, and as a guardian, commanded Varus to think of a voyage to the Eaſt-Indies. Æmelia who ſuffered from the odious ſolicitations of her aunt's ſon, a diſagreeable booby, by letter repreſented her paſſion for Varus in ſuch moving terms to her father, that he recalled her to town. Varus, who had been ſent to an uncle of his vaſtly rich, in the Eaſt-Indies, indeared himſelf ſo much to the old gentleman, that on his death-bed, he bequeathed him all his wealth, amounting to 40,000l. which he turned into money, and ſailed for London. During the interval, Probus had laid out a large part of his wealth in houſes, which were ſoon after reduced to aſhes, with all his merchandize, by the great fire in 1666. This reduced him to the neceſſity of keeping a public houſe for his bread. Varus arrived from the Indies, and ſtroling through the city, by chance put into a coffee-houſe, (then a new trade in London) and was ſerved with a diſh of coffee by a young woman, plain but neatly dreſſed, who appeared to be Æmilia. On ſight of him, ſhe fell into a ſwoon. Varus took her up; they gazed at each other; Probus wept, and all were ſilent. At laſt our traveller ſpoke thus: "Æmilia is ſtill the ſame to me; ſhe is fair, as charming, and, while providence leaves it in my power, as great a fortune as ever. Do not (turning to Probus) afflict yourſelf, Sir: Am not I indebted to you for your care of my education, and even for all I have? Can you believe me ungrateful? No, Sir, I have many obligations that bind me to you. Permit me then to increaſe them, by becoming your ſon." Probus conſented; and, ſtrange as it is, when Æmilia arrived at threeſcore, ſhe was as dear to Varus as at the hour ſhe became his wife.

On DISCRETION.

DISCRETION does not only ſhew itſelf in words, but in all the circumſtances of action; and is like an under-agent of Providence, to guide and direct us in the ordinary concerns of life. There are many more ſhining qualities in the mind of man, but there is none ſo uſeful as diſcretion; it is this, indeed, which gives a value to all the reſt, which ſets them at work in their proper times and places, and turns them to the advantage of the perſon who is poſſeſſed of them. Without it learning is pedantry, and wit impertinence. Virtue itſelf looks like weakneſs; the beſt parts only qualify a man to be more ſprightly in error, and active to his own prejudice. Nor does diſcretion only make a man the maſter of his own parts, but of other mens. The diſcreet man finds out the talents of thoſe he converſes with, and knows how to apply them to proper uſes. Accordingly, if we look into particular communities and diviſions of men, we may obſerve that it is the diſcreet man, not the witty, nor the learned, nor the brave, who guides the converſation, and gives meaſures to the ſo-

ciety. A man with great talents, but void of diſcretion, is like Polyphemus in the fable, ſtrong and blind, endued with an irreſiſtible force, which for want of ſight is of no uſe to him. Though a man has all other perfections, and wants diſcretion, he will be of no great conſequence in the world; but if he has this ſingle talent in perfection, and but a common ſhare of others, he may do what he pleaſes in his particular ſtation of life. As diſcretion is the moſt uſeful talent a man can be maſter of, ſo cunning is the accompliſhment of little minds. Diſcretion points out the nobleſt ends to us, and purſues the moſt proper and laudable methods of attaining them: cunning has only private ſelfiſh aims, and ſticks at nothing which may make them ſucceed. Diſcretion has large and extended views, and like a well-formed eye, commands a whole horizon: Cunning is a kind of ſhort-ſightedneſs, that diſcovers the minuteſt objects which are near at hand, but is not able to diſcern things at a diſtance. Diſcretion, the more it is diſcovered, gives a greater authority to the perſon who poſſeſſes it. Cunning, when it is once detected, loſes its force, and makes a man incapable of bringing about even thoſe events which he might have done, had he paſſed only for a plain man. Diſcretion is the perfection of reaſon, and a guide to us in all the duties of life. Cunning is a kind of inſtinct that only looks out after our immediate intereſt and welfare. Diſcretion is only found in men of ſtrong ſenſe and good underſtanding. Cunning is often to be met with in brutes themſelves, and in perſons who are but the feweſt removes from them. In ſhort, cunning is only the mimick of diſcretion, and may paſs upon weak men in the ſame manner as vivacity is often miſtaken for wit, and gravity for wiſdom. The caſt of mind which is natural to a diſcreet man makes him look forward to futurity, and conſider what will be his condition millions of ages hence, as well as what is at preſent. He knows that the happineſs or miſery which are reſerved for him in another world, loſe nothing of their reality by being placed at ſo great a diſtance from him. The objects do not appear little to him becauſe they are remote. He conſiders that thoſe pleaſures and pains which lie hid in eternity, approach nearer to him every moment, and will be preſent with him in their full weight and meaſure, as much as thoſe pains and pleaſures which he feels at this very inſtant. For this reaſon he is careful to ſecure to himſelf that which is the proper happineſs of his nature, and the ultimate deſign of his being. He carries his thoughts to the end of every action, and conſiders the moſt diſtant, as well as the moſt immediate effects of it. He ſuperſedes every little proſpect of gain and advantage which offers itſelf here, if he does not find it conſiſtent with his views of an hereafter. In a word, his hopes are full of immortality; his ſchemes are large and glorious, and his conduct ſuitable to one who knows his true intereſt, and how to purſue it by proper methods.

Account of a Serpent of an aſtoniſhing Magnitude, called BUIO, *common on the Countries bordering on the River Oronoque in South-America.*

THE Buio is a ſerpent of an enormous magnitude, though very frequently met with in the countries near the Oronoque. The Juraras Indians call it Aviofa, and

thoſe of the province of Quito, Gacumama, the Mother of Water, becauſe it is frequently found in that element. This monſtrous ſerpent reſembles the trunk of an old pine-tree, whoſe roots have for ſome time ceaſed to convey the uſual nouriſhment. On its body grows a kind of moſs, reſembling that found on the bark of old trees, and is ſuppoſed to be produced from the duſt and mud adhering to it, and alternately dried and moiſtened by the ſun and water. It is generally about thirty feet long, and of a proportionable magnitude. Its motion is ſo remarkably ſlow, that I believe it could hardly move half a league in a whole day, leaving a track like that of a large maſt, or trunk of a tree, dragged along the ground. The very ſight of ſo enormous a monſter ſtrikes the ſpectator with horror; and his ſafety depends entirely on the ſlow motion of the ſerpent. Thoſe, however, who are acquainted with the attractive and deleterious nature of its breath, place their ſecurity in flight; for as ſoon as it hears the leaſt noiſe, it raiſes its head, turns itſelf towards the creature it would ſeize, and, opening its mouth, emits ſuch a ſteam of poiſonous breath, as ſtupifies the animal that happens to be within its reach, and obliges it to move involuntarily towards the ſerpent, till it is at laſt devoured.

This reptile has no teeth, ſo that it is a long time, even whole days in ſwallowing its prey; but its throat is ſo large, that it will ſwallow a ſmall bullock, ſucking out the blood and juices during the paſſage.

Theſe Buios are frequently ſeen extended in the ſun, and decorated with a kind of muſtaches, being the horns of a deer, which the creature has not been able to ſwallow. But the ſerpent, after it has ſucked out all the blood and juices of its prey, diſgorges what remains of it, and goes again in ſearch of food.

There is nothing in the foregoing account that ought to ſurprize us, except the enormous magnitude of the ſerpent; for with regard to the attractive nature of its breath, it is common to the ſcorzona, or venomous toad, which attracts lizards to itſelf in the ſame manner; for as ſoon as the creature approaches within a certain diſtance of the ſcorzona, it opens its mouth in the ſame manner as the Buio; and whatever efforts the poor creature may make, it is impoſſible for it to eſcape. There is, indeed, ſome difference between the attraction of theſe two creatures, occaſioned probably by the great diſproportion between their magnitudes; the lizard will ſtruggle ſome time to ſave itſelf from the ſcorzona; but the creature which has the misfortune to come within the ſphere of attraction of the Buio, is deprived of that liberty, and approaches involuntarily to the tremendous mouth of this inſatiable ſerpent.

Several perſons who have been expoſed to this danger, and ſaved by the intervention of ſome object between them and the ſnake, have aſſured me, that after they were involved in this ſphere of attraction, that their judgment continued the ſame. But I muſt leave the reader to paint in his own imagination the horror and diſtreſs of that unhappy mortal, who finds himſelf drawn by an irreſiſtible impulſe, into the frightful jaws of this carnivorous and greedy monſter.

From what I have already obſerved, it appears, that the Buio is very different from the enormous ſerpent deſcribed by Sir Hans Sloane, in the Philoſophical Tranſactions. For the Buio has no teeth, nor inſtrument of defence, and on that account is obliged to

ſwallow its prey without maſtication; whereas Sir Hans ſuppoſes, that the other firſt wounds his prey, and follows it with its eyes, natural inſtinct, having taught it that the animal will expire, as ſoon as the venom has exerted its force.

It will perhaps be aſked, why the neceſſary orders are not given for deſtroying creatures ſo remarkably dangerous and pernicious? But it ſhould be remembered that this is impoſſible, till the countries are better peopled, prodigious tracts of land, full of thick foreſts, lying waſte and deſert; and in theſe the Buios, alligators, lions, tygers, &c. propagate their ſpecies. In proportion as the country is ſettled, theſe creatures are deſtroyed, the inhabitants taking great pleaſure in hunting and killing them.

I have been often told by a religious, that one day, as he was travelling from Caracas to the miſſions on the Oronoque, he was ſtruck with the moſt terrible ſight imaginable; a Buio of a monſtrous ſize was devouring an alligator, and had already ſwallowed a third part of the animal, which was near eighteen feet long. The Buio had twiſted its tail three times round the body of the alligator, in order to prevent his eſcaping. The neighbouring inhabitants, on hearing what had happened, repaired to the place, armed with guns, lances, and arrows. They attacked the ſerpent, and wounded it in ſeveral places, ſo that the rivulet in which it lay was full of blood; and the Buio threw up with great violence the part of the alligator it had ſwallowed. The latter was dead, but the former was not eaſily diſpatched. At laſt one of the Indians, perſuaded that the ſerpent would defend itſelf as long as it continued in the rivulet, threw a nooſe round its neck, by which means it was drawn out of the water, and eaſily killed. The Buio was flead, and his ſkin ſent to the Caracas. It was beautifully decorated with white and grey ſpots, arranged in admirable ſymmetry, and after it was dried, meaſured ſeven ells and three quarters in length, and was of proportional breadth; though it was doubtleſs ſhrunk conſiderably by being dried in the ſun.

Theſe Buios are very common in moiſt and marſhy places, at ſome diſtance from the plantations: ſo that a year hardly paſſes but ſome of the hunters or fiſhermen fall a prey to its inſatiable appetite. I have frequently met with them in my journeys, and often when I leaſt expected them; particularly one of an enormous magnitude near the river Tame, when a young man who accompanied me gave it eighteen wounds with a ſpear, carefully avoiding the breath which iſſued from its peſtiferous throat: and in the ſame manner great numbers of theſe terrible ſerpents are yearly deſtroyed.

On Goodneſs of HEART.

WHOEVER has made accurate obſervations on men and manners, will eaſily perceive, that the praiſe of goodneſs of heart is uſually accompanied with an oblique inſinuation of intellectual imbecility. I believe him to be a well-meaning man, ſays the malignant panegyriſt, and if there is any fault in him, it will be found rather in his head than in his heart. Nothing could be better contrived by a crafty and envious world, to render this amiable quality contemptible, than to repreſent it as

the effect, or as the companion of folly.

It is, indeed, true, that innocence and integrity are uſually accompanied with ſimplicity; not, however with that ſort of ſimplicity which is ſometimes ſynonymous with folly; but with an amiable openneſs of manners, which had rather loſe its objects, than obtain them by deceit; which leads the tongue boldly to ſpeak what the heart honeſtly conceives. If we weigh the ſatisfactions of an open and upright conduct, of a clear conſcience, and of that liberty which we enjoy by thinking, ſpeaking, and acting, without mean and ſervile reſtraints, it will, I believe, be found, that this ſimplicity is true wiſdom, and that the cunning of the worldly wiſe is real and egregious imprudence.

Goodneſs of heart, whether it be a natural or acquired goodneſs, is, indeed, in every reſpect, the higheſt wiſdom. It is the only quality which can reſcue human nature from the diſgrace and miſery of its wretched weakneſſes, and its powerful tendencies to evil. It raiſes the poor worm, that otherwiſe crawls on a dunghill, and ſtings and bites his companions, to an exalted place in the ſcale of being, and cauſes him to aſſimilate with the divine nature.

I ſhall exhibit to my youthful readers, whoſe hearts are yet ſuſceptible of whatever bias they chuſe to give them, two characters: in one of which appeared goodneſs of heart, and in the other, worldly wiſdom or cunning, or the art of pleaſing for the ſake of profit. If any one ſhould helitate in chuſing whether of the two ſhall be his model, he need not heſitate at beginning a reformation of himſelf, for he may depend upon it, that his own heart ſtands greatly in need of amendment.

Serpens (for ſuch let us ſuppoſe to be his name) has perſuaded himſelf that he ſees farther into things than the reſt of his ſpecies. He conſiders religion as prieſtcraft, morality as the invention of politicians, and taſte and literature as the amuſement of fools. His philoſophy, and all his better purſuits and ideas, are circumſcribed within limits extremely narrow. Pleaſure and intereſt are his chief good, his only objects of ſerious purſuit; and in the attainment of theſe he is not ſcrupulouſly delicate. There is, indeed, no virtue or good quality, the appearance of which he does not aſſume; becauſe, while mankind are weak enough to judge and eſteem men according to moral and religious prejudices, a plauſible appearance is eſſentially nececeſſary to ſucceſs in life. External decency is his higheſt aim. Sincerity or ſound principles would but retard his purpoſes. Compaſſion he never felt, and is equally a ſtranger to love and friendſhip, though he is always profeſſing them to perſons of fortune and diſtinction, whom he idolizes with religious adoration; and this is the only ſentiment which he feels bordering upon religion.

By a life ſpent in abject ſervility, in courting a capricious world, in deceiving the credulous, in contriving ſchemes of advantage or pleaſure, and in hardening his conſcience, he has at laſt, in his fiftieth year obtained ſome promotion, and accumulated a handſome ſum of money. But he cannot enjoy it now he is poſſeſſed of it. The ſame greedy ſelfiſhneſs which taught him to debaſe his ſoul in purſuing intereſt and private gratification, ſtill operates on his conduct, and renders him a complete miſer. Though he has long enjoyed a competency, he never had

ſpirit enough to marry. He was afraid of the expence. He hates his relations, becauſe he thinks they expect his fortune at his deceaſe. He has made no real friends, though he has deceived thouſands, by profeſſing friendſhip for the eaſier accompliſhment of his dirty deſigns. All the neighbours deteſt him; and he envies every one of them who appears to be happier than himſelf, which indeed they all do; for his heart is torn with malignity, with fears, anxieties, and covetouſneſs. He bears, however, the character of a ſhrewd and ſenſible man, one who knows the world, and learned, at an early age, to make it his bubble. His advice is conſidered as an oracle in all pecuniary buſineſs, and no attorney would be half ſo much conſulted, if he did not render himſelf almoſt inacceſſible by the moroſeneſs of his temper. As in his youth, he was all ſubmiſſion and gentleneſs, and perfectly ſkilled in the celebrated art of pleaſing; ſo now, when the maſque is no longer neceſſary, his natural diſpoſition breaks out in all its horrid deformity. But the miſery which he occaſions to all around him, falls upon himſelf by the juſt retribution of Providence. The heart which has been the receptacle of every vice, and every meanneſs, is always the ſeat of uneaſy ſenſation. The ſtupid inſenſibility with reſpect to the finer feelings, which uſually characteriſes that ſort of ſhrewd men, who are celebrated in the world as men who know things ſo well, may, indeed, guard them from pungent affliction; but it is itſelf a curſe moſt devoutly to be deprecated.

Simplicius was the ſon of parents remarkable for the piety and regularity of their lives. He received a liberal education in its moſt comprehenſive form, and found every moral inſtruction which he derived from books, and from his preceptor, confirmed by example at home. All his delicate ſenſibilities were gradually nurſed to a ſtate of perfection by the innocence and temperance of his life; by the piety and virtue of his family, in which ſuch reſpect was paid to him while a boy, that not a word that could convey a looſe or improper idea was ever uttered in his preſence. He married early, and obeyed the dictates of his heart, in ſelecting a moſt amiable woman of beauty, ſenſe, and temper, but of little or no fortune. The ſhrewd and wiſe men of the world laughed and pitied. Simplicius, however, had never any reaſon to repent. His children are his chief delight; but he loves his friends with ſincere and unalterable affection; and there is no ſpecies of diſtreſs which he does not pity and relieve to the beſt of his power. The amiableneſs of his manners, and the regularity of his conduct, gave him the advantage of character, the want of which can ſeldom be ſupplied by any worldly policy. With this powerful recommendation he has made his way to eminence, and enjoys his ſucceſs with the trueſt reliſh. It is, indeed, unembittered by any reflection of ſiniſter modes of ſecuring it. He always proceeded in the ſtrait road of common ſenſe and common honeſty. He knew of no obloquities; for, indeed, he found the art of life very plain and eaſy, and by no means ſuch as requires the precepts of a Machiavel. His heart and his underſtanding are both excellent; and co-operating with each other, have conducted him to happineſs through the flowery paths of innocence. His heart has been a perpetual ſpring of agreeable ſenſations to himſelf, and to

all who were ſo fortunate as to be allied to him by kindred, by affinity, by acquaintance, or in the courſe of his negociations. A good conſcience will cauſe the evening of life to cloſe in the ſweeteſt ſerenity, as the day has been diſtinguiſhed by unclouded ſunſhine.

Whatever the ſhort-ſighted votaries of avarice and ambition may aſſert, there is no doubt, but that real goodneſs of heart is the nobleſt ornament of human nature, and the leaſt fallible ſource of permanent ſatisfaction. I have often therefore lamented, that in the courſe of what is called a liberal education, very little attention has been paid at our beſt ſchools to the culture of the heart. While good ſeeds have been ſown in the underſtanding, the heart has been ſuffered to be over-run with weeds and briars. In truth, learning and abilities, without goodneſs of heart, conſtitute that kind of wiſdom which is fooliſhneſs in the ſight of reaſon and of God. Without goodneſs of heart, man, however accompliſhed, is ſo far from being but a little lower than the angels, that he is ſcarcely above the accurſed ſpirits, and by no means equal to many of the brutes, who often exhibit moſt amiable inſtances of a good heart, in the virtues of gratitude, ſincere affection, and fidelity.

The Inſtructions of a Mexican Mother to her Daughter.

MY daughter, born of my ſubſtance, brought forth with my pains, and nouriſhed with my milk, I have endeavoured to bring thee up with the greateſt poſſible care, and thy father has wrought and poliſhed thee like an emerald, that thou mayſt appear in the eyes of men a jewel of virtue. Strive always to be good; for otherwiſe, who will have thee for a wife? Thou wilt be rejected by every one. Life is a thorny laborious path, and it is neceſſary to exert all our powers to obtain the goods which the gods are willing to yield to us; we muſt not therefore be lazy or negligent, but diligent in every thing. Be orderly, and take pains to manage the economy of thy houſe. Give water to thy huſband for his hands, and make bread for thy family. Wherever thou goeſt, go with modeſty and compoſure, without hurrying thy ſteps, or laughing with thoſe thou meeteſt, neither fixing thy looks upon them, nor caſting thy eyes thoughtleſsly, firſt on one ſide, and then to another, that thy reputation may not be ſullied; but give a courteous anſwer to thoſe who ſalute and put any queſtion to thee.

Employ thyſelf diligently in ſpining and weaving, in ſewing and embroidering; for by theſe arts thou wilt gain eſteem, and all the neceſſaries of food and cloathing. Do not give thyſelf too much to ſleep, nor ſeek the ſhade, but go to the open air and there repoſe thyſelf; for effeminacy brings along with it idleneſs and other vices.

In whatever thou doeſt, encourage not evil thoughts; but attend ſolely to the ſervice of the gods, and the giving comfort to thy parents. If thy father or thy mother calls thee, do not ſtay to be called twice; but go inſtantly to know their pleaſure, that thou mayſt not diſoblige them by ſlowneſs. Return no inſolent anſwers, nor ſhew any want of compliance; but if thou canſt not do what they command, make a modeſt excuſe. If another is called, and does not

come quickly, come thou, hear what is ordered, and do it well. Never offer thyſelf to do that which thou canſt not do. Deceive no perſon, for the gods ſee all thy actions. Live in peace with every body, and love every one ſincerely and honeſtly, that thou mayſt be beloved by them in return.

Be not greedy of the goods which thou haſt. If thou ſeeſt any thing preſented to another, give way to no mean ſuſpicions; for the gods, to whom every good belongs, diſtribute every thing as they pleaſe. If thou wouldſt avoid the diſpleaſure of others, let none meet with it from thee.

Guard againſt improper familiarities with men; nor yield to the guilty wiſhes of thy heart; or thou wilt be the reproach of thy family, and wilt pollute thy mind as mud does water. Keep not company with diſſolute, lying, or idle women; otherwiſe they will infallibly infect thee by their example. Attend upon thy family, and do not go on ſlight occaſions out of thy houſe, nor be ſeen wandering through the ſtreets, or in the market-place; for in ſuch places thou wilt meet thy ruin. Remember that vice, like a poiſonous herb, brings death to thoſe who taſte it; and when it once harbours in the mind, it is difficult to expel it. If in paſſing through the ſtreets, thou meeteſt with a forward youth, who appears agreeable to thee, give him no correſpondence, but diſſemble and paſs on. If he ſays any thing to thee, take no heed of him or his words; and if he follows thee, turn not thy face about to look at him, leſt that might inflame his paſſion more. If thou behaveſt ſo, he will ſoon turn and let thee proceed in peace.

Enter not, without ſome urgent motive, into another's houſe, that nothing may be either ſaid or thought injurious to thy honour; but if thou entereſt into the houſe of thy relations, ſalute them with reſpect, and do not remain idle, but immediately take up a ſpindle to ſpin or do any other thing that occurs.

When thou art married, reſpect thy huſband, obey him, and diligently do what he commands thee. Avoid incurring his diſpleaſure, nor ſhew thyſelf paſſionate or ill-natured; but receive him fondly to thy arms, even if he is poor, and lives at thy expence. If thy huſband occaſions thee any diſguſt, let him not know thy diſpleaſure when he commands thee to do any thing; but diſſemble it at that time, and afterwards tell him with gentleneſs what vexed thee, that he may be won by thy mildneſs, and offend thee no farther. Diſhonour him not before others; for thou alſo wilt be diſhonoured. If any one comes to viſit thy huſband, accept the viſit kindly, and ſhew all the civility thou canſt. If thy huſband is fooliſh, be thou diſcreet. If he fails in the management of wealth, admoniſh him of his failings; but if he is totally incapable of taking care of his eſtate, take that charge upon thyſelf, attend carefully to his poſſeſſions, and never omit to pay the workmen punctually. Take care not to loſe any thing through negligence.

Embrace, my daughter, the counſel which I give thee; I am already advanced in life, and have had ſufficient dealings with the world. I am thy mother, I wiſh that thou mayſt live well. Fix my precepts in thy heart and bowels, for then thou wilt live happy. If, by not liſtning to me, or by neglecting my inſtructions, any misfortunes befal thee, the fault will be thine, and the evil alſo. Enough, my child, may the gods proſper thee.

To the Editor of the Berwick Museum.

IT is a common and just observation, that example hath more influence upon mankind than precept; even the delineation of virtuous characters, is better calculated to warm the heart with the love of goodness, than mere precept and abstract reasoning.

I have long been an admirer of the Ladies, and would willingly contribute every thing in my power to excite in them, the love of what is *amiable* and *praise-worthy*. With this design, I have drawn the following *Character*; a character, not the object of fancy and imagination, but, from real life.

Miranda: A Character.

MIRANDA is a lady in the prime of youth and beauty, but conscious of the fading nature of mortal charms: She therefore adorns herself with those beauties, which are proof against the attacks of sickness and old age; conscious, that virtue imparts, both dignity and happiness; her chief ambition is, to excel in those qualities, which constitute the Christian character. Whilst Miranda avoids vanity and ostentation, she is never ashamed of her religion; she is possessed of a fund of native good sense; she carefully avoids the extremes of levity and gravity: The sedateness and thoughtfulness of her temper, are mingled with good humour and cheerfulness; she has a refined taste for what is beautiful in manners; and in writing, she has formed an early and familiar acquaintance, with the best authors, in prose and verse: These, she peruses for the improvement of her understanding, and of her heart: in conversation, she is always modest and unassuming; when she speaks, good sense and delicacy are conspicuous in all that she says; she can discern and feel an affront, or an injury, but her pure and peaceful bosom is ever a stranger to the angry and malignant passions: A winning gentleness and softness reign in the whole of her deportment: Those, who converse with her, are so much delighted, with the meekness of her conduct, that their hearts are touched, with a laudable ambition to possess that sweetness of manner, which they admire.

Whilst Miranda is possessed of so many valuable and shining accomplishments, she is an entire stranger to self conceit; she can discern and esteem merit in others; and her benevolent heart rejoices, when she beholds them walking, in the paths, that lead to honour and happiness. ——— Such is the character of Miranda, and may this, my fair countrywomen, be the picture of each of you, is the sincere wish of

AMATOR.

ANCIENT CUSTOMS.

Continued from p. 224.

St AGNES' FAST.

IT is not yet pointed out when or where this had its rise. It is a fast kept by women desirous of dreaming of their lovers, and thence to derive propitious indications touching wedlock. Is it the remains of the old superstition of divination; but why fixed to the day of St Agnes, is not to be accounted for.

VALENTINE DAY

Is an anniversary day of divination by lots. It is a common say-

ing, that birds on this day chooſe their mates. It may have relation to ſome domeſtic birds, and alſo rooks and pigeons. The cuſtom now is, that the names of young people are wrote on ſcrolls of paper, and each draws one, confident that marriages are made in heaven, and in full hope the lot of life will be pointed out. What particular attention the allotted ſwain in former days was obliged to pay the fair one, to whoſe hands his name had fallen, I have not diſcovered. Mr Brand, in his obſervations on Bourne's XXth chap. quotes a paſſage in Moreſin to this purpoſe: "That at this feſtival, the men uſed to make the women preſents, as upon another occaſion, the women uſed to do to the men; but that in Scotland on this day, preſents were reciprocal." Mr Pennant ſpeaks of this cuſtom in Scotland, by which young people try prognoſtications of their future fortunes in the nuptial ſtate. The firſt inventor of this cuſtom, muſt have been ſome benevolent female, who ſtudied to encourage the intercourſe of the ſexes; for by ſuch means intimacies might ariſe, productive of love and marriage engagements: or otherwiſe the firſt deſign of theſe lots was, that thoſe who ſhared in the dances and diverſions, might have their proper partners aſſigned, without hazarding the confuſion and diſpleaſure which muſt neceſſarily ariſe in the liberty of the choice.

There was a religious ſect of Valentinians, but I find no ceremony uſed by them, of tenet they embraced, which could have any relation to theſe cuſtoms.

SHROVE TIDE

Is particularly obſerved. Shrove is derived from *Shrive*, confeſſion; a preparation enjoined in the Romiſh church, previous to the duties of Lent. It was particularly preſcribed, that all offences ſhould be mutually forgiven, and reconciliation take place, before they entered upon the ſolemnities of Lent; and this was conſequently a day of mutual intercourſe and amity. In ſeveral ancient Roman Catholic families, the kitchen is opened, and every neighbour and paſſenger is permitted to enter and fry a pancake, for which the neceſſary proviſion is made ready. This ſeems to be derived from a cuſtom in the refectory of religious houſes, where the table was ſpread on this day for all pilgrims, travellers, and viſitants. In Newcaſtle, Durham, and other places, the great bell of the church is tolled, the ſervants have holyday, and whoever partakes of the pancakes of the day muſt fry them; a circumſtance which occaſions high kitchen mirth. In keeping of the vigils of all ſolemn days, the ceremony began at noon. The ringing of the great bell at noon, was a ſignal to clear the larder of fleſh meat, from which time its uſe was prohibited. In Mr Brand's Appendix to Bourne's Pop. Antiq. he ſays, "A kind of pancake feaſt preceding Lent, was uſed in the Greek church, from whence probably we have borrowed it." One of the chief diverſions of the day is fighting of cocks. Moreſin ſays this was derived from the Athenians, who exhibited cock fightings on one day in each year, an inſtitution of Themiſtockley; and that thoſe of the Romiſh church derived the cuſtom on this day from thence. The inference is ridiculous. It was a general holyday, and this was one of the vulgar diſſipations, no otherwiſe peculiar to the ſeaſon, than that the animal was in good feather at this time of the

year, and in condition for the greateſt exertion of its powers.

ASH WEDNESDAY.

The name only remains, the peculiar cuſtoms are forgotten. Penitents expreſſed their humiliation by ſackcloth and aſhes. Fuller in his Church Hiſtory, p. 222, mentions a cuſtom "Of giving aſhes on Aſh Wedneſday, to put in remembrance, every Chriſtian man in the beginning of Lent and Penance, that he is but aſhes and earth, and thereto ſhall return." In the Proteſtant church, the commination or ſervice contains a public rehearſal of thoſe curſes which we find denounced in the ſcriptures, and which, with an impious arrogance, we interlard with an AMEN; (not with a petition for averſion) aſſuming a right of denunciation and judgment, when humiliation, contrition, and tears would better befit the congregation in the rehearſal of the very curſes by which the moſt of them probably ſtand condemned.

CARLING DAY.

The ſecond Sunday preceding Eaſter is called Carling Sunday. The peculiar cuſtom is the ſerving up parched peas to table. This ſeems to be derived from the ſeverities of the Romiſh church in the early ages, at this period in Lent, in their abſtinence and mortification uſing ſuch food. This was called Paſſion Sunday; and Mr Brand quotes Marſhall on the Saxon Goſpels, Vol. I. p. 356, where it is ſaid, Care or Carr Sunday was not unknown to the Engliſh in his time. Mr Brand adds, It was uſual to give away beans in the dole at funerals, both with the Heathen, and the people of the Romiſh church. They are uſed as a kind of mourning dole on this day. Erasmus mentions an obſervation of Pliny's, concerning Pythagoras's Interdiction of the uſe of Beans, "That they contain the ſouls of the dead." Thence they were uſed in the Parentalia. Plutarch held, that pulſe was of the higheſt efficacy for invoking the manes. The adoption by Chriſtians can only be reconciled by the preceding arguments touching the Heathen rites. The modern Greeks carry in funeral proceſſions parboiled wheat.

PALM SUNDAY.

On this day is ſtill retained the ancient uſage of dreſſing windows with ever-greens, &c. in commemoration of our Saviour's entry into Jeruſalem. It was the cuſtom of the ancient Chriſtian church to repreſent, by ſolemn ſhews, even the moſt tremendous occurrences in the hiſtory of our Saviour—a proceſſion with palms was uſed. In this country the buds of the ſaugh, which is one of the earlieſt marks of vegitation the trees of the climate ſhew, are gathered and adopted for branches of palm. Mr Bourne ſays, the branch of palm was uſed in the country near Jeruſalem, as an emblem of victory. Our adoption of the ſaugh buds may ariſe from their being the firſt bloom the woods wear after winter is ſubdued, and might be uſed alſo typically, from their bearing teſtimony of renovation, as a ſacred emblem of victory over death.

EASTER DAY

Is attended with ſeveral ſingular cuſtoms. The people riſe before the ſun, in hopes to ſee the great luminary aſcend the horizon, dancing for joy. This has been an

innocent artifice to draw forth the vulgar to early devotion; and what could be more powerfully typical and figurative to ignorant minds, that conceive few images of the reſurrection of our Lord, than that of a glorious and reſplendant ſun, riſing from a gilded horizon, diſpelling every gloom and ſhade, and diſpenſing light, beauty, and joy over the face of the earth. It was a ſeaſon and a ſpectacle, under the immediate impreſſions of which, well adapted and pathetic exhortations would take a deep root. The Druids and Saxons both had made it a chief object of worſhip, and the time of ſun riſing the chief ſeaſon for their religious rites and adorations; of theſe, ſtrong prejudices would remain with the vulgar. Bourne ſays, the ſalutation of the eaſtern church on this day was, "The Lord is riſen," and the uſual anſwer was, "The Lord is riſen indeed; and no doubt they were peculiar to the morning.

The children have dyed and gilded eggs given them, which are called Paſte Eggs, a ſuppoſed corruption of Paſche Eggs. Eggs were held by the Egyptians as a ſacred emblem of the renovation of mankind after the deluge. The Jews adopted it to ſuit the circumſtances of their hiſtory, as a type of their departure from the land of Egypt; and it was uſed in the Feaſt of the Paſſover, as part of the furniture of the table with the paſchal lamb. The Chriſtians have certainly uſed it on this day, as retaining the elements of future life, for an emblem of the reſurrection. Mr Brand has many well choſen quotations on this ſubject, among which is a prayer extracted from the ritual of Pope Paul the Vth, made for the uſe of England, Scotland, and Ireland.

"Bleſs, O Lord, we beſeech thee, this thy creature of eggs, that it may become a wholeſome ſuſtenance to thy faithful ſervants, eating it in thankfulneſs to thee, *on account of the reſurrection* of our Lord Jeſus Chriſt, who with thee, &c. &c."

He quotes from Dr Chandler's Travels in Aſia Minor, a paſſage, in which it appears, thoſe of the Greek church on this day, preſented coloured eggs. In Ruſſia, there is the like cuſtom, which he ſhews in two quotations, one from the Abbe d' Auteroche, in his Journey to Siberia, and the other from Hakluyt's Voyage, 1589. But from all the quotations, no determination is drawn why the Painted Eggs were uſed on this day peculiarly, and eſpecially being no part of the day's repaſt. The field of conjecture is open, and at large to every one. It ſeems as if the Egg was thus decorated for a religious trophy after the days of mortification and abſtinence were over, and feſtivity had taken place; and as an emblem of the renovation of life, certified to us by the reſurrection from the regions of death and the grave.

To be continued.

ANECDOTE.

ALEXANDER the Great, ſeeing Diogenes, who was looking attentively at a large collection of human bones, piled one upon another, aſked the philoſopher what he was looking for? "I am ſearching," ſaid Diogenes, "for the bones of your father, but can't diſtinguiſh them from thoſe of his ſlaves."

To the Editor of the Berwick Museum.

SIR,

The following are correct Solutions to the second and third Questions, proposed in your Museum for April.

First Question.

Let $a = 825$, and $x =$ the breadth of the garden; then will $x \times 8 =$ its length. Thence we have $x^2 \times 8x = a$; which solved, gives $x = 25$ chains, the breadth; and consequently the length $= 33$.

Second Question.

The areas of similar superfices being as the squares of their homologous sides, we have, $61 : 15 :: 4900 : 1204\frac{16}{61}$, the area required.

The above were also Answered by T. H. and the first by Pupil.

A New Question.

The top diameter of my dear Grandmother's Washing-Tub being 10 yards, and its content, *when full*, 500 Wine Gallons, the old Gentlewoman desires to know where the said tub must be set so as to take in ten gallons more.

Clear up, great Sirs! this *seeming* contradiction;
But free from quibble keep, and free from fiction.

J. B.

To the Editor of the Berwick Museum.

Barometrical *and* Thermometrical Observations *made at* Berwick, *in* April, 1787, by

OBSERVATEUR.

1787 Apr.	Barom at Noon	Barom at Night	Ther. at No	Ther. at Nt
1	30.2	30.25	44	40
2	30.2	30.	46	39
3	29.8	29.8	44	42
4	29.88	29.95	54	44
5	29.98	29.98	49	44
6	29.98	30.05	51	43
7	30.2	30.25	51	41
8	30.3	30.38	52	41
9	30.42	30.44	48	39
10	30.3	30.25	52	42
11	30.2	30.15	54	44
12	30.1	30.1	59	48
13	30.1	30.05	52	41
14	30.	30.05	48	43
15	30.7	30.12	57	43
16	30.2	30.4	61	45
17	30.4	30.2	54	49
18	29.9	30.	64	49
19	30.18	30.32	56	41
20	30.5	30.5	46	39
21	30.3	30.25	54	45
22	29.95	29.95	56	53
23	30.	30.16	50	46
24	30.16	29.9	53	53
25	29.42	29.5	60	49
26	29.73	29.75	60	50
27	29.2	28.8	55	49
28	29.2	29.3	48	40
29	29.08	29.	46	42
30	29.52	29.8	48	36

To the Editor of the Berwick Museum.

SIR,

The following is an Answer to the Question proposed on page 235, in the Museum for May, 1787.

Let the number of yards = x, then x^2, by the Question, is = the price of the cloth, and $x^2 = 2197$, which solved, gives x = 13, the number of yards, and also the price of one yard.

J. M.

Also Answered by T. H.

Answer to the Enigmatical List of Ladies, page 170.

Miss Ford, Miss Lilly, Miss Darling, Miss Johnston, and Miss Holyday, are in my opinion, the principal Ladies who danced at Mr Campbell's Public, April 10.

B. M.

To the Editor of the Berwick Museum.

MR EDITOR,

By inserting the following Queries in your Museum for this Month, you will oblige,

Your humble servant,

R. L.

Through what series and succession of Nations did the books of the Old and New Testaments descend to the present times, and particularly to Great Britain?

There is no clear and direct evidence that the Apocrypha is a Divine Revelation; otherwise it would have been recived into the canon of Holy-Scripture. Nevertheless, the very title of that book implies a probability that it may be of Divine Authority: What are the principal circumstances and arguments that countenance this probability?

What are the principal and great evidences that stamp a Divine Authority on the Old and New Testaments? And what are the chief reasons that subject the Apocrypha to uncertainty?

Errata, page 169, March 1st, Noon, for 24.91 read 28.91, and March 5th, Night, for 39.38, read 29.38.

POETRY.

VERSES OCCASIONED BY HEARING A PASS-BELL.

HARK my gay friend! that solemn toll
Speaks the departure of a soul,
'Tis gone! that's all, we know not where,
Nor how th' unbodied soul does fare,
In that mysterious world, none knows
But God alone to whom it goes,
To whom departed souls return,
To take their doom to smile or mourn.
O! by what a glimmering light we view
The unknown world we're hastening to.
God has lock'd up the mystic page,
And curtain'd darkness round the stage.
We talk of heaven, we talk of hell,
But what they mean, no tongue can tell:
Heaven is the realm where angels are,
And hell—the chaos of despair,
But what these awful words imply,
None of us know before we die.
This hour perhaps our friend is well,
Deathstruck the next, he cries, farewell,
I die—and then for ought we see
Ceases at once to breathe and be.
Thus launch'd from life's ambiguous shore,
Ingulf'd in death, appears no more,
Then undirected, to repair
To distant worlds, we know not where;
Swift flies the soul, perhaps its gone
A thousand leagues beyond the sun,
Or twice ten thousand more, thrice told,
Ere the forsaken clay is cold;
And yet who knows, if friends we lov'd,
Tho' dead may be so far remov'd,
Only this veil of flesh between,
Perhaps they watch us tho' unseen;
But yet no notices they give,
Nor tell us where, nor how they live,
Though conscious whilst with us below,
How much themselves desir'd to know,
As if bound up by solemn fate,
To keep this secret of their state,
To tell their joys and pains to none,
That man may live by faith alone.
Well let my Sovereign, if he please,
Lock up his marvellous decrees;
Why should I wish him to reveal,
What he thinks proper to conceal;
It is enough that I believe
Heaven's brighter than I can conceive,
And he who makes it all his care
To serve God here, shall see him there.
But O! what worlds shall I survey,
The moment that I leave this clay,
How sudden the surprize! how new!
Let it my God, be happy too!

EUGENIUS.

Berwick, June, 1787.

A PASTORAL.

Part IV.

Inscribed to the Ladies on the Banks of Beaumont.

Huc ades, O Galatea!
Hic ver purpureum: Varios hic flumina Circum
Fundit humus flores: Hic candida populus antro
Imminet, et lentæ texunt umbracula vites! Virg.

YE shepherds! whose lambkins do play
Where sweet Beaumont glides smoothly along,
O leave them a while for to stray,
And attentive give ear to my song!
My Jena's no longer unkind,—
(For she listens at length to my pray'r)
All sorrows I'll give to the wind,
And no longer complain of despair.

I told ye that Jena was fair,
That her beauties enslav'd all the plain,
Her lovers in haste left their care,
Of her pow'r and her charms to complain.
"Beware of the nymph, oft they said,
Nor permit her to enter your bow'r!"
I sigh'd out—I die for the maid,
And I feel all the force of her pow'r.

I left them and threw by my crook,
And forsook all the flocks on the hill;
I tuned my lyre by each brook,
And to name her instructed each rill.
To wildest of woods I withdrew,
To impart what I felt to each dove;
Impatient to Jena I flew,
And I swore I would live but to love,

My paſſion, ſhe ſaid, ſhe approv'd,
And with pleaſure accepted my heart;
Ye ſwains! could I hear her unmov'd
When ſhe vow'd ne'er again to depart!
My garden, I ſaid, it was gay,
And my daffodils in fulleſt bloom;
I begg'd of my Jena to ſtray
Where the roſes diffus'd their perfume.

Ye ſhepherds ſtill lend me your ear!
Go ſurvey all the flow'rs in the grove,
O gather the firſt of the year,
A fair garland to form for my love!
The primroſe inhabits the ſhade,
And the lily blooms clear in the vale;
The eglantines ſhine in the glade,
Where the vi'lets perfume the ſoft gale.

As the Crocus to every weed,
That neglected lies hid in the ſhade,
So Jena—the queen of the mead
Does appear, when compar'd to each maid!
Ye gods! what can equal my joy!
'Tis young Jena now bleſſes her ſwain!
Her praiſes my labours employ,
And I boaſt of my love through the plain.

O Beaumont! thy banks, and thy fair,
Have awaked my numbers and fyre!
Each ſhepherd I beg to beware
How he looks—for he muſt them admire.
Tho' Jena in charms doth excel,
Ev'ry nymph—as freſh waters the waves,—
Yet on Beaumont's Banks many dwell,
Who have beauty enough to make ſlaves.

Ye ſwains! who delight in the grove,
Leave off ev'ry inferior theme,
Set forth the bright charms of my love,
And unceaſing refound her dear name.
All nature invites me to ſing,
How befitting the ſubject my lays!
The beauties attending the Spring,
—But I only can ſing in in her praiſe.

Beaumont Banks, June, 1787. P.

INNOCENCE.

IN early youth, how calm the mind,
E'er love invades the virgin breaſt,
No anxious hopes or fears combin'd,
Can rob the boſom of its reſt.

No ſigh eſcapes, no penſive thought
Intrudes upon our ſportive mirth,
Each hour with new enjoyments fraught,
Gives ſome new fancied pleaſure birth.

When to the woodlands verdant glade,
Zephyrs invites the veſtal throng;
Immur'd within the ſilent ſhade,
Philomel charms us with her ſong.

Reſponſive to the tuneful ſtrain,
Melodious warblings fill the grove.
Whilſt in the mazy dance, unſeen,
Around the ſylvan daughters move.

Thus ſung a nymph on Tweed's fair ſide,
Reclining in th' indulgent ſhade,
'Tis ſure a Syren's voice, I cried,
Still liſt'ning to the charming maid.

She ceas'd, ſtill pleaſing to my ear,
The ſoft harmonious ſounds remain'd,
When roſe confeſs'd the lovely fair,
'Twas graceful Myra charm'd she plain.

Berwick Barracks, June, 1787. T. W—d—r, Soldier 23d Regt.

A LANDSKIP.

ON a mountain's ſtately brow,
Here a little cottage ſtands:
Which commands a pleaſing view
To the diſtant fields and lawns.

Hills and dales, and vallies green,
Intermixt with various flow'rs,
Spreading trees, meand'ring ſtreams,
Moſſy beds and ſhady bow'rs.

Down the dale beneath the ſhade,
Shepherds tune the oaten reed:
Pleas'd to eye the ſunny glade,
Where their friſking lambkins feed.

See the num'rous flow'rs that glow,
O er the dale and upland hill:
View the mountain's ſhady brow,
Trembling in the painted rill.

Where the finny tenants ſhine,
Cloſe upon the margent green:
Patient there with out-ſtretch'd line,
Anglers cut the wat'ry gleam.

Here upon the mountain's ridge,
Briſkly turns a neat wind mill,
There a little wooden bridge
Leads acroſs the purling rill.

On the ſprightly-pacing pad,
By the breaking of the morn:
Jack, the whiſtling miller's lad,
Hither drives his ſacks of corn.

Hid amidſt embow'ring ſhades,
Here an antique abbey ſtands:
Low-brow'd vaults and weeping caves,
Rotten gates and ruſty bands.

Damps and weeds of noxious kinds,
Rankle ev'ry age-worn roam;
Moping owls and ſavage winds
Mutter thro' the murky gloam.

Hear the warblers pour their throats
From the ſilver branches round:
Hills reſponſive to the notes,
Spread afar the lengthning ſound.

Hear the tolling village bell,
And the clock of yonder mill:
Hear the grot and cavern'd cell,
Echoing to the tingling rill.

From the Weſt when Phœbus glows,
Couch'd upon the dewy dale,
See the maids beneath their cows,
Filling each her milky pale.

See the happy ruſtic ſwain,
Homeward lead his ſmerking laſs:
Vows, and tells her all his pain,
As they ſweep the dewy graſs.

Now he hands her o'er the ſtile—
Sue, the fount of all his bliſs,
Bluſhing, yet with obliqué ſmile,
Pays his goodneſs with a—kiſs.

Ebon night now ſhuts the ſcene,
Now the glim'ring landſhip fades;
And the moon with ſilver beam,
Dances thro' the trembling ſhades.

T. A———n.

Alnwick.

LINES

Addreſſed to the Author of an Allegorical Eſſay on the Cardinal Virtues.

TO thee whoſe pen the love of virtue fires,
Whom genius bleſſes, and the muſe inſpires,
To taſte, to merit, I this humble lay,
A debt of gratitude to S..... pay.
The good, the bad, the wretched, youth or age,
With hearts improv'd muſt read thy pleaſing page,
Will ſee, if rightly they thy mind explore,
How vain is ſcience and the pride of lore;
How vain in arms to gain the nobleſt prize,
And ſhine a hero in a nation's eyes;
How vain to dwell amidſt the courtier's wiles,
And bask in ſunſhine of a monarch's ſmiles,
Unleſs ſweet virtue ſhine ſublimely bright,
And o'er thy earthly honours ſhed her light.
Not now abſtracted, to the mind ſhe's given,
But ſhines in S..... 's pen a child of heaven.
See him, tho' vice in virtue's garb be dreſt,
Make her in genial colours ſtand confeſt,
Tear off the maſk that o'er her face is ſpread,
And hurl a gloom of horrors round her head.
Thence tho' ye're rich or great, ye pupils know,
That wanting virtue, life is pain and woe;
Extolled by all, yet wretched are your days,
Leſt God approve and ratify the praiſe.

VALERIUS,
De Silvis Academius.

ALNWICK's CONDOLENCE.

[Continued from page 238.]

TO glory give them then, for ever bleſs'd!
And to the living be our thoughts addreſs'd!
Lives not a Percy ſtill, our noble Duke?

ALNWICK.

I bend me, Fidor, to the juſt rebuke!
"Lives not a Percy?" Heaven forbid, that e'er
The world ſhould want a like illuſtrious heir;
Forbid it Heaven, that Alnwick's aching heart,
In ſuch unmeaſur'd grief ſhould bear a part!

"Lives not a Percy?" O my friends, explore,
In joyous retroſpect, Ierne's ſhore!
There call to mind the almoſt widow'd wife,
Rais'd by his bounty, as to ſecond life!

Review the mutual pangs their boſom's rend,
Decreed to part with huſband, parent, friend!
When call'd by glory to a diſtant land,
The eager troops obey their Chief's command!
Heavens, how his bounty made their hearts o'erflow
With ſudden joy, full ſolacement of woe!
When at his charge, the well-ſtor'd veſſel ſtood,
And bore them, joyful, croſs th' Atlantic flood.

"Lives not a Percy?" Aſk each warrior round,
Who fought, who bled, on falſe Americ' ground;
Look back, my friends, when treacherous Chiefs unite,
With hoſtile powers, to wound a Parent's right!
Behold each Hero arm! Th' expanding breaſt,
With patriotic ardour full impreſt!
Arous'd they ſnatch the ſpear, they ſhake the lance,
And hurl defiance at the ſons of France!
Their thirſt of fame ſuch, as when Mars' car
To glory led, but thro' the deeds of war;
When to his votaries, the bards of old
Attun'd each note, each martial proweſs told,
Then—but to Senſe and You why need recal
Our gallant Percy's choice.—'Tis known to all!
Scorning repoſe, his rank, his fortune's frown,
Thro' fields of death, he hunted pure renown.
Like as his anceſtor great Shakeſpear drew,
To arms, to arms, our noble Percy flew.
O could I catch one ſpark of Shakeſpear's fire,
Touch but one chord of his ſoul-melting lyre,
With rapture I'd attempt the warlike theme,
That rivals his progenitor in fame.

"Lives not a Percy?" But, though ſenſe and you
Might endleſs ſtrains of Eulogy renew,
On truth's broad baſe each trophy high diſplay'd.
Nor of the charge of Flattery afraid;
Yet ſoft, my friends, methinks I 'gin to hear
A ſecret monitor call out—"Forbear,
"The chaſteſt plaudits wound a generous ear;
"And ſay, what bard—tho' Homer fill'd his breaſt,
"Tho' Milton's fire his raviſh'd ſoul poſſeſt—
"Can to the living the due incenſe raiſe,
"When ev'ry day preſents new food for praiſe?
"When ev'ry hour—Conviction ſpeaks to Senſe—
"New honour claims; Silence is Eloquence!"

Charm'd with theſe truths, let us my friends, retire,
Behold in Silence, ſilently admire!
To future Bards Life's finiſh'd ſcenes reſign,
Never, O never be ſuch anguiſh mine!
Long may the world enjoy their happy ſway,
Nor You, nor Alnwick ſee th' ill fated day,
When Time ſhall yield to Death; Dukes muſt obey!

ANSWER TO THE REBUS,

In our Laſt.

VERTUMNUS the ſpouſe of the goddeſs of the grove;
Io a cow that was beloved by Jove;
Riches employ the greedy Miſer's thoughts;
Time meaſures muſic's ſoft and charming notes;
Uſe is the noble ſyſtem of created things,
Elyſium is the fields where ſweet ambroſia ſprings.

Theſe initials take, and ſoon by them you'll gueſs,
Virtue is what male and female ſhould poſſeſs.

ANNA.

FOREIGN OCCURRENCES.

June 23.

ARRIVED a Mail from Holland, by which we are informed, that the Stadholderian intereſt has ſuſtained a ſevere blow. The States of Utrecht having aſſembled on the 11th inſtant, at which were preſent the Deputies of the towns of Wyk-a-Duurſtede Montfoort, and ſeveral other places, the Aſſembly unanimouſly reſolved to ſend a deputation to their High Mightineſſes the States General, demanding the exertion of their ſupreme authority, in order to ſuppreſs all the late violent meaſures taken againſt the Sovereignty of the Province of Holland; and in caſe of noncompliance with this requiſition, they were determined to conſider the Union as totally diſſolved.

In conſequence of the above demand, their High Mightineſſes have revoked their reſolutions of the 1ſt and 10th inſtant, by which they ordered the troops of the Province of Holland immediately to quit the territories of Utrecht, and not to act in any caſe without their expreſs command, nor to remove any ammunition or ſtores belonging to the Republic.

Theſe Reſolutions being carried to the Council of State, the Members of which are immediately under the influence of the Prince of Orange, they refuſed to obey the orders of the States General; and what will be the conſequence, time alone muſt diſcover.

The Turkiſh Miniſtry are at preſent involved in a dilemma, diſtreſſing beyond conception.—The Janiſſaries and populace, attributing the peaceable diſpoſition of the Grand Seignior and the Divan to a diſgraceful puſillanimity, have proceeded to the moſt brutal acts of cruelty, and in an open rebellious tone, threatened to depoſe the Sultan, in caſe a formal declaration of war againſt Ruſſia is not immediately announced. To aſſuage the popular fury, his Sublime Highneſs has been compelled publicly to declare, that nothing ſhort of a total renunciation, on the part of the Empreſs of Ruſſia, of her exorbitant demands, ſhall prevent his complying with the juſt and patriotic requiſition of his faithful ſubjects; and that ſhould the diſpatches hourly expected from Cherſon prove unfavourable to their wiſhes, his Highneſs will inſtantly give orders for the moſt vigorous meaſures to be purſued, in order to extend the banners of the Imperial Creſcent into the heart of his enemy's territories. This bold declaration of the Grand Seignior has had its deſired effect, a momentary calm having ſucceeded its publication; and the people were eagerly waiting the arrival of the expected courier, when the laſt advices left Conſtantinople.

Cherſon, May 28. The Empreſs arrived here with her ſuite on the 23d inſt. The Emperor had reached this place ſo long ago as the 15th, but finding that the Empreſs was not expected to arrive for ſome days, his Imperial Majeſty ſet out to meet her; of which the Empreſs having a few hours previous notice, her Imperial Majeſty went on ſhore to receive the Emperor, and their firſt interview took place a little above Ekaterinoſlaw, where the Empreſs's whole ſuite diſembarked, and proceeded hither by land. And this morning their Imperial Majeſties ſet out for the Crimea.

DOMESTIC INTELLIGENCE.

London, June 8.

BY an Indiaman which paſſed the fleet bound to Botany Bay, near the Madiras, a letter has been received from an officer on board the Commodore's ſhip, which gives a melancholy account of the ſtate of the convicts.—In many of the ſhips they have behaved in a manner ſo outrageous, that the moſt ſevere puniſhments have been inſufficient to keep any degree of order.

10. Whatever idle reports may have prevailed relative to any ſuppoſed difference between the Courts of St. James's and Verſailles, it is certain that high words have paſſed relative to the naval power in the Eaſt-Indies; and, we are aſſured, that Mr Pitt on this occaſion remonſtrated in the moſt ſpirited and determined manner, and that matters are now happily accommodated.

12. Orders were ſent off for Ireland, to reinforce ſeveral of the garriſons in that kingdom, and to pay particular attention to the ſtate of the forts on the coaſts.

15. Letters received from Spain ſay, that large naval equipments are now making at Cadiz, Ferrol, and other ports.

The magiſtrates and others, have traced the purchaſe of the ſtamp paper, on which the ſpurious Gazette Extraordinary was printed, to the Stationer from whom it was bought. The number was only 250, and they were put into a hackney-coach, who drove to Pater-noſter-row, where the ſtamps were taken out, and the coach diſcharged. The coachman ſays, the gentleman took the parcel under his arm, and walked off with it.

We are happy to find that the Magiſtrates are determined to carry into effect ſo much of the Royal Proclamation as reſpects open licentiouſneſs. The publicans on Sunday, in many parts of the city, ſhut up their houſes during divine ſervice. Theſe may be thought of ſmall conſequence, but every little ſtep is an advance to a general reform of abuſes. The chief obſtacle is, that the great will not ſet the example.

25. Some diſpatches were received from the Courts of Verſailles and Madrid, which were immediately communicated to his Majeſty.

By accounts from Liſbon, we learn, that two ſhips of the line, and four frigates, have lately ſailed out of the Tagus, with a convoy of thirty-ſeven ſail of tranſports, for the Portugueſe ſettlements in America.

The only colourable charge againſt his Highneſs the Prince of Orange is, that he deſignedly protracted the ſailing of the Dutch fleet, and thereby prevented their joining the French and Spaniſh fleets. Were this the fact, it proves the Stadtholder to have the true intereſts of his country at heart; becauſe, if through the aid of Holland, England had been cruſhed, the Dutch themſelves would ultimately have been ſafely at the mercy of France and Spain.

26. Mr Bowes and his aſſociates were brought up to the Court of King's Bench to receive ſentence; but the pleadings of the Counſel occupied ſo conſiderable a ſpace of time, that the buſineſs was not concluded in time to ſave the poſt. The public curioſity was ſo great,

that the houſe and avenues were much crouded.

One of the meſſengers who arrived on Friday at the Secretary of State's Office from Holland, brings an account that Lord George Gordon landed there on Thurſday ſe'ennight while he was at the waterſide. It was immediately reported that Lord George Gordon was arrived with an intent to enter himſelf as a volunteer in the Dutch ſervice.

BERWICK,

June 4. Being the King's birth day, the ſame was obſerved here with every demonſtration of loyalty; at noon the great guns were fired from the ramparts; the Royal Welſh Fuzileers were drawn up upon the Parade, fired three vollies with great exactneſs, and being a remarkable fine Regiment, made a noble grand and military appearance, in the evening there was an Aſſembly at the Town-Hall, compoſed of a numerous collection of beautiful fine women from the country and town, the ladies dreſſes were neat and genteel, they wore white hats with white feathers, decorated with the preſent prevailing faſhionable tartan ribbon, which had a pleaſing effect. During the time of tea, the Band of Muſic of the Regiment played ſeveral pieces of excellent muſic. The dancing continued till paſt two o'clock, when the whole concluded with the greateſt harmony, joy, and loyalty.

Extract of a letter from Bengal, to a Gentleman in Edinburgh.

"Several of the Country Princes have ſent preſents to Lord Cornwallis, which he has nobly refuſed, politely informing them, that he came to redreſs the grievances of the oppreſſed, and not to multiply them by extortion and rapine. This is a new ſort of language in India. The Britiſh affairs in that quarter are in a very flouriſhing ſituation, and the impoveriſhed provinces will ſoon be re eſtabliſhed in population and riches."

Extract of a Letter from a Merchant at Dunkirk, to his friend in Edinburgh, dated June 9.

"The French do not ſtand to the Commercial Treaty. I applied the other day at the Cuſtom-houſe here to have a parcel of dimities entered at ten per cent. agreeable to the treaty, but was informed that I muſt pay ſo much a hundred weight, or enter at the valuation of 1000 livres, what, in fact, coſt only 500. This is equal to a prohibition, and will effectually prevent Britiſh goods from getting into the internal parts of France, which was the great object of the treaty. I muſt therefore decline ſending you any orders at preſent. Unleſs very ſtrong remonſtrances are made by the Britiſh Miniſtry to have this remedied, the treaty will be of the worſt conſequence to Great Britain, who will import the manufactures and commodities of France, without in return being able to export her own.—Where is the reciprocity in this?"

BIRTHS.

June 20. Mrs Stuart of Allanbank, of a daughter.

28. Mrs Turnbull, Attorney, of a daughter.

DEATHS.

June 12. Mrs Morriſon at Caſtlehill, after a long illneſs which ſhe bore with the greateſt reſignation.

13. George Penny, Mayor Sergeant.

— Neil M'Intoſh, Tobacconiſt, aged 36.

18. Robert Renton, Blackſmith.

The following LINES were found in the Pocket of a GENTLEMAN, lately deceaſed.

WHOE'ER thou art, that tread'ſt this lonely floor,
Mind this—"The greateſt crime is to be poor:"
When once bound faſt within this dreary cell,
All tender ties of former friends, Farewell!
Thoſe very friends whom once thy bounty fed,
Ne'er once enquire, Has the poor captive bread?
But ſhun the ſpot where now thou muſt remain,
As if th' abode of Peſtilence and Pain.——
Of all thy former joys, the ſole remains,
The roar of hinges, or the clank of chains;
The ſurly goaler, or his minion's ſneer,
Who only come, becauſe they muſt come near,
Devoid of feeling, as the keys they bear.
Succeſsful villains there their brethren meet;
While modeſt Want ſinks mourning o'er the ſtreet;
There legal robbers, now by the croud careſs'd;
That very croud whom once their crimes oppreſs'd:
Whoſe pallid look the face of Miſery wears,
By Miſery mark'd, more than by length of years.
Their wives, their children, but the Muſe forgoes,
To ſing of all their heart-felt anxious woes;
For ſure the tender heart muſt ever grieve,
To paint thoſe evils which it can't relieve.
Thoſe thieves, who ſhameleſs in theſe downward times,
By worſt of ſtealth, have paid the price of crimes.
Succeſsful villain, impotently great,
With all your luxury, your wealth, or ſtate:
In vain th' applauſe that ſycophants can ſhew,
And all the th' external pomp that round thee flow;
Th' impious flatt'ry of well fed divines,
The ſole reward for all thy meats and wines.
To ſhew thy heart; it's ſpeckled covering tear,
Black as the coat, the blackeſt prieſt can wear.

* * * * * * * * * * * * *

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THE HISTORY OF HOLY-ISLAND.

Continued from page 184.

"THE introduction of Monks into England, is ſpoken of as a maſter-piece of policy in the court of Rome, as endeavouring thereby to ſecure her authority by an increaſe of property, which would ariſe to her by the pious donations and offerings of the faithful, and the founding of many religious houſes, to be occupied by ſuch as were, from the nature of their inſtitute, attached to the Holy See, and might occaſionally ſerve every purpoſe of ſpiritual tyranny. And it is alledged, that the Monks by the auſterity of their religion and morals faſcinated the minds of the people, and by their pretenſion to extraordinary ſanctity, ſecured a ſubmiſſion to all their deciſions, and an implicit obedience to all their doctrines. This is a heavy charge, and if well grounded, ſhould have prevented the monaſtic rule from ever taking effect in any kingdom, or occaſioned its ruin as ſoon as the diſcovery was made, or the charge formed."

This he obviates, by monaſteries being eſtabliſhed here before Auſtin's time; and takes for his authorities Gildas and Bede, as to their being ſchools of Chriſtian learning. He adds, "in all this, we hear nothing of foreign connections, of ſiniſter inventions, or hypocriſy.

"The Roman Pontiff knew how to draw from the circumſtances of William's affairs, advantages which the Conqueror never intended; and which his immediate ſucceſſors could not prevent, as they were equally or more obliged to the church for her ſupport, than he himſelf had been. The foreign Eccleſiaſtics which the Norman King introduced, readily gave up the liberty of a country, to which they were ſtrangers, and a happineſs the ſweets whereof they had never known; but from that conſequence, of which the Conqueror and his ſons had made them, they ſoon became ſenſible of their own importance; the

foreign Monks, from the great property conferred upon them, ſoon found of what weight they were in the ſcale of government, and readily turned it to their own advantages, as occaſion offered.

"The introduction therefore of ſo many new orders of Monks into England by the Norman Kings, was according to their own policy, and not that of the Court of Rome." —He then takes occaſion to mention the good offices of the church in favour of the Conqueror's younger ſons, and the Earl of Moreton and King John.

"The Court of Rome could have no direct hand in all this; and the monaſtic inſtitute, of its own nature, can have no part in either a civil or a ſpiritual tyranny, unleſs where perverted; as the beſt of inſtitutes may have been by the malice of men."—I have been led to lengthen the quotation beyond the bounds I at firſt intended, to ſhew with what arguments this ſubtle author, and other writers of the like claſs, can put a plauſible countenance on facts, which reflected diſhonour on the See of Rome. But to return from this digreſſion.

The cathedral is in the form of a croſs, the eaſt and weſt limbs of which are yet ſtanding, the other parts totally in ruins, and almoſt level with the ground. The order of building in this ſtructure is rude and heavy, and moſt of it in the worſt mode of the early Saxon architecture. Mr Groſe ſays, "probably it was the work of different periods; great part of it ſeems very ancient, the arches being circular, and the columns very maſſy, and much like thoſe in Durham, but richer. On the north and ſouth walls there are pointed arches, which proves that part of it at leaſt was built ſince the reign of Henry II." The pillars on which the arches riſe in the center of the croſs are cluſtered and plain capitalled, each forming the corner of the great tower; theſe arches are of few members. There are two ſide ailes, the columns of which are heavy, and the arches circular: the windows are narrow, and ornamented with a corner pilaſter, and a mouldings of few members; the walls are very thick, and every part wears a gloomy countenance. The ſouth wall of the middle tower is ſtanding about 50 feet high; and one corner tower on the weſt end of the church remains perfect. Theſe ruins retain at this day one moſt ſingular beauty, the tower has not formed a lanthorn, as in moſt cathedrals; but from the angles, arches ſprang, croſſing each other diagonally, to form a canopy roof. One of thoſe arches yet remains, unloaded with any ſuperſtructure, ſupported by the ſouth-eaſt and north-weſt corner pillars, and ornamented with the dancette or zig-zag moulding, much uſed in old Saxon architecture, extending a fine bow over the chaſm and heap of ruins occaſioned by the falling-in of the ailes. The whole ſtructure is compoſed of a ſoft red free-ſtone, which yields much to time, and renders the aſpect of the building dark and melancholy. Mr Groſe's account comprehends the following particulars:

"Various fragments of the offices of this monaſtery are ſtill ſtanding, and foundations of buildings are ſcattered over a cloſe of near four acres; the main walls of the church on the north and ſouth ſides are ſtill ſtanding, though much out of the perpendicular; inclining outwards ſo conſiderably, as to make the horizontal diſtance between them, at the top, exceed, by near two feet, that at the bottom. Another winter or two

ſeems to be the utmoſt they can ſtand.

"This building conſiſts of a body and two ſide ailes, into which it is divided by a double row of very ſolid columns, whoſe ſhafts are richly ornamented. Each row has five columns of four different conſtructions, and two pilaſters in the walls on the eaſt and weſt ends. The ſhafts of theſe columns are about 12 feet high, their diameters about five, their capitals and pedeſtals are plain, they ſupport circular arches, having over each arch two ranges of windows; the loweſt large and in pairs, ſeparated only by a ſhort column; the upper ſmall and ſingle. The length of the building is about 138 feet, the breadth of the 18 feet, and that of the two ſide ailes about nine feet each.

The proſpect from this Iſland is beautiful; to the northward you command the town of Berwick, over an arm of the ſea about ſeven miles in breadth: at nearly the ſame diſtance you view Bambrough Caſtle, on a bold promontory, towards the ſouth: on the one hand you have a view of the open ſea, at the time of our obſervation calm and reſplendent, and ſcattered over with veſſels; and on the other hand a narrow channel, by which the land is inſulated, about two miles in width; the diſtant ſhore exhibits a beautiful hanging landſkip of cultivated country, graced with a multitude of cottages, villages, and woodlands.

This iſland became the ſeat of Epiſcopacy early in the æra of converſion: the Northumbrians received the Chriſtian doctrine much ſooner than ſome of the ſouthern provinces of Britain. Oſwald King of Northumberland, in the ſecond year of his reign, and in the year of our Lord 635, founded the Biſhopric of Lindisfarn, the proper name of this iſland as before obſerved.

The ſucceſſion of Biſhops was as follows.

EPISCOPUS I.

Aidan, of Scotch extraction, an excellent Paſtor, to whom is attributed the converſion of many of the Saxons. The King frequently officiated as interpreter of this Prelate's doctrines, to an audience who knew not his dialect. The venerable Bede ſpeaks thus honourably of him: "Ut multa, "inquit breviter, comprehendam, "quantum ab eis, qui illum no- "vere didicimus, nichil ex omni- "bus quæ Evangelicis ſive Apoſto- "licis, ſive Propheticis litteris fa- "cienda cognoverat præter mit- "tere, ſed cuncta pro ſuis viribus "operibus explere curabat." According to the above author, he was a Monk of the Iſle of Hii, otherwiſe called by him Hydeſtinate whoſe convent was ſaid to be founded by Columbus. What greatly contributed to the prevalence of his doctrines, was his exemplary life, which ſtrictly correſponded with the rules he preſcribed: he was conſtantly employed in preaching, to which end he travelled much, and ſeldom on horſeback.

Oſwald, ſome few years after theſe pious works, was ſlain, and canonized. Aidan held the Biſhopric 17 years, and died, it is ſaid, through grief for the loſs of his royal patron, A. D. 651: His ſpirit aſcended to heaven, where the future ſaint, the elected Cuthbert, who was promiſed to the faithful, as he tended his ſheep on the hills near the river Leder, in a holy viſion, beheld him in his celeſtial glory; and from thenceforth vowing a life of ſanctity, entered the monaſtery of Mailroſs, under the Abbot Eata.

The holy Biſhop Aidan, when

he was near the close of life, having exercised the episcopal office for 17 years, remained in a royal village not far from the city of Bebba: for having a church and habitation there, he used frequently to reside at that place, for his greater convenience of preaching in the adjacent country; he never resting long in a place, having no possessions but his church, and a small spot of ground thereabout: being sick, he erected a hut, close to the wall, on the west side of the church. In this place he gave up the ghost on the last day of August, in the 17th year of his episcopacy. His body was carried to Holy-Island to be interred in the church-yard of the monastery; but shortly after, a more spacious church being erected there, dedicated to St. Peter, his bones were removed, and with much religious ceremony interred on the right side of the high altar.

In the paintings of one of the windows in the cathedral church at Durham, St. Aidan is represented in his episcopal garb, with a crosier in his hand, whilst his soul is carried to heaven in a sheet by two angels.

Oswald, the second son of Ethelfrid, succeeded to both the kingdoms (Deira and Bernicia) a noble and virtuous prince, whose chief study was to promote the Christian religion. To this effect he sent his Embassadors unto Donald IV. then reigning in Scotland, and intreated him by the old familiarity that had been among them, to help him with some worthy and learned men that could instruct his people in the faith of Christ. The King recommending the matter to the Clergy, one Cormanus was elected to go thither; but his labour proving unprofitable, he returned about the end of the year, and in a synod of the Bishops and Clergy, informed them, that they were a people so indocile and froward, that the pains taken upon them were lost, they neither being desirous nor capable of instruction.

It grieved the synod exceedingly to hear this, and while they were consulting what to do, Aidanus, a learned man and reverend preacher, is said to have advised them not to give over the work at any hands, for that the bad success of Cormanus's labours might possibly proceed from himself, that had not used the people tenderly, nor according to the Apostles rules "fed them at first with milk;" and therefore desired some other approved man might be employed of new, who would probably do good among them.

This opinion allowed by all, none was thought fitter for this service than he who had given the advice; and so with common consent was Aidan ordained Bishop, and appointed to that charge. Being come thither, he set himself to amend the fault which he supposed Corman had committed, and so tempered his doctrine, as that multitudes of people daily did resort unto him to be instructed. It was great hindrance unto him at first, that he was not skilled in the Saxon tongue, neither did the people understand his language; but this defect the King himself supplied, interpreting to the auditory all that Adianus delivered in his sermon: so by the King's zeal, and Aidanus's diligence, such numbers were brought to the Christian profession, as in the space of seven days 15,000 persons were by him baptized.

To be continued.

ANCIENT CUSTOMS.

Continued from page 216.

MR Brand, p. 252, gives us the following note: "Eraſmus ſpeaking of the proverb, *Mea eſt Pila*, that is, I have got the ball, tells us that it ſignifies I have obtained the victory, I am maſter of my wiſhes." The Romaniſts certainly erected a ſtandard on Eaſter Day in token of our Lord's victory; but it would perhaps be indulging fancy too far to ſuppoſe that the Biſhops and Governors of churches who uſed to condeſcend to play at hand ball at this time, did it in a myſtical way, and with reference to the triumphal joy of the ſeaſon. Certain it is, however, that many of their cuſtoms and ſuperſtitions are founded on ſtill more trivial circumſtances than even this imaginary analogy.

It was an ancient cuſtom for the Mayor, Aldermen, and Sheriff of Newcaſtle, accompanied with great numbers of the Burgeſſes to go every year at the feaſts of Eaſter and Whitſuntide to the Forth, the little mall of the town, with the maces, ſword, and cap of maintenance carried before them. The young people of the town ſtill aſſemble there, at this ſeaſon particularly, play at hand ball, dance, &c. but are no longer countenanced in their innocent feſtivity by the preſence of their Governors, who no doubt in ancient times uſed to unbend the brow of authority, and partake with their happy and contented people, the puerile pleaſures of the feſtive ſeaſon.

It was alſo uſual among the ſports of the day to have foot courſes, &c. the prize being a tanſey cake. It has been alledged, that the uſe of tanſey was adopted from the Jewiſh meſs of bitter herbs at this ſeaſon. A diſcuſſion of this practice of the Jews would be too tedious in this place, and articles of mortification ſeem not to correſpond with the univerſal feſtivity of the time; I rather conceive that the prizes were the ancient ſweet bread, concerning the uſe of which I ſhall have occaſion to make ſome remarks in the ſequel, and that tanſey was uſed for its flavour and ſalubrity only.

Mr Brand quotes Durand Lib. 6. c. 86. 9. for a very ſingular and unreaſonable cuſtom, "That on Eaſter Day wives uſed to beat their huſbands, and on the day following huſbands their wives:" he adds, "There is a cuſtom ſtill retained at the city of Durham on theſe holydays, on one day the men take off the women's ſhoes, which are only to be redeemed by a preſent, and on another day the women take off the men's in like manner." This cuſtom is not a peculiarity of the city of Durham only, but extends into other parts of that county, as well as Northumberland. As it ſeems to be the remains of ſome religious ceremony, if peculiar to the cathedral it would probably travel with the See from Lindsfarn by Cheſter to Durham, and its remains would be found ſcattered through this paſſage. In Lancaſhire the cuſtom of the day is to lift the paſſenger from the ground: this ſhews of itſelf of what it is emblematical. But our cuſtom leaves us wide and indeterminate conjectures. In the cathedral of Durham there was a cuſtom on Good Friday for the Monks to approach the high altar, then decorated with all the ſolemn emblems of that tremendous day, on their knees, being bare-footed. On Eaſter Day they made a ſolemn proceſſion, when all the ſpectators pulled off their ſhoes, as treading

on holy ground. King Canute approached the ſhrine of St. Cuthbert from Garmondſway, the diſtance of five miles, with all his retinue and attendants bare-footed; when he gave great territories and donations to that church. Lel. Col. vol. I. p. 331. Theſe are the moſt memorable circumſtances I have been able to collect. Preparatory to the paſſover, our Saviour waſhed the feet of his diſciples; after which he gave them this ordonance: "For I have given you an example that you ſhould do as I have done to you." The Monks of Durham are ſaid to have waſhed the feet of the poor, within the cloiſter, in commemoration of our Saviour's act. In the ages immediately ſucceeding the converſion of the Britons, an inveterate hatred and contempt was ſhewn to all Jews, who by ſhipwreck or other caſualty came among them; even to a greater bitterneſs the averſion was carried, than againſt the unconverted heathen. The order of the paſſover ceremonies, as ſet forth in the 12th chapter of Exodus, enjoins the Jews to have their ſhoes upon their feet; perhaps in contradiction, or in reproach of the Jews, the ſhoes of paſſengers are pulled off.

SWEET BREAD.

I intimated in the preceding pages, an intention of remarking the Sweet Bread uſed in religious rites. Small loaves of bread, peculiar in their form, being long and ſharp at both ends, are called Buns. This name takes place where old religious ceremonies have been ſolemnized, derived from the conſecrated ſweet bread which was offered on high feſtivals. It is of the higheſt antiquity; according to Mr Bryant, "the offerings which people in ancient times uſed to preſent to the Gods were generally purchaſed at the entrance of the temple; eſpecially every ſpecies of conſecrated bread, which was denominated accordingly. One ſpecies of ſacred bread which uſed to be offered to the Gods, was of great antiquity, and called Boun. Heſychius ſpeaks of the Boun, and deſcribes it a kind of cake with a repreſentation of two horns. Julius Pollux mentions it after the ſame manner, a ſort of cake with horns. Diogenes Laertius, ſpeaking of the ſame offering being made by Empedocles, deſcribes the chief ingredients of which it was compoſed: "He offered up one of the ſacred liba, called a Boun, which was made of fine flour and honey." It is ſaid of Cecrops, he firſt offered up this ſort of ſweet bread. Hence we may judge of the antiquity of the cuſtom from the time to which Cecrops is referred. The prophet Jeremiah takes notice of this kind of offering, when he is ſpeaking of the Jewiſh women at Pathros in Egypt, and of their baſe idolatry; in all which their huſbands had encouraged them; the women in their expoſtulation upon this rebuke tell him, Did we make her cakes to worſhip her? &c. Jer. xliv. 18, 19. Ib. vii 18. Bryant's Analyſis vol. I. p. 297. The ſacred cakes which were offered at the Arkite temples were ſtyled Boun, and were preſented upon every ſeventh day. Bryant, vol. II. The cuſtom of hot Croſs Buns in London, on the morning of Good Friday, ſeems to have relation to theſe ancient practices: We only retain the name and form of the Boun; the ſacred uſes are no more.

To be continued.

On the means of Reading with the most advantage.

IT is certain, that there are many ſtudents who impair their health in a continual courſe of reading and literary labour, without any adequate returns of pleaſure or improvement. They read, indeed, becauſe they conſider it as a duty, or becauſe they are endeavouring to accompliſh themſelves for the practice of a profeſſion; but they are ready to confeſs, that the whole tenour of their ſtudies is one continued tail, and that the pleaſure they derive from them is by no means a recompenſe for exhauſted ſpirits and habitual melancholy.

With a view to relieve ſtudents of this deſcription, who are uſually virtuous and amiable, I will endeavour to ſuggeſt a few hints, which may poſſibly contribute to render their reading more agreeable and advantageous. But I wiſh to premiſe, that in what I now ſay, and in whatever I have ſaid, in the ſtile of direction and advice, I mean only to offer, not to obtrude; to ſubmit, and not to dictate.

In order to receive the proper advantage from reading, it muſt be rendered a pleaſing employment. Human nature is ſo conſtituted, that no practice will be continued long and regularly, which is not attended with ſome degree of pleaſure. We enter upon a ſtudy which is irkſome and diſguſtful with reluctance, we attend to it ſuperficially, and we relinquiſh it without reflecting upon it in a degree ſufficient for the purpoſe of improvement. Inſtead of thinking of it uniformly and ſteadily, we drive it from our minds as the cauſe of uneaſineſs. But the heart and affections, the imagination and the memory, co-operate with the underſtanding, in deriving all poſſible advantage from the ſtudy which we love.

The firſt and moſt important object is, therefore, to form a ſtrong attachment to thoſe parts of ſcience, or to thoſe books, which our judgment directs us to ſtudy. There are various methods conducive to this end; but, perhaps, none are more effectual, than that of converſing with men of ſenſe and genius on the books and the ſubject which we purpoſe to examine. There is a warmth and ſpirit in converſation, which renders ſubjects which might otherwiſe appear cold and lifeleſs, intereſting and animated. When the company is departed, and the converſation at an end, we are naturally inclined to ſee what has been ſaid in books on the ſubjects diſcuſſed; and the light let in by the preceding converſation is an excellent introduction and guide to our ſubſequent enquiries made in ſolitude.

As ſoon as we have obtained by reading, a competent knowledge of a book or particular ſubject, it will contribute greatly to animate us in proceeding ſtill further, if we talk of it either with our equals in attainments, or with the learned and experienced. In ſuch converſation we venture to advance an opinion; our ſelf-love renders us ſolicitous to maintain it, we ſeek the aid of a book as an auxiliary, we therefore read it with eager attention; and I believe it will be difficult to avoid loving that which we attend to frequently and with eagerneſs; ſo that, in this manner, an attachment to books and literary employments, is gradually formed, and what began in labour or neceſſity, becomes the choice, and conſtitutes a moſt agreeable pleaſure.

Indeed, if we can once fix our attention very cloſely on a good book, nothing more will be neceſſary to make us love it: As in nature, when two ſubſtances approach each other very nearly, the attraction of coheſion faſtens them together; ſo when the mind attaches itſelf cloſely to any ſubject whatever, it becomes, as it were, united to it, and gravitates towards it with a ſpontaneous velocity. There is, indeed, no ſtudy ſo dry, but by fixing our attention upon it, we may at laſt find it capable of affording great delight. Metaphyſics and mathematics, even in their abſtruſeſt parts, are known to give the attentive ſtudent a very exalted ſatisfaction. Thoſe parts then of human learning, which in their nature are more entertaining, cannot fail of being beloved in a high degree, when the mind is cloſely and conſtantly applied to them.

In order to acquire the power and habit of fixing the attention, it will at firſt be neceſſary to ſummon a very conſiderable degree of reſolution. In beginning the ſtudy of a new language, or any book or ſcience, which preſents ideas totally ſtrange, the mind cannot but feel ſome degree of reluctance or diſguſt. But let the ſtudent perſevere; and in a very ſhort time, the diſguſt will vaniſh, and he will be rewarded with entertainment. Till this takes place, let him make it an inviolable rule, however diſagreeable, to read a certain quantity, or for a certain time, and he will infallibly find, that what he entered upon as a taſk, he will continue as his beſt amuſement.

There are many ſtudents who ſpend their days in extracting paſſages from authors, and fairly tranſcribing them in their common-place book; a mode of ſtudy truly miſerable, which ſeldom repays the ſtudent either with profit or pleaſure, which waſtes his time, and wears out his eyes and his conſtitution. I moſt ſeriouſly adviſe all thoſe, who have been led to think that the exerciſe of the hand can impreſs ideas on the brain; who interrupt their attention by copying; who torture themſelves in abridging, and who think, by filling their pocket-books, that they ſhall enrich their underſtandings, to ſtop while they have eyes to ſee, or fingers to write. They have totally miſtaken the road to learning; and if they proceed in this way too long a time, they may ſuffer ſuch injuries in it as ſhall diſable them from returning, or ſeeking a better. After many years ſpent in this wretched labour, it is no wonder that they cloſe their books, and make the old complaint of vanity and vexation. Nothing really ſerves us in reading, but what the mind makes its own by reflection and memory. That which is tranſcribed, is not in the leaſt more appropriated than when it ſtood in the printed page. It is an error, if any ſuppoſe, that by the act of marking the words on paper with a pen, the ideas are more clearly marked on the brain than by an attentive and repeated peruſal.

The beſt method of extracting and epitomizing, is to expreſs the author's ideas, after ſhutting his book, in our own words. In this exerciſe, the memory is exerted, and the ſtyle improved. We make what we write our own; we think, we are active, and we do not condemn ourſelves to an employment merely manual and mechanical. But after all, whatever a few may ſay, write, or think to the contrary, it is certain, that the greateſt ſcholars were content with reading, without making either extracts or epitomes. They were

ſatisfied with what remained in their minds after a diligent peruſal, and when they wrote, they wrote their own. Reading is, indeed, moſt juſtly called the food of the mind. Like food, it muſt be digeſted and aſſimilated; it muſt ſhew its nutritive power by promoting growth and ſtrength, and by enabling the mind to bring forth ſound and vigorous productions. It muſt be converted *in ſuccum et ſanguinem*, into juice and blood, and not make its appearance again in the form in which it was originally imbibed. It is indeed true, and the inſtance may be brought in oppoſition to my doctrine, that Demoſthenes tranſcribed Thucydides eight times with his own hand; but it ſhould be remembered, that Demoſthenes flouriſhed long before printing was diſcovered, and that he was induced to tranſcribe Thucydides, not only for the ſake of improvement, but alſo for the ſake of multiplying copies of a favourite author.

A due degree of variety will contribute greatly to render reading agreeable. For though it is true that not more than one or two books ſhould be read at once, yet when they are finiſhed, it will be proper, if any wearineſs is felt, to take up an author who writes in a different ſtyle, or on a different ſubject; to change from poetry to proſe, and from proſe to poetry; to intermix the moderns with the ancients; alternately to lay down the book and to take up the pen; and ſometimes to lay them both down, and enter with alacrity into agreeable company and public diverſions. The mind, after a little ceſſation, returns to books with all the voracious eagerneſs of a literary hunger. But the intermiſſions muſt not be long, nor frequent enough to form a habit of idleneſs or diſſipation.

He who would read with pleaſure (and I repeat, that all who read with real profit muſt read with pleaſure) will attend to the times of the day, and the ſeaſons of the year. The morning has been univerſally approved as the beſt time for ſtudy; the afternoon may be moſt advantageouſly ſpent in improving converſation. Thoſe faculties, which before dinner are capable of engaging in the acuteſt and ſublimeſt diſquiſitions, are found, by general experience, to be comparatively dull and ſtupid after it. "I know not how it is," ſaid a celebrated writer, "but all my philoſophy, in which I was ſo warmly engaged in the morning, appears like nonſenſe as ſoon as I have dined.

Very hot weather is particularly unfavourable to reading. The months of July, Auguſt, and September, are by no means the ſeaſons in which the fruits of the mind arrive at maturity. A rigid philoſopher will perhaps maintain, that the mental faculties are not to be affected by the viciſſitudes of cold and heat; but who will liſten to philoſophy, who is already convinced by actual experience? It is indeed, remarkable, that theſe months are ſelected for vacation in the houſes of legiſlature, in the courts of law, and in the ſeats of learning. In cold and inclement weather, when we are driven to the fire-ſide for comfort, we find that delight in our books, which, in the vernal and autumnal ſeaſon, we ſeek in the ſunſhine, and in the ſweets of rural ſcenery. We no longer roam abroad, we collect our ſcattered ideas, and find, in the exerciſe of our faculties, that delight, which is the conſequence and reward of exerting in a pro-

per method, the natural energies of the divine particle which breathes within us.

But at all hours and in all seasons, if we can restrain the licentious rovings of the fancy, sooth the passions of the heart, and command our attention, so as to concentre it on the subject we examine, we shall be sure to find it amply rewarded. Attend closely, and close attention to any worthy subject will always produce solid satisfaction. But particularly in reading, it may be depended upon as an approved truth, that the degree of profit as well as pleasure derived from it, will ever be proportioned to the degree of attention.

For the Berwick Museum.

KING JOHN's FREEMEN.

A Custom not less singular in its nature than that established by the Lady Godiva at Coventry, still exists at the town of Alnwick in Northumberland. The following circumstance is related as the origin of this remarkable ceremony:

King John, who was extremely fond of the diversion of the chace, being once on a hunting party in that country, his horse, in the pursuit, got enthralled in a slough or stagnate pool, from which it was with the utmost difficulty his attendants could extricate the royal rider and his steed. This accident so enraged the surly monarch, that, in order to inflict a punishment on the inhabitants of the adjoining town for neglecting to keep the circumjacent country in a more eligible condition for his favourite sports, he enacted a law for the purpose of obliging every man, previous to his being invested with the franchise, or enjoying any of the privileges annexed to the freedom of the borough, to encounter a danger similar to that which his Sovereign had experienced before him.

This law was rigidly enforced at that time, and is at present adhered to with only this *trifling* difference,—that instead of riding through the pool (now denominated the Freemen's Well) they *wade* through on foot.—The various circumstances incident to this ridiculous ceremony are nearly as follow:

Every man entitled to the freedom of this place, either by patrimony, servitude, or gift, having first paid a small sum of money as the customary fee of admission, repairs (or some friend for him) to a neighbouring wood, where holly trees are to be found, one of which he hews down, and bringing it to the town, plants it at the door of his residence, on the evening previous to, or early on the morning of St. Mark's Day (25th of April). These preliminaries being adjusted, the candidates for the borough franchise assemble about five o'clock in the morning, and attended by their friends on horseback, proceed in a numerous cavalcade to the ceremonial well, where being arrived, the new freemen immediately prepare for immersion. Divesting themselves of their proper garments, they slip on a kind of white dress, and thus equipped, plunge promiscuously into the municipal water, and paddle in the best manner they can through a noisome pool of twenty yards in length, and sometimes more, for the neighbouring farmers take special care it shall not lose any of its depth or size at the approach of St. Mark's Day.

After being well drenched, and half suffocated in muddy water,

legalized by the wiſeſt of kings, they re-aſſume their former habits, and mounting their horſes, proceed in like parade on their return. Being arrived at an appointed place, about half way from the well to the town, the new inducted freemen arrange themſelves in proper order, and to prove their equeſtrian dexterity, ſtart a regular race from thence to a certain ſpot near the town, the firſt being entitled to the honour of what they term winning the boundaries, and claiming the envied triumph of the day.

Every ſpecies of ſocial feſtivity now takes place at the reſpective abodes of the new made freemen, which frequently continues for two or three days.

The freedom of this place was preſented to the preſent Duke of Northumberland (then Earl Percy) a ſhort time previous to the commencement of the American war, and that nobleman it was ſaid, intended to have been initiated to the rights with the cuſtomary formalities; but being called away to America, his acceſſion to a Peerage before his return prevented the ceremony taking place.

CUDDY CURIOUS.

To the Editor of the Berwick Muſeum.

——Young and tender virgins, rul'd with eaſe,
We form like wax, and mould them as we pleaſe.
Pope's January and May.

SIR,

HAVING formerly expreſſed myſelf with ſome acrimony againſt thoſe who marry for money, I now propoſe taking a ſhort view of the ſituation of thoſe, who enter into wedlock with women twice as old as themſelves without any fortune at all. I was ſaying t'other day to my friend Florio, who is juſt twenty, that it would be ridiculous in him to marry Florella of thirty eight. He inſiſted, however, that he was over head and ears in love with her, and that (as he thought) ſhe was no leſs ſo with him. It is true, ſaid I, that when you come to be thirty years of age ſhe will ſtill be very captivating, and capable of directing her houſhold, with a dignity and grace which would ſurpriſe every one. You will then be gay, ſprightly, and volatile, and I ſuppoſe you will alſo then expect her to be poſſeſſed of all thoſe qualities and accompliſhments which now enrapture and bewitch you. Certainly anſwered he. Hark ye then my friend? Human nature muſt be inverted otherwiſe you will be miſerably miſtaken and diſappointed. You will no ſooner arrive at the prime of life, than the heavenly and divine Florella will be afflicted with flatulencies, nervous complaints, and cruſhed with old age. Her eyes will begin to ſink into their ſockets, her face will loſe its bloom, and her ſhape will no more give pain. Carminatives muſt be daily adminiſtred, and the Laponic confection, and aſafœtida, preſcribed by turns. In a word, nature will then be "ſunk into years," and every thing which now engages your affection will then offend and diſpleaſe.—No matter, returned he, I am reſolved to marry. But you ſhall hear me out firſt, continued I, when her deſtructive eyes have loſt their luſtre, when her neck no longer eclipſes the lily, her cheeks reſemble the roſe, nor her figure the graces, you will then be con-

vinced that ſuch a glaring diſparity of years produces the moſt mortifying effects. "Vexation, diſappointment, and remorſe," will then pain and perplex you, and you will curſe the hour in which you wedded her. Inequality of years renders the married ſtate inſipid and intolerable; for what is termed love at twenty, degenerates into a cold eſteem at forty. I hate to ſee an old man linked to a young woman, but I am quite enraged to view a young man tacked to an old lady. It is the deepeſt diſſimulation in an old maid to pretend to be in love with a ſtripling, and in every caſe where it happens ſhe ought to be pilloried for her preſumption: It is juſt ſaying to the heedleſs youth, Sir, becauſe you think well of me, and wiſh to have your paſſion gratified by fruition, I am determined to accept of your profer'd hand, in order to ruin and render you miſerable. Beſides, I would naturally conclude that ſhe practiſes every art, (like the ſtrumpet in the ſeventh chapter of Proverbs) to enſnare and entrap him. In ſhort, every deceit and diſguiſe muſt be uſed to captivate the unwary youth, and he at laſt falls a victim to her wiles. How dangerous a creature is an old maid! Still I determine to marry, replied Florio. Very well, Sir, marry in God's name, but remember that the world will conſider you to be *non compos mentis* if you do ſo. In juſtice to my fellow creatures I have been induced to mention this incongruous match, that youths of twenty may not in future be ſhip-wrecked on the deſolate ſhores of forty. The one no ſooner arrives at the prime of life, than the other becomes a nauſeous, a wrinkled, and a toothleſs old hag. I conclude with Pope,

In that cold ſeaſon, love but treats his gueſt
With bean ſtraw, and tough forage at the beſt.

I am, &c.

PHILOSTRATUS.

Beaumont Banks, 1787.

THE HISTORY OF ALCIDALIS AND ZELIDA.

IN the time that Spain was divided, not only among many kings, but alſo among many nations, and while the Goths, Moors, and Spaniards, each poſſeſſed a part; Arragon was under the dominion of a king, who amidſt all the wars, that inflamed his neighbours, had always maintained his ſubjects in peace, and who had nothing remarkable, but to have been the father of him whoſe hiſtory we are to write. His wife, after having given him an only ſon, left him a widower. A little after, the Counteſs of Barcelona, a young and virtuous princeſs, happened to loſe her huſband. Although the king was already in a good age, his council and ſubjects thought that for the ſecurity of his perſon, and that of his kingdom, it was to be wiſhed, that he ſhould leave more than one heir, and deſired him to chooſe out for that purpoſe, in his own country, or that of his neighbours, a woman which might be agreeable to him. The beauty and virtue of the counteſs, were known at a greater diſtance than Arragon. And beſides reaſons of ſtate, which perſuaded him not to loſe the opportunity of joining to his kingdom, ſo important a town as Barcelona; the inclination of the king had yet a greater influence over

it. Rosalva (for so she was called) was very beautiful, and still more ingenuous than beautiful, and being a sovereign, no less was necessary than a sceptre, to make her give ear to a second marriage. But having but one daughter, and the king of Arragon but one son, she thought it would not only be to make herself queen, but also to leave a hereditary kingdom to her daughter, and being among a great number of neighbours, who thought of nothing but invading her state, she could not be blamed, in making herself secure in setting a crown on her head. She therefore easily resolved to lose the name of Countess of Barcelona, for that of Queen of Arragon, and was received there, with the utmost demonstrations of joy and magnificence. As she was young, beautiful, and agreeable, in a short time she had the absolute government of the king, and immediately after of the whole kingdom. The most important affairs were managed by her advice, and the king quitted every kind of care, to have nothing more than to please her. But in that great power, the principal design she had was to marry her daughter to the prince, and the knowledge she had of her son in-law, every day increased her desire for that union. Alcidalis (which was the prince's name) was born so happily, and with so great advantages from nature, that one of the least equalities in him was his being born a king's son. He had a beauty that gained the heart of all that saw him. A mind that in his very youth had no equal, and a nobleness of soul and courage, that gained respect and awe from every one. The infancy of Alexander was not more great or wonderful than his. Never a day passed in which he did not say or do something that astonished the whole court. Those who have the art of judging the fortune of men from the features of the face, might see in his, promises of many great and incredible events. And those who considered his actions, and the great qualities which were in him, said that the crown of Arragon was too little, for such a head as his. They foresaw well enough, that the moors, which were neighbouring to his father, would be obliged to put the sea between him and them; and that Spain would not be long out of his power, as soon as the time came, that he could draw a sword. All these qualities encreased from day to day, the queen's affection for him who knew them better than any body. She desired with impatience an opportunity to bring about that marriage which she had before projected; and did not esteem it so great an advantage for her daughter to be the Queen of Arragon as the wife of Alcidalis. But what can we say of fortune; we must confess, that no prudence is like hers. She lays her designs so far off, and conducts them by such secret ways, that it is impossible for our foresight to hinder them, and notwithstanding our conduct, what she undertakes she always brings about. She had resolved to oppose the prudence of Rosalva: And behold she brings from far, a girl, yet an infant, who being a stranger and orphan, overthrew the designs of a most cunning and powerful queen. The Prince of Tanarus, one of the most illustrious houses in the kingdom of Calabria, which had formerly given kings to Naples and Sicily, a great prince and having considerable succession in Arragon, resolved to go and obtain it himself, because it was disputed with him. But as he had an extreme passion for his wife, and that he

and she had both a great regard for an only daughter which they had, about the age of five or six years; they could not resolve to separate, but went with their whole family to Arragon. They were received there by the king and queen with all that goodness and civility due to strangers, and strangers of such rank and merit. But sometime after their arrival, the prince was seized with a disease which carried him off in a few days, and left his wife in such despair that it was not probable she could live long. She received from the goodness of the queen, of whom she had made herself greatly beloved, all that comfort and assistance she could desire, in her affliction and circumstances. Rosalva had always had a great affection for the princess, but since pity for her affliction encreased it in such a manner, that she began to love her as well as herself. She made her lodge in the palace, and took so great care to keep her always near her person; that she seemed to want something when she was from her, and that she was not wholly there where Camilla was not. It was thus that the princess called herself afflicted. Meantime all these extraordinary caresses of the queen, which perhaps had been able to heal every other evil but her own, had no other effect upon her, than to ease her a little, and to make her bear the affliction with less impatience and despair. And to say the truth, the death of the prince her husband in such a bad conjuncture, gave such a severe stroke, and difficult to support, that all the favours and comforts of the queen, could not hinder her from resolving to put an end to her life for want of nourishment and sleep, a trouble which at first she thought ought to be the last of all troubles. This gave great affliction to the queen, who passionately desired her recovery; and who would not have been pleased to see the death of two such illustrious persons in so short a time in her kingdom. She conjured all the physicians, who came near her, to put in practice all the secrets of their art. But although at the desire of the queen, they employed their whole power, and spared nothing whatever, the disease of the princess Camilla, was stronger, than their remedies. And as she was as sensible herself, and knew with as much judgment and sound reason as the physicians, that her hour was come, she resolved to follow the prince her husband with all the tranquillity, that the only concern she had in dying would permit, to abandon her daughter to want, and leave her an orphan at an age so incapable of reason, and in a strange country where she could hope for no assistance but from the goodness of the queen, in a court where she found herself near death. During these different thoughts, which rather encreased her trouble, the queen who visited her as often as was possible, having demanded the state of her condition, Camilla turned her eyes calmly towards her, and took her by the hand, which she kissed many times without being able to speak. After that, all of a sudden, addressing her thus, she said, that she had infinite obligations to the best queen in the world, for the interest she took in her health: That since she did her the honour to desire to know from her own mouth her true condition, she would allow her to tell her, that she was sensible she was very near her end; but that the greatest concern she had in her thought in her present situation, that she was in, was not that of her death, but that loving her daughter more than her life,

ſhe had more regret to leave her than the world. She begged of her then, to allow her to uſe the few hours that ſhe had remaining, and that ſhe might employ them in pouring into her boſom, the laſt and moſt tender ſentiments of her mind; which were, that ſhe would bleſs heaven with all her heart, that it had put her ſo ſoon in a condition to follow the prince her huſband to the grave, it before her death ſhe would be ſo kind as to receive from her hand, a preſent, which ſhe deſired to make her, of all that, after her huſband, was moſt dear and precious to her in the world. And as in ſaying theſe words, ſhe melted into tears, after having wiped her eyes, ſhe went on and ſaid; that among all her misfortunes ſhe could not believe that fortune was abſolutely her enemy, ſince ſhe had the honour to be acquainted with her: and that excepting the death of the prince her huſband, ſhe eſteemed the voyage to Arragon happy, that ſhe judged thus, although it ſhould coſt her life as well as his. That notwithſtanding that, ſhe thought ſhe had bought at a cheap rate the happineſs to be loved by her, whom ſhe eſteemed ſo much, that if the world had any thing that ſhe loſt with regret, it was only her friendſhip. But that ſhe comforted herſelf in the hopes that her daughter would ſucceed her in her favours: That ſhe would be ſo good as be a mother to her, and do her the favour to take care of her as of a perſon ſhe gave her in her death-bed: That ſhe begged of her with her whole heart to accept of the gift which ſhe made her, that ſo leaving her with that new quality of daughter of the queen, ſhe would think her more rich with that, than with the two duchies to which ſhe was heireſs. That ſhe would die content, and would think her death was in ſome ſort fortunate for Zelida, ſince it would procure her the honour to be brought near the moſt wiſe queen of the world. After ſhe had ſpoke theſe words, ſhe drew from below her pillow a ſmall coffer, full of the moſt precious jewels, which ſhe gave her to lay up by her, and entreated her to keep them, to be uſeful one day to her daughter Zelida, as in her voyage ſhe had put them up for the ſame deſign.

To be continued.

Difference in the Value of Money.

ABOUT the year 900, King Alfred left to each of his daughters 100l. in money.

In 1221, Joan, eldeſt daughter to King John, upon her marriage with Alexander, King of Scotland, had a dowry of 1000l. per annum.

In 1278, Edward the firſt gave with his daughter Joan, contracted to the ſon of the King of the Romans, 10,000 marks ſterling, but this to be reſtored in caſe the Prince died before her.

In 1314, Elizabeth, conſort of Robert Bruce, King of Scotland, being impriſoned in England, was allowed for herſelf and family 20s. a week.

In 1350, Joan of Oxford, nurſe to the Black Prince, had a penſion of 10l. pound per annum, and Maud Plumpton, a rocker, had ten marks.

The penſions allowed by the King to the Cardinals, and great officers of the Pope, who were in a manner retained by the Court of England, were, at the moſt 50 marks a year.

In 1351, workmen were to take their wages in wheat, at the rate of 10d. a buſhel; a maſter car-

penter, maſon, or tiler, was allowed by the day 3d. their journeyman 2d. and their ſervants or boys threehalfpence.

In 1402, the ſalary of Lord Chief Juſtice of the King's Bench, was 40l. per annum.

In 1408 the Lord Chief Juſtice of the Common Pleas, had 55 marks per annum.

In 1545, the Chief Juſtice of the King's Bench, had an addition of 30l. to his ſalary; and each Juſtice of the ſame Bench and Common Pleas 20l.

In Henry the ſeventh's time, which in order ought to have been mentioned before, an Admiral, if a knight, had, while at ſea, 4s. a day; if a baron, 6s. 8d. and if an earl, 13s. 4d.

For the Berwick Muſeum.

The Story of a Lawyer by Deſcent, or a Family Lawyer.

ONE of the *puiſne* Judges of the Court of King's Bench, who hath not long ſince departed this life, did not acquire the reputation, nor was he poſſeſſed of the abilities of his father, who long preſided in the Court of Common Pleas, with uncommon profeſſional dignity. Upon a witneſs making uſe of the words *alſo* and *likewiſe*, and repeating them alternately, as being of one and the ſame ſignification; our *puiſne* Judge interrupted the witneſs, by peeviſhly obſerving, that the words he rung the change on, were of ſynonimous import, whereupon the evidence archly replied—by no means; for inſtance, your father, my lord, was a Judge, ſo are you *alſo*, but not *likewiſe*.

HISTORY OF

LORD WARTON.

Continued from page 195.

AFTER having paſſed the night in the apartment of the actreſs, her extreme uglineſs appeared the next morning in all its horrors, I therefore quitted her abruptly, threw myſelf into my chaiſe, and left Mayence without a wiſh to ſee any more of that city, its cuſtoms, manners, or inhabitants. My deſign was to go on directly to Vienna, and I had actually got a few leagues on my way thither when I altered my mind, and ordered my poſtillions to turn their horſes heads towards Switzerland, for I ſhould have been ſorry to have been ſo near that famous country, and not have ſeen at leaſt ſome part of it; yet it was neither the extraordinary plants or natural curioſities of the mountains, nor yet the ſingularities of the manners and ſimplicity of the inhabitants which awakened my curioſity, but having lately read *La Nouvelle Heloiſe* of Rouſſeau, I was ſo enraptured with the praiſes he ſo liberally beſtows on the ſuperior excellence of their roots, creams, and fruits, that I determined to go and partake of them myſelf, and judge of their gardens and dairies from my own experience; and like a man of taſte, viſit the Thirteen Cantons to eat milk and fruit in perfection.

I travelled along the banks of the Rhine, famous in hiſtory both on account of the many battles which have been there loſt and won, and celebrated alſo for the beauty of the country thro' which it flows: I had before had a view of its majeſtic waves, having tra-

verſed its borders in my way to Mayence. I ſoon attained Switzerland; but a very terrible road, interſperſed with the moſt frightful rocks imagination can conceive, made me repent having taken a journey into this ſavage country, where, amidſt uncultivated mountains, a Coloſſal people ſtill remain in ignorance of every luxury of polite life, ſtrangers to the elegance of theatrical diverſions, the pleaſures of playing for more than they can looſe with good humour, and even the agreeable diſſipation of ruining themſelves for a pretty woman, what could a man of my faſhion find to entertain or amuſe him amidſt a ſociety of unpoliſhed barbarians?

I had, however, the courage to purſue my reſolution, and continue my way as far as Bale, where I arrived in a very ill humour with both poſtillions and roads; and to complete my chagrin, met with an adventure at an inn there, which occaſioned me to curſe the memory of the deceaſed Jean Jaques very ſincerely: the appearance of Bale was ſo very contemptible in itſelf, that I determined to quit it directly, and return back to the road to Vienna, without deigning to aſk a ſingle queſtion reſpecting the inhabitants, or even getting out of my chaiſe, as there could not be any thing worthy the curioſity of a gentleman in a place ſo wholly inſignificant; but on ſtopping to change horſes, I ordered a couple of new laid eggs, which the landlord brought himſelf, and with the gravity of a judge expatiated on "the excellent paſture of the Thirteen Cantons, the ſweetneſs of the milk which the cattle afforded, the goodneſs of the poultry in this part of the world, and above all, the delicious eggs which they produced, allowed by all who ever taſted them to be ſo remarkably fine, that he was, (for his own part) perfectly convinced that people in the moſt diſtant nations of the earth would never eat any other, if theſe could be conveyed to them." Wearied with this nonſenſe, I impatiently demanded "what I was to pay for the two I had eaten?" "Cheap enough in all conſcience, (returned he) only a crown of ſix livres." Aſtoniſhed at the enormity of this demand, I loudly remonſtrated with him for his extravagant impoſition; inſtead of abating his charge, he replied with the ſame gravity, and with features perfectly unmoved by all the injurious epithets I ſo loudly beſtowed on him, "That ſince I did not know when I was well treated, he would not have leſs than twelve francs for them." I now became ſo exceedingly angry, that I perfectly raved with paſſion, but that, ſo far from having the leaſt effect, induced him to inſiſt on a lous d'or for his two eggs.—"I ſee plainly, my friend, (ſaid I) that you are in jeſt, but as I am a perſon of conſequence I ſhall not ſubmit to be trifled with, neither am I at preſent in ſuch good humour as to miſtake abſurdity for wit." "Sir, (anſwered the provoking raſcal) I ſpeak ſeriouſly; the eggs are eaten, and I will have no leſs than a couple of louis for them." I then loſt all patience, and began to call him thief and ſcoundrel with great vociferation; he, on his ſide, continued to double his demands, till he brought them to the immenſe ſum of ſeventeen louis for them." I was once more going to reply to this diabolical inkeeper, when my ſervant haſtily entering the room to learn the cauſe of this diſturbance, clapped his hand upon my mouth, "What are you doing,

(ſaid he) my lord? if you remonſtrate thus much longer, you will be ruined."

I paid no other attention to this advice, than being exceſſively offended at the inſolence, as I thought it, of the perſon who gave it me, but who, it ſeems, underſtood the cuſtoms of Switzerland much better than his maſter, and I reſolved inſtantly to go to a magiſtrate, and lay a formal complaint before him of the innkeeper's behaviour, fully convinced he would be very ſeverely puniſhed for the impoſition he attempted to make on a ſtranger; indeed, I ſhould have contented myſelf with laughing at his demand, have thrown him the reaſonable price for ſo ſlight a repaſt, and as I had my piſtols in the chaiſe, could eaſily have obliged my poſtillions to drive on, but I had unfortunately been prevailed on to alight, and from the inſtant this diſpute aroſe, three ſtable boys ſtood with ſpits and pitch-forks to prevent my entrance into my carriage till the matter was ſettled to their maſter's ſatisfaction. Enraged ſtill more by this uſage, I inſiſted on going to the houſe of a magiſtrate immediately, to which my landlord had the aſſurance to follow me with all poſſible effrontery, and ſeemingly not in the leaſt aſhamed of his behaviour.

The magiſtrate received us in an hall on the ground floor, dark in itſelf, and very dirty in appearance, and his own dreſs beſpoke him juſt returned from the laborious culture of his farm; I briefly informed him of the cauſe of my complaint. "What have you (ſaid he to my landlord) to offer in defence of your conduct to this ſtranger?" "I do not aim at making the leaſt excuſe, (returned he) as I cannot conceive he has been ill-treated; I only demand of him twenty louis, as the price of my eggs which he has eaten." "Well, (ſaid this upright judge) are you content with that ſum? if ſo, I condemn this gentleman either to pay it you now, or remain in priſon till he has ſatisfied you." "I am ſorry (continued he, addreſſing himſelf to me) to be obliged to pronounce this ſentence againſt you, but it is your own fault; you ſhould have made an agreement with this man for the value of his eggs before you had eaten them; for it being wiſely ordained by the laws of this venerable Republic of the Thirteen Cantons, that each citizen ſhall be abſolute maſter of himſelf, and all which he poſſeſs; he has, therefore, an undoubted right to ſet a value on his own property, according to his own eſtimation of its worth; and as the Swiſs in general pique themſelves on their probity and honeſty, which is part of their national character, it is doing them ſo manifeſt an injury to ſuſpect them of impoſition, that, far from ſuffering ſuch an imputation to leſſen their demand, they ever in revenge for the inſult, augment the price in proportion to the haughtineſs of the behaviour of the purchaſer, by which means they are completely revenged on thoſe who wrong them by ſuch a ſuſpicion, as they are obliged to take the goods at the rate they chooſe to diſpoſe of them, however dear they may think it; give, therefore, this honeſt man the twenty louis, if you do not mean to paſs your days in priſon." I found it utterly impoſſible at the concluſion of this fine ſpeech, to hope for any redreſs, I therefore counted twenty louis on the table, (the deareſt price ever paid for a couple of eggs) and moſt ſincerely

giving the juſtice, landlord, and every inhabitant of the Thirteen Cantons to the Devil, I got haſtily into my chaiſe, and turned my horſes heads back again towards Vienna My curioſity ſufficiently abated, by the ſpecimen I had received of the peculiar excellence of their poultry, without the leaſt deſire to inveſtigate the ſuperioty of their fruits and creams, the ſuppoſed flavour of which tempted me into ſuch an abominable country, the bare recollection of which will at any time give me the vapours, much ſooner than one of our November Engliſh fogs.

Thoſe rude rocks and high mountains which had appeared to me ſo very fatiguing to aſcend in my way to Switzerland, ſeemed no longer a toil to climb, or dangerous to deſcend, when they were to facilitate my eſcape from that deteſtable country. I entered Munich in the middle of the night, and as the theatre had been ſhut ſome hours, I was conſequently obliged to defer any obſervations on this place till the next day; I ſlept in an exceeding good bed, did not wake till noon, and then took a walk into the town, and afterwards waited with the utmoſt impatience for the hour that the comedy was to begin. A company of French players were at that time at Munich; they played comic opera's four times in the week, and on the other two nights, ſome old faſhioned tragedies, which no one ever attended to but the common people. I was ſo fortunate as to have it opera night when I was there, which gave me a kind of foretaſte of the elegant pleaſures of Paris; the company were ſo numerous I could ſcarce get a ſeat, though I went early; both the ladies and gentlemen were perfectly well dreſſed, and from this proof of their taſte and affluence, I concluded that the inhabitants of Munich are perſons of wit and underſtanding, and that great encouragement is given by them to the polite arts and ſciences.

Munich is well built, but ſo ill fortified that it muſt ever fall a ſacrifice to every belligerent power that beſieges it; and there is not a coquette in all France that has been oftener taken, retaken, and abandoned by turns than this city: it is the capital of Bavaria, and the reſidence of an elector; the electoral palace is of conſiderable extent; and I was ſo ſtruck with the beauty and regularity of its outward appearance, that, in ſpite of the hatred I have ever poſſeſſed of the dull method of going to view magnificent apartments and fine pictures, yet I fancied this edifice worth ſeeing, and determined to give myſelf the trouble of walking over it—The elector who built it was doubtleſs a man of intrigue, as there are a great number of galleries built in arches, which terminate in the houſes of private perſons, whom by this means he can viſit incognito as often as he pleaſes; and it is not very improbable to ſuppoſe ſuch ſecrecy was to be obſerved more on the account of female than male friends and favourites.

To be continued.

THE

BOWL OF PUNCH.

By Dr. Johnſton.

PUNCH—ſays a profound philoſopher—is a liquor compounded of *ſpirit* and acid juices—ſugar and water—the ſpirit volatile and

fiery, is the proper emblem of vivacity and wit—the acidity of the *lemon* will very aptly figure pungency of raillery, and acrimony of cenſure. *Sugar* is the natural repreſentative of luſcious adulation and gentle complaiſance—and—*water* is the proper hieroglyphic of eaſy prattle—innocent and taſteleſs.

Spirit alone is too powerful for uſe—it will produce madneſs rather than merriment, and inſtead of quenching thirſt will inflame the blood—thus wit, too copiouſly poured out, agitates the hearer with emotions rather violent than pleaſing. Every one ſhrinks from the force of its oppreſſion, intranced and overpowered—all are aſtoniſhed—but nobody is pleaſed.

The *acid juices* give this genial liquor all its power of ſtimulating the palate.—Converſation would become dull and vapid, if negligence were not ſometimes rouſed, by due ſeverity of reprehenſion. —But acids unmixed, will diſtort the face, and torture the palate—he that has no other qualities than penetration and aſperity—whoſe conſtant employment is detection and cenſure—who looks only to find faults, and ſpeaks only to puniſh them—will ſoon be dreaded, hated, and avoided.

Sugar is generally pleaſing, but it cannot long be eaten by itſelf—thus—meekneſs and courteſy will always recommend the firſt addreſs, but ſoon pall and nauſiate, unleſs they are aſſociated with more ſprightly qualities.—*Sugar* tempers the taſte of other ſubſtances—ſoftneſs of behaviour mitigates the roughneſs of contradiction, and allays the bitterneſs of unwelcome truth.

Water is the univerſal vehicle, by which are conveyed the particles neceſſary to ſuſtenance and growth, by which thirſt is quenched, and all the wants of life and nature are ſupplied—thus all the buſineſs of life is tranſacted by artleſs and eaſy talk, neither ſublimed by fancy, nor diſcoloured by affectation, without either the harſhneſs of ſatire, or the luſciouſneſs of flattery.—By this limpid vein of language, curioſity is gratified, and all the knowledge conveyed which one man is required to impart for the ſafety or convenience of another.

Water is the only ingredient of *Punch*, with which man is content till fancy has framed an artificial want—thus while we only deſire to have our ignorance informed, we are moſt delighted with the plainneſt diction—and—it is only in the moments of idleneſs or pride, that we call for the gratifications of wit or flattery.

The *Punch* of *Converſation* will pleaſe the longeſt by tempering the *acid* of *ſatire* with the *ſugar of civility*—by allaying the heat of *wit* with the frigidity of *humble chat*—and, as that *Punch* can be drank in the greateſt quantity which has the largeſt proportion of *water*—ſo that *Companion* will be cheareſt welcome, whoſe *talk* flows out with inoffenſive copiouſneſs, and *unenvied* inſipidity.

ON

FORMING CONNECTIONS.

ONE can never ſufficiently admire the liberal ſpirit of the great philoſopher and orator of Rome, who, in his fine treatiſe on friendſhip, has exploded the idea, that the proſpect of advantage is the foundation of this virtuous union, and aſſerted, that it owes its origin to a conviction of mutual excellence in morals and diſpoſition.

This general opinion appears ſtill greater and more amiable when it is contraſted with the precepts and the practices of later ages, and particularly of the preſent. It is now one of the firſt admonitions given to a young man, who is entering on the career of life, that he muſt at all events make connections. And inſtead of informing him that he is to be directed in his choice of them by the appearance of moral and mental excellence, according to the ſublime ideas of the noble Roman, his ſagacious monitors ſuggeſt to him, that he is to be ſolely guided by the proſpect of his intereſt and advancement in the road of ambition. Let a poor man of approved character, learning and genius, and a rich man of faſhion, with no pretenſions to either, be introduced to a ſenſible and prudent young man of the world who has been thus inſtructed; and, while the rich man is viewed with ſubmiſſion, complacence, and treated with almoſt idolatrous attention, the poor man ſtands by unnoticed, and probably deſpiſed. On the ſlight acquaintance of a firſt introduction, the youth who is deeply verſed in worldly wiſdom, will not fail to call at the rich man's houſe, and leave a card with moſt reſpectful compliments; he would not come into the neighbourhood without paying that reſpect, on any account whatever; he is not half ſo ſcrupulous about going to church, and paying his court to his Maker; but at the very time while he is bowing at the threſhold of the rich man, the philoſopher ſhall paſs by, and, becauſe he poſſeſſes only a competency without ſuperfluity, and without influence, he ſhall not be honoured with the common civility of a ſalutation. For it is a maxim with theſe men, that as it is an honour to know and be known to perſons of fortune and title, ſo it is a diſgrace to acknowledge an acquaintance with thoſe who have nothing to recommend them but honour, ſpirit, learning, and virtue.

The formation of connections is conſidered as ſo important, that it becomes in effect, the principal object in education. The boy, whoſe parents are profeſſed people of the world, would not, on any account, fail to place him at a ſchool to which the ſons of the nobility are often ſent, though they are ready to confeſs, that little learning and great profligacy are the uſual acquiſitions in it. If the boy has grown intimate with the ſon of a Duke, a Lord, or a Baronet, his parents are better pleaſed with him, than if he had learned by heart all Horace, Virgil, and Homer. There is no ſubmiſſion ſo mean, and no attention ſo ſervile, but he is ready to pay them with alacrity, in accompliſhing the important object of forming connections. The mind is rendered by theſe means, low and abject; and though the boy may afterwards riſe to the honour of being a nobleman's chaplain, or his travelling companion, yet he will retain, through life, the ſentiments and ſpirit of his Lordſhip's footman or valet-de-chambre.

A man, unacquainted with the world, might ſuppoſe, that the readieſt road to preferment, in ſeveral of the profeſſions, is to acquire the knowledge and accompliſhments which are neceſſary to a ſkilful practice of them. But this is really not the caſe. The ſureſt and moſt compendious method pointed out by the wiſe men of this world is to form connections. Accordingly we obſerve many perſons in the profeſſions, who aim at diſtinction and advancement, by no means confining themſelves to their libraries; but

ſtudying the graces of dreſs and addreſs, and the arts of ſimulation and diſſimulation. We ſee them frequenting all public places, giving and receiving invitations to dinners and ſuppers, and evidently ſpending ſo much time in diſſipation, as to leave ſcarcely an hour in a day for reading and ſtudy.

We will ſuppoſe a young man entering on the profeſſion of a phyſician. The time before he is of age is, perhaps, devoted to hearing faſhionable lectures, and to reading a few ſuperficial books; ſuch as tend to acquaint him with the common and obvious modes of practice. But he no ſooner ſteps into the world than both books and lectures are laid aſide. Several years, indeed, muſt elapſe before he takes his doctor's degree. But this time is not ſpent in ſtudy only, by him who knows how to play cards, as it is called, and to ſecure ſucceſs in life. No; he has learned a wiſer leſſon, and is well aſſured, that the moſt familiar acquaintance with Galen and Hippocrates, will not advance him half ſo well as connections. Connections are, therefore, the firſt and the laſt ſtudy of the day. If he has been fortunate enough to procure an introduction to a few titled perſons, and to preſcribe, with ſucceſs, in the caſe of ſome Ducheſs Dowager's pricked finger, his fortune is made; he cannot fail being recommended to more connections in the ſame faſhionable line. He himſelf will become faſhion will wiſh to be ill, or pretend to be ill, that they may have the credit of calling doctor ſuch an one "our phyſician." Connections will now be made, and money accumulated with ſuch rapidity, that the doctor will become a greater man than his employers, and venture to dictate to Lords and Dukes in politics, as well as in a purge.

In the ſubordinate branches of the healing art, and indeed in moſt of the walks of life, much more dependance is placed on connections than on merit; much more attention paid to acquiring connections than in acquiring merit; and to deſerve connections is by no means thought the ſecureſt method of obtaining them. Deceit, external ſhow, and pompous pretences, are deemed infallible noſtrums for making connections; but, alas! can any lucrative advantage, reſulting from connections, repay a rational creature for ſacrificing truth and liberty? Theſe connections are dignified by the name of friendſhips. Shade of Cicero, what indignation muſt thou feel at ſuch preſumption!

In divinity too, I am ſorry to obſerve, that many more have riſen to eccleſiaſtical emolument and dignity by ſtudying, throughout their lives, to make connections, than by ſuperior piety or by theological attainments. It is lamentable to behold thoſe whoſe minds ought to poſſeſs peculiar elevation, bowing and cringing, with abject ſervility, to the vileſt peer of the realm, who happens to have influence at court, or to be the patron of a living. The lord ſhall be a profeſſed ſcoffer at all religion, and an avowed enemy to Chriſtianity in particular, and yet ſhall have a tribe of clergymen at his levee, who cannot help admiring his wit and underſtanding. Preferment, indeed, ſeems to be the only object among many of thoſe, who are ſet apart to teach the world that the riches of divine grace, are the trueſt riches, and the diſtinction of ſuperior virtue the moſt enviable dignity. Horace has ſaid, that to have pleaſed the great is not the loweſt praiſe; many of the modern inſtructors of mankind ſeem to con-

ſider it as the higheſt; and in proportion as they are ſervile to their patron, they are inſolent to their curate.

It is a maxim with many, founded, as they pretend, on real obſervation, that mitres, ſtalls, and pluralities, are not attainable by any ſuch qualities as are acquired in the ſtudy. You muſt form connections. In order to form connections, you muſt recommend yourſelf to various company by the graces; you muſt poſſeſs verſatility of mind; you muſt frequent aſſemblies, gaming tables, watering places: your conſcience muſt be as eaſy as your manners; you muſt take care not to ſpend too much time in reading Greek, or any thing elſe but the Court Calendar; and you can hardly fail of valuable connections and valuable preferment, as thouſands can teſtify by actual experience.

But though numbers may give confidence, ſurely thoſe whoſe whole employment conſiſts in meanly hunting for preferment under the garb of ſanctity and religion, are moſt contemptible characters. Indeed their diſpoſitions are uſually as narrow, ſelfiſh, and ſlaviſh, as their purſuits are ſordid, and unbecoming the dignity of a ſacred profeſſion. Ariſe, Cicero; for my ideas return with pleaſure to thee; ariſe, behold a pompous preacher, in a large peruke and ſolemn canonicals, cringing to a debauched, unbelieving, and biſhop-making Lord, and pretending all the while that he is cultivating friendſhip in all its purity!

But would you forbid a young man the formation of connections, by which ſo many have availed themſelves, and riſen to real and deſerved grandeur? By no means; I would only teach him to preſerve a juſt reverence for himſelf, and to deſpiſe all riches and all honours which muſt be purchaſed at the expence of truth, virtue, and a manly ſpirit. I would, like others, adviſe every young man (and it is chiefly to the young that I preſume to ſuggeſt admonitions) to form connections, or rather friendſhips; but to be guided in his choice of them by perſonal merit, and approved character. I do not ſay, for it would be unnatural and unwiſe, that he ſhould neglect intereſt, or deſpiſe advancement, when it can be procured conſiſtently with the ſpirit and integrity of an honeſt and delicate mind. If preferment comes unlooked for, and unſought by ſervile compliance, it is an honour as well as an advantage, and is doubly welcome. But if I muſt ſacrifice my reaſon and my conſcience, my honour and my freedom, in forming connections, and purſuing preferment, I relinquiſh the chace, and eagerly retire to competency, contentment, and liberty.

An Account of the Life and Writings of Dr. John Jebb.

DR. John Jebb was the ſon of Dr. John Jebb, Dean of Caſhell, by a ſiſter of the late General Ganſell, and was firſt couſin to Sir Richard Jebb, at preſent one of the phyſicians extraordinary to his Majeſty. He was born about the year 1755 in Ireland, as it is ſuppoſed, in which kingdom it is likewiſe imagined he received the firſt rudiments of his educarion. At a proper age he was ſent to Trinity College, Dublin, where he continued two years, after which he came to England, and was placed at Peter-Houſe, Cambridge; a college in which his uncle Dr. Samuel Jebb, a very learned nonjuring phyſician, and editor of

Fryar Bacon's celebrated *Opus Majus* had been educated. Here he continued ſeveral years with conſiderable reputation, and took the degrees of Batchelor and Maſter of Arts. He was alſo choſen a Fellow of that Society; and after having taken orders was preſented to the Rectory of Homersfield and Vicarage of Flixton, in the dioceſe of Norwich. On the 21ſt of November, 1763, he began to deliver a courſe of theological lectures, which for ſome time were well attended and generally approved.

In the year 1770, he publiſhed "A Short Account of Theological Lectures now reading at Cambridge. To which is added, a new Harmony of the Goſpel, 4to." This work deſerves much commendation. In the courſe of it the author lamented that his endeavours to call the attention of youth to the ſtudy of the ſcriptures, had in ſome inſtances been treated in a manner far different from what might be expected from men born to the enjoyment of civil and religious liberty. That confidence, however, he obſerved, with which the uprightneſs of his intention and the approbation of many worthy and learned perſons had inſpired him, enabled him for a time to perſevere, regardleſs of the clamours of his adverſaries. But when he was informed that a charge of the moſt invidious nature was ſolemnly urged in a manner which was likely to do him great diſſervice, he was no longer able to refrain from attempting a vindication of himſelf from thoſe calumnies with which the untempered zeal of ſome otherwiſe well diſpoſed brethren had aſperſed his character.

The circumſtances here alluded to are too recent, perſonal, and unimportant to merit a detail; we ſhall therefore proceed to obſerve, that on December 28, 1772, he preached before the Univerſity of Cambridge a ſermon, which in the ſucceeding year he publiſhed, under the title of "The Excellency of the Spirit of Benevolence, 8vo." dedicated to the ingenious youth who had honoured with their attendance the Theological Lectures, then lately inſtituted at Cambridge. He had a ſhort time before publiſhed "A Letter to Sir William Meredith, upon the Subject of Subſcription to the Liturgy, and Thirty-nine Articles of the Church of England, 8vo."

His publications by this time had ſhewn that he was not very firmly attached to the orthodox ſyſtem, and contributed, it may be preſumed, to that oppoſition which he afterwards met with in ſome plans of reformation at Cambridge. He had obſerved at Dublin the importance of annual public examinations of thoſe who received academical honours at that Univerſity, and therefore wiſhed to introduce the ſame regulations into the diſcipline of Cambridge. He accordingly publiſhed in 1773, "Remarks on the preſent mode of Education in the Univerſity of Cambridge. To which is added, a Propoſal for its Improvement, 8vo." and made ſeveral attempts to have his propoſals admitted. Theſe, however, were all rejected, and he in the ſame year publiſhed "A Continuation of the Narrative of Academical Proceedings, relative to the Propoſal for the Eſtabliſhment of Annual Examinations in the Univerſity of Cambridge; with Obſervations upon the conduct of the Committee appointed by Grace of the Senate on the 5th of July, 1773, 8vo." In the ſubſequent year he publiſhed "A Propoſal for the Eſtabliſhmen of Public Examinations in the

Univerſity of Cambridge, with occaſional Remarks, 8vo." Though ſtill unſucceſsful he perſevered; and ſo late as 1776, publiſhed "An Addreſs to the Members of the Senate of Cambridge, 8vo." preparatory to another effort, which in the end met with the ſame fate as the former.

His doubts of the propriety of continuing in the communion of a church which held doctrines as he conceived repugnant to ſcripture, at length determined him to quit it, and relinquiſh the preferments he held. Accordingly in September, 1775, he wrote the following letter to the Biſhop of Norwich, preparatory to his reſignation, which fully deſcribing the ſtate of his mind, we ſhall inſert at large.

"*My Lord,*

"I think it proper to give you this previous information, that I propoſe to reſign the Rectory of Homersfield and Vicarage of Flixton into your Lordſhip's hands upon the 29th or 30th of the preſent month.

"As the motives which induce me to embrace this reſolution may poſſibly be miſconſtrued, it will not, I truſt be thought impertinent if I ſtate them to your Lordſhip.

"In the firſt place I think it neceſſary to aſſure your Lordſhip, that although I eſteemed it to be my duty to take an active part in the late Petition of the Clergy, the principles maintained in that juſt remonſtrance do not, in my apprehenſion appear to lay me under any obligation to relinquiſh my preſent ſtation.

"The author of the *Confeſſional*, my Lord, had convinced me of the unlawfulneſs and inexpediency of requiring a ſubſcription to ſyſtematic articles of faith and doctrine, from the teachers of the goſpel in a Proteſtant church.

"My own obſervation in the Univerſity of Cambridge further tended to ſatisfy me with reſpect to the impropriety of ſuch a requiſition: and the viſible neglect of the ſtudy of the ſcriptures in this age and country, ſeemed in a great meaſure to be derived from that reſtraint of the exerciſe of private judgment, which is the unavoidable conſequence of this unedifying impoſition.

"With theſe convictions it was impoſſible for me to decline engaging with thoſe diſtinguiſhed friends of religious liberty, who aſſociated for the purpoſe of ſoliciting for themſelves and their brethren of the church of England, an exemption from the obligation of declaring or ſubſcribing their aſſent to any formulary doctrine which ſhould be propoſed as explanatory of the Word of God.

"It appeared to me to be a ſufficient reaſon for ſuch application, that the doctrines contained in the 39 Articles being the deductions of frail and fallible men, and expreſſed in unſcriptural terms, were eſſentially differenced, in point of authority, from thoſe holy ſcriptures, to which we have profeſſed an abſolute and unreſerved ſubmiſſion as the only rule of religious faith and practice:—and that the requiſition of aſſent to them was eventually ſubverſive of the right of private judgment; a right on which every Proteſtant church was founded, and the exerciſe of which our own church in particular, in one of her terms of ordination, not only allows us, but enjoins.

It alſo appeared evident to me, that the enquiry, whether or not the 39 Articles expreſs the genuine ſenſe of ſcripture, was a queſtion of a very different nature from that to which the petitioners invited the attention of their brethren;

—that perſons of the moſt oppoſite opinions, with reſpect to the doctrine of the Articles, might unite in a declaration, that every attempt to effect an uniformity of ſentiment concerning the ſenſe of ſcripture, by other means than the force of argument and rational conviction, was utterly unwarrantable, and bore too ſtriking a reſemblance to that ſpirit of intolerance, which forms the diſtinguiſhing character of Antichriſtian Rome; and, laſtly, that many members of our church might be truly ſenſible of the inexpediency of requiring this ſubſcription,—might addreſs a competent tribunal with a view of effecting an abolition of the practice, and yet continue to hold and to accept preferment, without violating the dictates of conſcience, and with great advantage to the Chriſtian cauſe.

"My objections, my Lord, to the accepting and the holding of preferment in the church of England, bear no relation to the cauſe of the petitioning Clergy;—the reaſons which influenced me in the forming of the reſolution now communicated to your Lordſhip, are entirely my own.

"After the moſt ſerious and diſpaſſionate enquiry, I am perſuaded, my Lord, from the concurrent teſtimony of reaſon and revelation, that the SUPREME CAUSE of all things is, not merely in *Eſſence*, but alſo in *Perſon* One.

"By the force of the ſame evidence I am convinced, that this Almighty Power is the only proper object of religion.

"The Liturgy of the church of England is obviouſly founded upon the idea, that in the divine nature is a TRINITY of Perſons, to each of which every ſpecies of religious adoration is addreſſed, as well as ſuch powers aſcribed as are the incommunicable attributes of God.

"Under my perſuaſion of the erroneouſneſs of this doctrine, I cannot any longer with ſatisfaction to myſelf officiate in the eſtabliſhed ſervice; and as I certainly can have no claim to the emoluments of my profeſſion, unleſs I am willing to perform the duties of it, I therefore reſign my preferment.

"But, my Lord, although I find myſelf under an obligation to relinquiſh my preſent ſtation in the church of England, I do not renounce the profeſſion of a Chriſtian. On the contrary, penetrated by the cleareſt convictions of the high importance and divine authority of the Goſpel, I will labour to promote the advancement of ſcriptural knowledge with increaſing zeal; and will ever be ready to unite with heart and hand, in any juſt and legal attempt to remove that burden of Subſcription to Human Formularies, which I eſteem one of the moſt powerful obſtructions to its progreſs. I am, &c. J. J"

After writing this letter he reſigned his livings, and in 1775 publiſhed "A ſhort State of the Reaſons for a late Reſignation. To which are added, Occaſional Obſervations, and a Letter to the Right Rev. the Biſhop of Norwich, 8vo." In the courſe of this pamphlet he obſerves, "While I held preferment, it certainly was my duty to officiate in the ſervice of the church. But, conſcious that my ſentiments were diametrically oppoſed to her doctrines, reſpecting the object of devotion, the reading of theſe addreſſes was attended with very great diſquiet. I therefore embraced that meaſure which alone ſeemed to promiſe me tranquility. I am happy in finding it has anſwered my expectation. Having reſigned my preferment, and with it having diveſted myſelf of the character of a Miniſter of the Church of

England, I have recovered that ſerenity of mind, to which I had been long a ſtranger."

On his ſeparation from the Church, he joined in communion with the Rev. Mr. Lindſay, and immediately betook himſelf to the ſtudy of Phyſic. He at one period had thoughts of adopting the Law for his profeſſion, and with that view entered himſelf of one of the Inns of Court. After ſome time, he determined to devote himſelf to the medical line; and in purſuance of this reſolution, took the degree of Doctor of Phyſic, and engaged in the practice of it.

He alſo became an active member of the Conſtitutional Society, and from time to time gave to the Public ſeveral ſmall pieces diſperſed by that body. In 1782 he publiſhed "A Letter to Sir Robert Bernard, 8vo." and in the ſame year, "Select Caſes of the Diſorder commonly called the Paralyſis of the lower Extremities, 8vo."

In 1784, he publiſhed "Letters addreſſed to the Volunteers of Ireland, on the Subject of a Parliamentary Reform, 8vo. In this performance he lamented the deſection of Mr Fox from the public cauſe, and expoſtulated with him very energetically on his union with a party inimical to America—to Ireland—to the real intereſts of Britain—to the ſacred cauſe of civil and religious liberty—to the human ſpecies. Such was the Doctor's ſtrong language. He adds, that when he conſidered his exertions in the cauſe of freedom, he ſeemed to think the dark tranſaction an illuſion. "Alas!" he cries, "it was my lot to lament over him,—while others ſurrounded him with congratulations."

The coalition between Mr Fox and Lord North, Dr Jebb always conſidered as injurious to the intereſts of his country, and therefore never could reconcile himſelf to it, or to the principal parties in this unnatural union. He therefore declined all intercourſe with his late friend, and ever afterwards profeſſed himſelf adverſe to his meaſures. About this period Dr. Jebb's health began to be unſettled, and after lingering a conſiderable time, he died on the 2d of March, 1786, at his houſe in Parliament-ſtreet. On the 9th he was interred at the Burying Ground in Bunhill-Fields; his corpſe being attended by the Duke of Richmond, and a Committee of the Conſtitutional Society, together with a numerous train of friends, many of whom were of diſtinction.

The following character of Dr. Jebb is ſaid to have been written by a celebrated Patriot.

"Humanity, the brighteſt diadem of heaven, found in Dr. Jebb's heart, a ſource always unexhauſted, though conſtantly flowing in every channel, where nature in diſtreſs called for the comfort of advice, the aſſiſtance of a friend, or hand of benevolence.—Such calls, even from a fellow-creature in rags, found the Doctor as anxious and as attentive, as the vain man would be to ſolicit a title, and to accompliſh ſuch, bend, ſmile, or eagerly embrace the arm of a Miniſter.

"The humanity of the Man of Roſs, whilſt it is recorded, exalts not only the character of the individual, but enriches the name of a kingdom. The amiable qualities of that good man were inherited by the Doctor as a ſacred patrimony which he diſtributed among his fellow-creatures; and as a faithful guardian of human nature, when he could not remove diſtreſs, he conſoled the ſufferer; and often when his purſe was unable to annihilate poverty, ſtill his be-

nevolence never ceaſed to leſſen the ſting of it. Though Dr. Jebb had in his manners the meekneſs of a child, yet the ſpirit of a lion was manifeſted in his political conduct. As he was always diſintereſted, he was conſtantly firm in the ſupport of every meaſure which could add ſupport to liberty, or ſtrength to a conſtitution to which he was a ſincere friend; and if from zeal to cheriſh whatever carried happineſs to the public, with a contempt of every perſonal advantage, made the illuſtrious character of a Roman, the Doctor has irrefutable claims to that of an Engliſh Patriot. His expanded ſoul would not be confined to the narrow pedantic rules of a cloiſter, and he therefore quitted the gown, and from a conſcientious regard to truth, which he diſcovered by the light of experience, he changed his profeſſion from reaſons which he publicly gave; and though they might not convince others, they aſſuredly guided him in the choice he made. As a political man, the Doctor never courted any Miniſter whatever, nor would he ever accept a favour to leſſen his free-agency. To eſtabliſh a more equal repreſentation was one of the moſt leading objects of his heart; and he endeavoured in the newſpapers to communicate every information by which he could inſtruct the people, that by the nature of the conſtitution, the rights of election ought not to be bartered by the venal, or oppreſſed by the families of power. His next favourite object was the eſtabliſhing a law, in conformity to the boaſted notion of Engliſh freedom, to prevent a creditor from claiming the liberty and perſon of a fellow-creature for life, if his fortune ſhould be by chance, or even indiſcretion, unable to pay his debts. He was fond of employing his pen in the ſervice of the people, and did not bluſh to own, that he often wrote in the public papers, which he reſpected as the centinels of liberty.

"In his political friendſhip he was mild, firm, and condeſcending, though not convivial. He was attached particularly to Dr. Northcote, Mr Williams, and Mr Lofft; he once had a great partiality for Mr Fox, but never could be prevailed on to forgive the Coalition, which he conſidered as a confederacy of intereſt; and if juſtifiable in one, it might be ſo on every occaſion, and the people be never certain of the objects of their confidence. A heart ſo truly devoted to accompliſh the proſperity of merit, and ſo anxious to ſee both good men rewarded, as well as excellent meaſures promoted, could not but be continually ſtabbed to the ſoul by ſeeing the reverſe of the medallion —Such frequent mortifications preyed on his health, and the exertions he made to promote the good of his country, wore out his conſtitution, and deprived mankind of a friend and ornament. His attention to the happineſs of others made him neglect his own intereſt, at leaſt in a worldly ſenſe; but the ſame good God who gave him ſuch diſintereſted virtues, has the power to reward them in a more exalted ſtation, to which they cannot fail to lead him, and where alone ſo good and valuable a citizen can receive juſtice.

THE HISTORY OF

MISS SIDNEY.

Continued from page 204.

NOTHING occurred to me daily but a ſeries of vexation either from Mrs Sidney or Mr

Stanley. I had one evening a slight contention with the former occasioned by my indifference to the latter, who was a particular favourite of hers. I went up to my dressing-room, as soon as possible, that I might not give her the least cause for her unkind behaviour to me, and took a book with an intention to divert my mind from what so much engaged it. I had not sat long before Fanny entered the room adjoining, humming a minuet. From thence I judged she was in her customary gaiety of temper, as I was the reverse. I wished she might not know where I was. As the door that communicated between the two rooms was shut, I thought she might retire without entering my dressing-room. I sat as still as possible, applying myself to my book, while she diverted herself at her harpsichord. In a few minutes I heard Mr Pembroke come into the room where my sister sat; a conversation ensued, which almost deprived me of my senses. Mr Pembroke addressing himself to Fanny, said, "Well, my dear Miss, are you still determined to deny me a request on which my happiness depends?" "Indeed," said she, "I have never thought of it since you mentioned it last." "I am" resumed he with a deep sigh, "the most unfortunate wretch alive. Only give me leave to implore your papa's consent to our union; that is all I request." "But," said my sister, "what will Hariot think? I am certain she believes you are attached to her." "She cannot," replied the perfidious Pembroke, "think so; for whatever I might say to her, was merely the effect of gallantry. Upon my honour, my dear Fanny, I never explained myself in a serious manner to her. She will be horridly mistaken if she imagines it possible for her to make a conquest of those that have ever had a single glance of Miss Fanny Sidney." "O Pembroke," said my sister, "you are a flatterer.—Well," resumed she, after a short pause, "I am almost persuaded to grant your request. Ask papa very privately though." This he promised, and they soon after left the room.

I was ready to faint through surprize and horror. I may, perhaps, be censured for the clandestine manner in which I discovered his treachery. But remember my happiness depended greatly on it; and I have ever thought Divine Providence appeared particularly conspicuous on the occasion. I till then believed it was not possible for any one to be capable of such deceit; and my weak heart had regarded Pembroke as a paragon of perfection. How miserably I was mistaken, this conversation will shew. I was happy I had so fortunately escaped his perfidy; but I was greatly shocked to make such a discovery in one whom I had a sincere regard for. As to Fanny, I was well acquainted with her disposition, which was such as scarce ever admitted a serious contemplation; yet I found a thousand excuses in her favour, which could not in the remotest degree be applied to Pembroke. I was well acquainted with his insinuating manners; why might they not have the same effect upon her, as upon me? and I had never confessed to her my attachment for him. I was overwhelmed with such like reflections the whole night, and continued so ill for a fortnight, as to be confined to my room.

During my indisposition, Miss Pembroke received a letter from her mama, informing her her papa was exceedingly ill, and desired

to ſee her and her brother; and they accordingly went.

Fanny never mentioned a word to me concerning Pembroke, and I maintained the ſame degree of reſerve; but I was ſtill perplexed with Mr Stanley's addreſſes, and received repeated hints from my papa and Mrs Sidney, that they expected I would in a very ſhort time give him my hand. Pembroke's perfidy made me ſupport the thoughts in a manner I never expected. But I was very far from being reconciled, for I was certain whenever it might be, it would give me great uneaſineſs. In a month's time I received a letter from Miſs Pembroke acquainting me her papa was charmingly recovered, that her brother's health was on the decline, and on that account he had ſet out for Bath, where he intended to ſtay a month, and then join her at our houſe, ſhe having got her papa and mama's conſent to return and to ſpend the winter with us in town, as they generally reſided in the country.

As Mr Pembroke had pretended an affection for me till the day I was taken ill, I thought poſſibly, to keep up the deceit, he might have written to me; ſo inquired of my ſervant, who replied there was a letter directed for my ſiſter, which ſhe had given her. I was inſtantly aſſured it came from Pembroke. I was on the point of diſcovering his treachery to her, but then I conſidered, by what ſhe ſaid to him ſhe believed he had profeſſed an attachment to me. Had ſhe been the generous girl I once thought her, ſhe would have opened her heart to me concerning it, and not have encouraged a man in ſo clandeſtine a manner, a man who I am certain had not the ſlighteſt regard for her; nor would he have thought of her, had it not been for the paltry difference in our fortunes. I informed my ſiſter I had received a letter from Miſs Pembroke. She inquired after the family in general, but did not mention Mr William Pembroke in particular.

Mr Stanley ſtill remained at our houſe, and was continually teaſing me to fix a day for the celebration of our nuptials. This I put off ſo long, that Mr Stanley applied to my papa, who was extremely diſpleaſed, and naming a day himſelf, inſiſted that I ſhould acquieſce. I was neceſſitated to comply, though it was every way diſagreeable to me. Yet I bore my diſtreſs with a reſolution that hid it from any one's obſervation. As there was no poſſibility to avoid giving my hand to Mr Stanley, the marriage was concluded at the time appointed, concluded with a man whom it was not poſſible for me to eſteem, much leſs love. But as what was paſt could not be recalled, I ſtrove to ſubmit myſelf to my fate with reſignation, and to endeavour to obtain his good opinion, by acting in ſuch a manner as ſhould entitle me to it. As for my ſiſter, ſhe appeared perfectly pleaſed when the ceremony was actually performed. I ſuppoſe ſhe feared leſt any thing ſhould interfere to delay it.

In about a week after ſhe did not appear one morning when the breakfaſt was ready. Mrs Sidney deſired me to ſtep up to haſten her. I went, but to my great ſurprize ſhe was neither in her dreſſing-room, nor bed-chamber. I immediately went down and informed my papa, Fanny was not to be found. The houſe was raiſed; no intelligence could be gained of her. But it was ſoon found her woman had accompanied her. My papa then concluded ſhe had eloped with ſome gentleman, but could not tell on whom to fix his ſuſpi-

cions. Mrs Sidney, more penetrating, mentioned Mr Pembroke. My papa wrote to his father concerning it, and servants were dispatched all the different roads it was thought they would take. My papa was doubly aggravated by my sister's disobedience, having, as I then found, received proposals of marriage from a neighbouring gentleman greatly to her advantage. This he had acquainted her with the day before her elopement, and it might possibly have been the cause of it. So violent was my papa's anger towards my sister, that he protested he would never see her more. In this temper he was greatly encouraged by Mrs Sidney, who always took every opportunity to destroy his affection for his children. I was extremely sorry for Fanny's imprudence, and greatly feared she would one time or other repent it, as I never could persuade myself such flagrant disobedience would be attended with happiness.

Our servants returned without a syllable of intelligence. Soon after Miss Pembroke arrived, and informed us, her papa had been at Bath, and found his son had not visited that place. This confirmed our suspicions, and we expected they would write to my papa to beg his forgiveness. All we could do was to wait for a letter. I wrote to my brother, informing him of my marriage, and my sister's elopement, desiring he would once more visit us. He accordingly came, and proposed staying till we had heard some tidings of Fanny. In the mean time our family went to the town-house. Mr Stanley purchased an elegant house likewise in Pall-Mall. But my situation was truly uncomfortable: Indeed, it would have been insupportable, had it not been for the amiable Miss Pembroke's company. Mr Stanley's temper was naturally gross to a disgusting degree. In a state of reason, he was surly and morose; in a state of inebriation, he was unpardonably indelicate, indeed to that excess, as made me think it an happiness to be from home; you may think this gave me excessive disquiet. I durst not reason with Mr Stanley; his temper would not admit of it on that head, so I regarded my distress as incapable of amendment.

We had for some weeks given up all hopes of Fanny; but one evening when we were at my papa's, a servant brought in a letter. My papa opened it; it came from my sister, now Mrs Pembroke. She implored his forgiveness in the most affectionate manner, adding, she waited most impatiently to throw herself at his feet, and testify her sorrow for having offended him. He appeared moved, and we took the opportunity to plead in her behalf. Mr Stanley too in his rough way interested himself in her favour. Mrs Sidney was by no means pleased with our intercession, saying, if she was in Mr Sidney's place, a letter should not so easily reconcile her. We paid no attention to her unkind insinuations, and at length prevailed on my papa to write such an answer as Fanny wished. It was accordingly sent where they then were, and purposed staying till they received assurances of my papa's forgiveness.

They arrived in a very short time after at Pall-mall, and met with an affectionate reception from my papa, and a civil one from Mrs Sidney. My sister took the first opportunity to bewail her unkindness to me; but I repeatedly assured her of my intire forgiveness. As to Pembroke, he behaved with uncommon effrontery, never shewing the least sign of conscious.

neſs for his ungenerous behaviour. This convinced me his heart was bad.

Mr and Mrs Pembroke being informed of their ſon's arrival, came to town; and a happy reconciliation enſued. They ſoon left us, taking their ſon and his wife into the country to ſpend a few months with them; but I was ſo happy as to obtain permiſſion for Miſs Pembroke to continue with me till we left town.

My life was conſtantly the ſame uncomfortable one, as I have already deſcribed. Even Mrs Sidney appeared to pity me, for ſhe one day aſſured me, had ſhe known how diſagreeable my ſituation would have been, ſhe would have uſed her utmoſt endeavours to have prevented the marriage: and indeed I certainly deſerved her pity, for in the eight months I had been married to Mr Stanley, I had never enjoyed one happy hour. I had now a double ſhare of his ill-humour to bear, for a viſible decline in his health greatly increaſed his unkind diſpoſition. Though he was ſenſible of the daily decay in his conſtitution, yet ſo attached was he to his favourite vice, that he could not be perſuaded to refrain from it. He continued to grow worſe and worſe, till there were not the ſmalleſt hopes of his recovery. A very ſhort time before his diſſolution, he begged my pardon in the tendereſt manner for the uneaſineſs he had occaſioned me, aſſuring me, if he had a deſire to live, it was to make me amends. This generous acknowledgment moved me exceedingly; and believe me, although during his lifetime his behaviour had greatly afflicted, yet by his death I felt myſelf affected with the ſincereſt concern.

Mr Stanley had by his generoſity rendered my ſituation ſplendid in point of fortune, having left me his intire property (except a few legacies) which was immenſe. I wrote to my ſiſter, acquainting her with Mr Stanley's death. I ſoon received an anſwer, condoling with me on that account, &c. &c.

On the approach of the ſummer Miſs Pembroke received a letter from her mama, informing her that Mr Pembroke had purchaſed a villa in B—ſhire, and that he and his wife had left them to reſide there. She likewiſe deſired to ſee her daughter, and gave me a kind invitation to accompany her, which I accepted of.

My brother now returned to Ireland. His departure was haſtened by his affection for a young lady there, the daughter of Sir William Fitzgerald. He had obtained my papa's conſent to their union, provided Sir William was perfectly agreeable to it.

I met with the kindeſt reception imaginable from Mr and Mrs Pembroke; and during my ſtay with them, which was till the following winter, I received a letter from my brother, informing me, that having obtained Sir William's conſent, their union was concluded. I read this confirmation of Frederic's happineſs with pleaſure, as he had ever behaved in the kindeſt manner poſſible to me.

During my reſidence at Pembroke Hall I led a very retired life; muſic, working, drawing, or books, by turns amuſed me, and in theſe I found far greater pleaſure, than in all the faſhionable amuſements of the town.

About this time Miſs Pembroke gave her hand to Sir Charles Pomfret. He had for ſome time addreſſed her, and he alone deſerved her. Her diſpoſition being one of the moſt excellent I have ever known, it may be naturally concluded ſhe makes an excellent wife;

and Sir Charles makes as excellent an huſband. From my own obſervation I may declare they are as happy a couple as any within the circle of my acquaintance. I wiſh I could add, my ſiſter enjoys half their felicity. While I was at Pembroke Hall I wrote to her. As ſhe had a deſire to ſee me, ſhe, accompanied only by her ſon, came, a lovely boy about ſix months old. I was greatly aſtoniſhed to ſee the alteration in her temper and countenance. She had naturally a diſpoſition of the gayeſt turn, but had at that time ſuch an air of thoughtfulneſs as greatly concerned me. I inquired the cauſe, and ſhe at laſt informed me, it was her huſband's behaviour which almoſt diſtracted her. "I certainly," ſaid ſhe, "cannot ſay Mr Pembroke ever uſed me ill: far from it; he always behaves with civility to me, but it is accompanied with ſuch an indifference as cuts me to the heart. I am too well acquainted it is cauſed by an attachment to another, an attachment which I fear nothing will alter." I comforted her as much as poſſible; but ſhe repeated, when ſhe took her farewel of me, to ſet out for her own reſidence, that ſhe believed his indifference is inflicted on her as a puniſhment for her ungenerous behaviour to me.

When the winter approached Lady Pomfret begged me to accompany her and Sir Charles to town, and I conſented. Soon after we were in town, I went with Lady Pomfret to buy ſome muſlin. On our return, Sir Charles introduced to us Sir Henry Cavendiſh, an intimate of his, but a ſtranger to her Ladyſhip and me. His perſon was particularly pleaſing and majeſtic; and a native good nature, which appeared in his countenance, gave an animation to every feature. As he ſpent the winter in town, his viſits were ſo frequent to Sir Charles's, that ſcarce a day paſſed but I ſaw him. He very ſoon behaved ſo aſſiduouſly to me, that I was aſſured it could not eſcape the penetrating obſervation of Lady Pomfret. It was ſo, for ſhe one day rallied me on the ſubject; but I regarded it as mere fancy; indeed I durſt not be too ſure of it's reality. As I had been ſo egregiouſly deceived by Mr Pembroke, I was determined to act with the utmoſt circumſpection.

The matter went on thus near half a year; when Sir Charles and his Lady were engaged to dinner, I was to have been of the party, but through a violent cold I declined it. In the evening Sir Henry Cavendiſh came as uſual, not knowing the family were out. After converſing ſome time upon indifferent ſubjects, he inſenſibly brought it to a moſt intereſting one. He declared his affection for me, and implored mine in return. I felt my heart declare in his favour. He certainly merited the ſincere regard I had for him, for he was generous, amiable, and obliging; and I returned ſuch an anſwer as might not totally deſtroy his hopes. Lady Pomfret very ſoon diſcovered by Sir Henry's redoubled aſſiduities that he had explained himſelf to me. She mentioned her ſuſpicions to me: I confeſſed it, but declared my fears of his ſincerity. "I cannot believe," ſaid her Ladyſhip, "Sir Henry is capable of ſuch deceit; but leave it to me, and I will ſoon inform myſelf whether intereſt influences his motives or no. I accepted of her offer, and in order to put the deſign in execution, I was to confine myſelf in my dreſſing-room all the next day. Sir Henry came as uſual the following day. I waited very impatiently for his departure, that Lady Pomfret might inform me of her ſtrata-

gem. When Sir Henry went, her Ladyſhip came up, and the firſt words ſhe ſpoke, were, "Indeed, Harriot, though I am ſenſible your perfections are invaluable, yet Sir Henry is truly deſerving of you." I replied, "Pray my dear Louiſa, inform me of the particulars." "I will," ſaid ſhe. "When Sir Henry was announced, I received him with an air of ſorrow. After the firſt compliments had paſſed, I aſked him if he had heard that Mr H— was a bankrupt. He anſwered no, and that he was very ſorry for it. I am doubly ſo, replied I, as Mrs Stanley's intire property is veſted in his hands; and the news has affected her ſo extremely, that ſhe is quite indiſpoſed. "I have, madam," ſaid Sir Henry, "preſumed to hope Mrs Stanley might be prevailed on to give me her hand. If I have the happineſs to obtain that bleſſing, I flatter myſelf my fortune is ſuch as would prevent her from ever feeling the loſs of hers." Now, continued Lady Pomfret, can you heſitate a moment, my dear Harriot, to beſtow your hand on ſuch a man as that?" I confeſſed how much pleaſure his behaviour gave me, and waited impatiently for the eclairciſſement. The next morning Sir Henry came much earlier than uſual, on account of my indiſpoſition. After condoling with me on my ſuppoſed misfortune, he preſſed me to make him happy in the warmeſt and tendereſt manner. Charmed with his diſintereſted behaviour, I conſented. His joy is not to be expreſſed. After a long converſation, I informed him that my ſuppoſed loſs was a fiction. "I have it," ſaid I, "in my power ſtill to reward your merit; pardon me for having ever ſuſpected your generoſity." "You ſurprize me, madam, "replied Sir Henry, "and is it really ſo?" "It is, indeed, Sir," ſaid I. "Well," continued the amiable Sir Henry, with a ſmile of inexpreſſible love, "it would have given me a pleaſure if you had not undeceived me till after the completion of my happineſs; you would then have been convinced of my ſincerity." "I am already convinced of it," ſaid I. "there needs no farther proof."

Sir Henry became very impatient for me to beſtow my hand. As Sir Charles and his Lady were continually ſeconding him, I complied, and our marriage was celebrated the morning I attained my 2[illegible] year, three years after Mr Stanley's deceaſe. I forgot to mention that my papa was informed of Sir Henry's addreſſes to me, and both he and Mrs Sidney aſſured me they greatly approved of them, and they were both at my nuptials. This was an addition to my happineſs. My brother and his lady likwiſe honoured me with their preſence; ſhe is a moſt amiable and charming young lady; and I am ſo fortunate as to be admitted into the number of her intimates. Lady Pomfret whoſe friendſhip for me I hope nothing will alter, is a great admirer of her. My felicity is, if poſſible, augmented by becoming the mother of a charming boy, who ſtands ſmiling on me while I write. Thus bleſſed with one who is the fondeſt and moſt affectionate of huſbands, and beſt of fathers, I may ſafely ſay I have never had a moment's uneaſineſs during the three years I have been united to my dear Sir Henry, excepting an uneaſineſs which can never fail of ariſing in my boſom, when I reflect on Fanny's ſituation. She rejoices at my preſent happineſs, for we keep up a conſtant correſpondence by letter; as Pembroke will not permit her to viſit the metropolis, it is all we can do, for I cannot poſſibly think of hav-

ing the pleaſure to ſee her at her own reſidence. She congratulates me on having eſcaped her diſtreſs, as Pembroke remains the ſame as ever.

When I reflect how nearly I was becoming the dupe of that perfidious man, it makes me ſhudder, and convinces me I never can ſufficiently acknowledge the goodneſs of Divine Providence in preventing it. Although my papa at that time greatly thwarted my inclinations by encouraging Mr Stanley's propoſals to me, yet I owe my preſent happineſs to that very thing; for had my papa conſented to my union with Mr Pembroke, though at that time I ſhould have conſidered it as a great happineſs, yet the ſequel convinces me it would have been the moſt unfortunate circumſtance of my life.

From this little narrative, then, let every young woman that has principle and reſolution enough to prefer her duty to her inclination, reſt aſſured, that however unpleaſing appearances may be, yet the great Diſpoſer of all events will one time or other render her happy, as obedience to our parents is a duty that has ever been ſo peculiarly pleaſing to him.

MATTER NOT ETERNAL.

THE ancient philoſophers univerſally agreed, that nothing was, or could be created out of nothing; but, whether the world was eternal, or made in time, the original matter of things was eternal and ſelf-exiſtent. This original matter they diſtinguiſhed from ſubſtance endued with properties, and conſidered it as a mere ſubſtratum, without either form or qualities, which is an evident abſurdity or contradiction; and they did not conſider that ſuppoſing it poſſible for ſuch primary matter to have always exiſted, it was impoſſible to change its ſtate, or to add to it the neceſſary qualities; ſo that no power could create a world out of it, either in time or from all eternity.

They, however, ſuppoſed, that God, who was of a ſuperior and diſtinct underived nature, created by his power the qualities or properties of all things, though he could not create the original matter that ſuſtained them; by which method of reaſoning they blended created properties with uncreated matter, which is an evident contradiction. For it is ſelf-evident, that whatſoever is abſolutely exiſtent or unoriginated, muſt be immutable, and remain what it always was, it being impoſſible to alter it, or cauſe it to undergo any new mode of exiſtence, or to ſuperadd to it any properties or qualities; ſo that an unoriginated or primary matter muſt be independent of God, and not ſubject to his power or providence. Thus God's creating, and governing power of the univerſe, was abſolutely excluded; but this conſequence they did not forſee, though it was really intuitive.

Another abſurdity was the ſuppoſing two un-originated and neceſſary exiſtent beings, of ſuch infinitely different natures as God and primary matter to exiſt; the one endued with all perfections, and the other a lifeleſs maſs, an almoſt mere nothing. Hence it demonſtrably follows, that all things muſt have been originally made or created by God out of nothing; or, from non-exiſtence, were made to exiſt by his power and will.

It is impoſſible, indeed, for us, or perhaps any created being, to conceive the manner of ſuch creation; yet it is as impoſſible not to ſuppoſe the thing itſelf, or the

exiſtence of ſuch a creative power, every other ſuppoſition being an abſolute abſurdity and contradiction. With regard to the production of things from non-exiſtence, it is a neceſſary conſequence to the agency of God, and exertion of his power; and this power and agency neceſſarily belong to the nature of God; and therefore the very ſuppoſition of a ſupreme, un-originated, intelligent agent, being, or God, whoſe exiſtence is ſtrictly demonſtrable, implies a creative power. Thus have I endeavoured, by demonſtrable principles of reaſon to prove that the world was originally created of God out of nothing, in order to ſilence the enemies of Revelation, who pretend that the account of the creation, as given by Moſes, is abſurd and ridiculous; whereas, in truth, the abſurdity is in their own notions, and the boaſted ſtructure they erected has no other baſis than the cobweb ſurface of a walking dream.

The Power of Sympathy. eſpecially betwixt near Relations.

THERE are ſeveral examples in ſtory of tender friendſhips formed betwixt men who knew not of their near relation. Such accounts give us all the reaſon in the world to believe there is a ſympathy betwixt ſouls, which cannot be reduced into the prejudice of education, the ſenſe of duty, or any other human motive.

An inſtance of this ſecret attraction, implanted by providence in the human ſoul, ſtrongly appears in the memoirs of a certain French nobleman, whoſe roving and romantic temper, joined to a ſingularly amorous diſpoſition, had led him through a vaſt variety of gallantries and amours. He, in his youth, attended a Princeſs of France into Poland, where he was entertained by the king her huſband, and married the daughter of one of the Piaſt Princes. However, his lady dying before the heat of his youth was abated, he, after her death, returned to his native country, where he continued for ſome years totally abſorbed in love intrigues, till he having quite conſumed all his paternal eſtate, his misfortunes obliged him to ſeek relief from the eſtate of his deceaſed wife in Poland. In this journey he was robbed before he reached Warſaw, and lay ill of a fever when he met with the following adventure, which take in his own words,—"I had (ſays he) been in this condition four days, when the Counteſs of Venoſki paſſed that way. She was informed that a ſtranger of good faſhion lay ſick, and her charity led her to ſee me, I remembered her, for I had ſeen her with my wife, to whom ſhe was nearly related; but when I found ſhe knew not me, I thought fit to conceal my name. I told her I was a German; that I had been robbed; and that, if ſhe had the charity to ſend me to Warſaw, the queen would acknowledge it, I having the honour to be known to her majeſty. The Counteſs had the goodneſs to take compaſſion on me, and ordering me to be put into a litter, carried me to Warſaw, where I was lodged in her houſe, till my health ſhould allow me to wait on the queen.

"My fever increaſed after my journey was over, and I was confined to my bed. When the Counteſs firſt ſaw me, ſhe had a young lady with her about eighteen years of age, who was taller and much better ſhaped than the Poliſh women generally are. She was very fair, her ſkin exceeding fine, and

her air and ſhape inexpreſſibly beautiful. I was not ſo ſick as to overlook this young beauty, and I felt in my heart ſuch emotions, at the firſt view, as made me fear that all my misfortunes had not armed me ſufficiently againſt the charms of the fair ſex. The amiable creature on her part ſeemed affected at my ſickneſs, and appeared to have ſo much care and concern for me, as raiſed in me a great inclination and tenderneſs for her. She came every day into my chamber to enquire after my health. I aſked who ſhe was, and was told that ſhe was niece to the Counteſs of Venoſki.

"I verily believe that the conſtant ſight of this charming maid, and the pleaſure I received from her careful attendance, contributed more to my recovery than all the medicines given me by the phyſicians. In ſhort, my fever left me, and I had the ſatisfaction to ſee the lovely creature overjoyed at my recovery. She came to ſee me often as I grew better, and I already felt a ſtronger and more tender affection for her than I ever bore to any woman in my life, when I began to perceive that her conſtant care of me was only a blind to give her an opportunity of ſeeing a young Pole, whom I took to be her lover. He ſeemed to be much about her age, of a brown complexion, very tall, but finely ſhaped. Every time ſhe came to ſee me, the young gentleman came to find her out, and they uſually retired to a corner of the chamber, where they ſeemed to converſe with great earneſtneſs. The aſpect of the youth pleaſed me wonderfully, and if I had not ſuſpected that he was my rival, I ſhould have taken delight in his perſon and friendſhip.

"They both of them often aſked me if I was in reality a German; which, when I continued to affirm, they ſeemed very much troubled. One day I took notice, that the young lady and gentleman having retired to a window, were very intent upon a picture; and that every now and then they caſt their eyes upon me, as if they had found ſome reſemblance between that and my features. I could not forbear to aſk the meaning of it. Upon which the lady anſwered, that if I had been a Frenchman ſhe ſhould have imagined I was the perſon for whom the picture was drawn, becauſe it ſo exactly reſembled me. I deſired to ſee it. But how great was my ſurprize, when I found it to be the very painting which I had ſent to the queen five years before, and which ſhe commanded me to get drawn to be given to my children. After I had viewed the piece, I caſt my eyes upon the young lady, and then upon the young gentleman I thought to be her lover.—My heart beat, and I felt a ſecret which filled me with wonder. I thought I traced in the two young perſons ſome of my own features; and at that moment I ſaid to myſelf, —"Are not theſe my children?" The tears came into my eyes, and I was about to run and embrace them, but reſtraining myſelf, I aſked whoſe picture it was? The maid, perceiving that I could not ſpeak without tears, fell a weeping.—Her tears confirmed me in my opinion, and falling upon her neck, "Ah, my dear child, ſaid I, yes, I am your father."—I could ſay no more—The youth ſeized my hands at the ſame time, and kiſſing, bathed them with his tears. —Throughout my life I never felt a joy equal to this; and it muſt be acknowledged that Nature inſpires more lively emotions and pleaſing tenderneſs than the paſſions can poſſibly excite.

To the Editor of the Berwick Museum.

Question on page 217, *Answered by* A. M.

From the principles of Hydro. the nearer any vessel is to the Earth's centre it will contain the more.

At the Earth's surface 3.13 cubic inches is the content of a spherical frustum, whose greatest circle's diameter is 10 yards

Put x = the height of the frustum where the Tub must stand. Then (*per* Hawney's Mensuration) $x^3 \times 97200\,x + .5236 = 2313.13$ cubic inches; which solved gives $x = .04545$, &c. of an inch. Consequently from a known property of the circle, $\frac{\frac{32400}{x} \times x}{2} - x = 5.625562$ miles the distance of the vessel's plain surface from the earth's center.

To the Editor of the Berwick Museum.

Barometrical *and* Thermometrical Observations *made at* Berwick, *in* May, 1787, by

OBSERVATEUR.

1787 May	Barom at Noon	Barom at Night	Ther.at No	Ther.at Nt
1	29.9	29.82	46	44
2	29.7	29.7	61	56
3	29.6	29.5	62	54
4	29.82	30.02	64	55
5	30 3	30.38	58	48
6	30 36	30.35	58	54
7	30.36	30.3	65	60
8	30.12	30.	70	56
9	29,82	29.82	61	50
10	29.8	29 64	62	48
11	29.6	29 64	57	45
12	29 7	29 7	54	49
13	29 74	29.82	50	48
14	30.	30.08	48	45
15	30.2	30.22	53	45

1787 May	Barom. at Noon.	Barom. at Night	Ther.at No	Ther.at Nt
16	30.23	30.25	54	46
17	30.2	30.18	55	46
18	30 2	30.28	60	49
19	30.32	30.36	60	48
20	30.36	30.3	61	50
21	30.18	30.12	62	58
22	30.	29.95	71	66
23	29.82	29.63	71	64
24	29 42	29 4	64	55
25	29.5	29.43	61	51
26	29.29	29.41	58	50
27	29.64	29.43	61	51
28	29.02	29.21	61	51
29	29.69	29.81	66	55
30	30 18	30.24	68	58
31	30.2	30.12	77	64

Note, at One o'Clock, P. M. the 31st, the Ther. stood at 80 degrees.

POETRY.

VERSES

Written in the Convent of Montſerrat, in Spain, September 4. 1785.

By T. C. Rickman.

WITH ſolemn ſtep this awful pile I tread,
Nor with indignant eye around me gaze;
But look with rev'rence on the ſacred dead,
The bloody croſs, and ever-burning blaze.

No idle prejudice my ſoul conceives,
No horrid bigotry my boſom feels;
I damn not him, who This, or That believes,
Or care before what Saint the Good Man kneels.

Still to the great Jehovah! Lord of All!
In different ways the pious heave the ſigh;
Regardleſs of the Mode, he hears their call,
And dries in every land the tearful eye.

The honeſt mind, in every varied clime,
Alike demands the approving ſmile of Heaven;
Sincere repentance does away the crime,
And mercy to the contrite heart is given.

Is not the God you worſhip boundleſs love?
Say then, ye ſects of every land, and name,
How do you dare his dictates diſapprove,
And ever ſeek each other to defame?

Shall You, who boaſt a Saviour for your head,
A Lord who ſuffer'd, died, and bled for all,
Still in your actions contradict his creed,
And wanting Candour—low as devils fall?

Hence ye profane! of whatſoever tribe,
And periſh all the ſyſtems that you teach;
In vain you talk, if you have prieſtly pride,
And wanting Charity—in vain you preach.

What are your forms—ye Chriſtians, Pagans, Turks?
If vehicles to ſerve your God, 'tis well:
He heeds not what they are, if good your works;
Or cares if pſalms you ſing, or beads you tell.

Serve then ſincere, that Power who reigns above;
O'er all alike extendeth boundleſs love;
Then work His will, His promiſes you'll prove;
—"For all that pure in heart ſhall ſee their God."

CHARACTER OF INDEPENDENCE.

To a Friend.

WHO beſt, my friend, of human kind,
May boaſt the independent mind?
Let's ſearch amongſt the ſons of man,
And find this Phœnix if we can.
Is it the courtier, proud of chains,
Gilded by baſely purchas'd gains?
For oft, too oft, the reptile feeds
On Virtue's and on Valour's meeds.
Is't he, whoſe zeal in Freedom's cauſe,
Dares take up arms againſt the laws,
As Intereſt, Envy, may engage,
Or the blind monſter, Party-rage?
Is it the wretch who views his ore,
Yet diſcontented ſighs for more,
Dragging a length of years in pain
'Twixt fear of loſs, and hope of gain?
Is it the imp of Avarice,
Or his wild heir, the dupe of Dice?
Surely, not one of theſe, my friend,
To Independence can pretend—
Hence we infer 'tis not in courts
His Independence man ſupports;
'Tis in life's humbler ſcenes alone,
That Independence holds her throne.—
'Tis true, that in our humble cot
We well may bleſs our happy lot,
Free from Oppreſſion's iron rod,
Nor rais'd nor cruſh'd by power's nod;
Shelter'd by ſweet obſcurity,—
Unmix'd is our felicity.
Well may we ſpurn the courtly train,
Who meanly hug the ſlaviſh chain:
Pain tortures pride, care clings to wealth,
Content is ours, 'the mind's beſt health.'
The miſer's poor midſt opulence,
We rich in modeſt competence.

But is the independent mind
To us alone, my friend, confin'd?
And ſhall we then at eaſe reclin'd,
Thus raſhly cenſure all mankind?
Condemn the whole of human race,—
Save thoſe within our narrow ſpace?
Ah no!—ſelf praiſe creates diſguſt,
And general cenſure is unjuſt.
E'en where the vices moſt abound,
True Independence may be found;
E'vn in a court this Phœnix dwells,
And in the Patriot's boſom ſwells.
More independent far is he,
Who rob'd in high authority,
With firm integrity of ſoul
Rejects temptation's poiſon'd bowl;
Whom not the hypocritic ſmile,
Nor tongue of flatt'ry can beguile;
Whoſe honeſt pride diſdains to fear
The malice he is doom'd to hear;
Who wrapt in Innocence pure robe,
Unſtung by guilt's oppreſſive goad,
Ne'er lets vindictive thoughts ariſe
From undeſerved calumnies;
Who pities crimes he ſcorns to ſhare,—
Whoſe courage yields not to deſpair,
Tho' haply oft compell'd t' endure,
Ills human wiſdom cannot cure:
Safe in his well-ſteer'd bark he rides,
'Midſt Oppoſition's foaming tides,
And to his country's good adheres,
Which next his God he moſt reveres.—
Lives there to whom this praiſe is due?
Your portrait, ſay'ſt thou, is it true?
If ſo, we muſt our claim ſubmit.
We muſt indeed—'tis drawn from Pitt;
In him this Phœnix, friend, we find,
The truly independent mind:
That praiſe he truly merits moſt,
We—but untempted virtues boaſt.

G. W.

THE JEST.

A SONG.

LIFE's a Jeſt, if Gay ſays true;
A Jeſt, and all things ſhew it;
He thought ſo once, I thought ſo too,
But now, like him, I know it.

Then let's explore its various ways,
For that's the proper teſt, Sir;
See what to blame, and what to praiſe,
Thus we ſhall find the Jeſt, Sir.

To loggerheads when crown'd heads go,
To fight are ſubjects preſs'd, Sir;
But when they're ſlain and treaſures low,
Then war appears a Jeſt, Sir.

From Policy, not Principle,
The nations gain ſome reſt, Sir;
Each find they're not invincible,
So Peace is now the Jeſt, Sir.

The Lords diſſentient oft unite,
And ſign the long proteſt, Sir;
Thus ſome they pleaſe, and ſome they ſpite,
Their Lordſhips love a Jeſt, Sir.

The Lover charm'd by ſoft looks dies,
Unleſs in marriage bleſs'd, Sir;
But ſoon the Wife ſhews by her eyes,
The Maiden did but Jeſt, Sir.

The Miſer wakes to count his ſtore,
And oft diſturbs his reſt, Sir,
He's in the midſt of plenty poor,
Here riches are a Jeſt, Sir.

The Epicure at turtle feaſt,
Attends with eager zeſt, Sir;
And to enjoy becomes a beaſt,
Here man is ſure a Jeſt, Sir.

When men of worth are worthleſs men,
To neighbours they're a peſt, Sir,
They live by all deſpis'd, and when
They're dead become a Jeſt, Sir.

Yet ſome there are, exalted few!
Who ſhine above the reſt, Sir,
To merit kind, to honour true,
'Tis theſe enjoy the Jeſt, Sir.

Then let us, friends, while here we live,
Think truth and candour beſt, Sirs;
Leſt we ſhould make mankind believe
That friendſhip too's a Jeſt, Sirs.

A ſuitable Reflection upon the Eclipſe of the Moon.

By a Country Smith.

THE Moon in ſilver glory ſhone,
Delightfull to the ſight,
When ſuddenly a ſhade begun
To intercept her light.

How faſt acroſs her orb it ſpread,
How faſt her light withdrew;
A livid circle ting'd with red,
Was all appear'd in view.

Whilſt many with unmeaning eye,
Gaze on thy works in vain;
Aſſiſt me, Lord, that I may try
Inſtruction to obtain.

Fain would my thankful heart and lips,
Unite in praiſe to Thee,
And meditate on thy Eclipſe
In ſad Gethſemane.

Thy people's guilt, a heavy load,
When ſtanding in their room,
Depriv'd thee of the light of God,
And fill'd thy ſoul with gloom.

How ſtupid we who can forget
Beholding ſuch a ſight,
Thy agonies and bloody ſweat
In that tremenduous night.

How punctually eclipſes move,
Obedient to thy will!
Thus ſhall thy faithfulneſs and love
Thy promiſes fulfil.

Dark like the Moon without the Sun,
We mourn thine abſence Lord;
For light and comfort we have none,
But what thy beams afford.

But lo the hour draws near apace!
When changes ſhall be o'er!
Then Saints ſhall ſee thee face to face,
And be eclips'd no more!

FOR THE BERWICK MUSEUM.

HOW pleaſing and auguſt
The proſpect I behold,
The eaſt in royal purple dreſt,
And trimm'd with flaming gold.

Yon ſkies in cleareſt blue,
Theſe banks in chearing green,
While divers flow'rs of ev'ry hue,
Conſpire to raiſe the ſcene.

For proſpects ſuch as this,
Who would not ſleep forgo,
Exceſſive ſleep, that bane of bliſs
To mortals here below.

From the wild-thyme and furs,
How thick the odours riſe,
The buſy bee's begun his buzz,
The lark is in the ſkies.

The lark from her ſweet throat,
The thruſh upon the ſpray,
The tuneful tribes of ev'ry note,
Are caroling the day.

Then ſhould not man ariſe,
To praiſe the ſov'reign Lord,
Who made the earth and ſea and ſkies,
By his creating word.

How wonderful his word,
To that by monarchs us'd,
So Canute ſhew'd that mighty lord,
Whom paraſites abus'd.

Jeſus forbade the ſtorm,
The wind forbore to blow,
The king forbade the ſea in form,
But ſtill the ſea did flow.

How vaſt the ocean ſeems,
And ſmooth as poliſh'd glaſs,
Yet in its womb it heaves and teems
With fiſh of ev'ry claſs.

Upon its cryſtal face,
The active ſun-beams dart,
And to ſome diſtant unknown race,
A lunar light impart.

Time was when this gay ſcene
Did not at all appear,
No hill nor dale, nor flow'ry green,
No ſongſters charm the ear.

'Twas all a formleſs void,
Eternal nothing's reign,
Till Jeſus ſpoke then ſoon was ſpy'd
Fair Nature's blooming train.

The morning-ſtars did ſing
At ſuch diſplay of power,
The ſons of God did praiſe their king,
In the creating hour.

But we have more to ſing,
We have redeeming grace,
Let's all prepare to meet our king,
In his moſt holy place.

Spittle-Well,
Sunday Morning,
July 1ſt, 1787. } INTEGRITAS.

ON HYMEN.

SURE Hymen's mad, perverſe, or blind,
He blaſts the hopes of human-kind,
And robs them of their peace:
A god! a demon! he exults,
In what from diſcord, pain reſults,
Their troubles to increaſe.

That mankind marry we muſt grant;
But are they happy? There's the want!
They laud the ſingle life:
With Hymen's load too much oppreſt,
Deſpiſe the wiſe they once careſt,
And feel dull care and ſtrife.

He, demon like, his ſervile yoke
With pleaſure guilds; 'tis all a joke!
The garniſh ſoon decays:
The good and bad doth he combine,
Th' unequal yoke they break or twine,
By pulling diff'rent ways.

In ancient as in modern days
Were cuckolds made, as Ovid ſays,
By his infernal ſcheme:
Had Venus been for Mars preſerv'd,
Sly Phœbus had not Vulcan ſerv'd
In telling tales; 'twas mean!

Berwick. NUPTUS.

On ſeeing a Young Lady feeding her Horſe.

THY hands fair —— S—— feed,
With tend'reſt care you ſtroke the ſteed,
Nay oft its lips you kiſt:
Inſenſible! 'twould ſweeter feel
Than ——'s lips a grain of meal,
And than her hand John's fiſt.

Capricious fair! why throw away
Such envied bliſs on ſenſeleſs clay,
Whilſt cruel is my meed:
I but one half that bliſs to know,
This human ſhape would ſtraight forego,
And be with joy a ſteed.

Berwick. CESARIO.

FOR THE BERWICK MUSEUM.

Tamen heu, ſerus adulteros
Crines pulvere collines. Hor.

THIS is St. Cuthbert's fane, rear'd in a time
When turbulence and fierce inteſtine wars
Vex'd England's troubled confines.—It was here
O ſtranger, that the loſt Egwina, firſt
(Gayly capariſon'd) allur'd the eye
Of gallant Piercy, and engag'd his heart
And won his love: They pledg'd their mutual faith
In wedlock,, and in ſweet conjugal ties
Liv'd happieſt of the happy—till an hour
Ill omen'd, from the adjacent mountains brought
Young Edmund: Skill'd in ev'ry winning ſnare
To faſcinate the breaſt of heedleſs beauty—
Egwina fell a victim to his art,
And wrong'd the noble Piercy—Piercy knew,
And warm'd by brave reſentment, all in ire
Dar'd Edmund to the field. They met, they fought
Like fierceſt lions ſtriving for a prey
Beſide yon brawling rivulet, and ſtain'd
Its lucid ſtream with gore. Egwina ſaw,
She ſaw; and guided by her guilty mind
Frantic ruſh'd forth to part the warriors,
And deprecate their vengeance. Unhappy fair!
The ſword relentleſs, ſpares nor ſex, nor age,
And chaſtis'd thy inconſtancy: She fell,
Cruſh'd by a huſband's hand——
Soon after drop'd her huſband; while her lover,
Flew to the camp to eaſe his wounded mind,
And ſeek his cure in battle. Thus I've told
Their ſtory to thee, Pilgrim: Go relate
The moral leſſon; tell the changeful maid
What puniſhment inconſtancy purſues,
And the ſure ills that wait on guilty love.
Ye Britiſh fair! ye ſoother of our cares!
Firſt fix your hearts—and then beſtow your hands.

Beaumont Banks, July, 1787. P.

A WISH.

AN ACROSTIC.

Humbly inſcribed to the frequently-preſent, ſeldom-acknowledged, often-denied lady. By her ladyſhip's moſt familiar acquaintance, W. N.

MAY I eſcape thy wiles and ſnares,
In which thou caught'ſt my younger years,
See through the magic of thy power,
That did enchant me ev'ry hour,
And guided by pure reaſon's ray,
Keep from each falſe pernicious way,
Engag'd with duty ev'ry day.

Tweedmouth, July, 1787.

FOREIGN OCCURRENCES.

July 5.

SOME letters received yeſterday from Holland mention, that an entire ſtop is put to the coaſting trade of that province—the embargo on the ſhipping being ſo ſtrict, for fear of their carrying any article of proviſions, ammunition, &c. to any of the refractory provinces as the Hollanders call them. The Burghers ſearch alſo, indiſcriminately, all veſſels, of what nation ſoever, before they permit them to ſail, in order that no conveyance might take place by that means:—and paſſengers of every deſcription are examined with the moſt minute exactneſs, and none permitted to paſs but with certificates under the Seal of the States of the Province of Holland only, poſitively diſannulling all other authority whatever, without excepting even the States-General themſelves.

Weſel, July 10. On Saturday the 7th inſtant, the General de Gaudi received a courier from Berlin, who arrived at nine o'clock. Immediately two couriers were diſpatched; M. Lieutenant Van Hamelberg to Paris, and the Captain and Adjutant Inſpector Van Eliſman towards the Hague. Another courier was afterwards ſent to Cleves to the Preſident of the Government of that city. All the colleges were aſſembled there, and an order was given to the peaſants to deliver up horſes and perſons to attend them. About eleven o'clock all the officers were ordered to get ready their camp equipage, in order to be ready to march. On Sunday the cannon of the magazine was carefully examined. Diligence is now uſed in preparing cartridges, and in ſending couriers to all the regiments of Ham, Bulfield, Herford, Minden, and Embden, with orders for them to ſet out on their march. Two camps are laid out, one at Goch, and the other at Emerik; and we are aſſured that there are two regiments of cavalry on their march towards this city. The movements of different kinds making here are inexpreſſible; in the ſpace of twenty-four hours, nineteen couriers have been ſent off from hence, and an embargo is laid on all the Dutch veſſels which happen to be here, in order to make uſe of them for the tranſporting of the ammunition of war. This day an inſpection was made of the magazines of corn, wheat, barley, hay, and ſtraw.

The letters received from the Continent give a more flattering account of the Stadtholders affairs, than any that have yet been received. The number of his forces in Guelderland and Zealand are much augmented; and to add to their ſtrength, the men who have lately joined him are not raw in the profeſſion of arms. In all, however, it ſeems the Prince ſtill bears his faculties moſt meekly.

The Dutch having ſent four ſhips of the line to the Eaſt Indies, is a circumſtance worthy the conſideration of Adminiſtration; and is a ſtrong reaſon why our fleet ſhould be ſtrengthened in that quarter of the globe.

DOMESTIC INTELLIGENCE.

The following is a Copy of Lord Sydney's Circular Letter to the ſeveral High Sheriffs of England, incloſing his Majeſty's Proclamation for the Suppreſſion of Vice and Immorality.

(Circular.)

Whitehall, June 23. 1787.

"SIR,

"In conſequence of the depredations which have been committed in every part of the kingdom, and which have of late been carried to ſuch an extent, as to be even a diſgrace to a civilized nation; his Majeſty has thought it expedient, again to iſſue his Royal Proclamation, directing the ſtrict execution of the laws which have been made, and are ſtill in force againſt the profanation of the Lord's day, drunkenneſs, ſwearing, and curſing, and other diſorderly practices.

"I tranſmit to you herewith, ſix copies of the ſaid Proclamation; and I am commanded to ſignify to you his Majeſty's pleaſure, that you do take the moſt early opportunity of convening the Magiſtrates within your county, and enjoining them, in the ſtrongeſt terms, to purſue the moſt effectual methods for putting the laws in execution, and for encouraging all officers and perſons to exert their utmoſt diligence in their ſeveral ſtations, for the prevention of ſuch dangerous offences.

"The inattention which ſeems of late to have been ſhewn in the granting of licences to public-houſes and other places of entertainment, without paying the leaſt regard to their ſituation, or even the characters of the perſons who undertake this management, is, amongſt others, a matter which requires immediate conſideration, not only for remedying the evil upon future occaſions, but for diminiſhing the number of thoſe public-houſes, which do not evidently appear to be calculated for public utility and convenience.

"I am perſuaded, that I need not call upon you for your active aſſiſtance in the purſuit of meaſures ſo evidently calculated for the public good, as you muſt be convinced that the exertions of all perſons in authority are now become abſolutely, and if poſſibly neceſſary, even for the preſervation of the lives and properties of his Majeſty's ſubjects.

"I am, Sir,

"Your moſt obedient humble ſervant,

"SYDNEY."

The following very curious inſtance of fertility, may be depended upon as a fact. A ſingle grain of barley was put into a part of a garden, which was previouſly well dunged and prepared: it quickly ſhot forth a large tuft, compoſed of ſeveral ſtalks; theſe the gardener ſeparated from the principal root, and tranſplanted one by one. Each of theſe branches formed, as the firſt grain did, a new tuft, with ſeveral ſtalks; each of theſe was ſeparated from the main one, and tranſplanted as before. Theſe plants, thus tranſplanted, produced reſpectively new ſhoots, which being multiplied in the manner above deſcribed ſucceſſively for ſixteen or eighteen months, the one ſingle grain was found to produce above fifteen thouſand ears of barley.

The raſh proceedings of the Dutch patriots muſt, unleſs effectually oppoſed, end in the different provinces becoming *fiefs* to different powers. It is not poſſible to ſuppoſe, that foreign potentates will interfere but from intereſted motives. From England the Stadtholder hath a moſt unqueſtionable right to expect ſome degree of ſupport. France will avail herſelf of the madneſs of the times in Holland, and probably become inſtrumental in detaching the provinces from each other. They will be governed by being divided. But ſuch ſubjugation will inevitably prove deſtructive of that very thing, for which the Dutch patriots profeſs to contend. They oppoſe the Stadtholder for the ſake of their dear *liberty*, and their oppoſition to him, if ſucceſsful, will end in *ſlavery*.

The proofs of the liberality of this country are ſo multifarious, that to adduce them all would conſume an age. A recent one, however, ſhould be noticed, in juſtice to the generoſity of Engliſhmen; There hath been a fire at Boſton, in New England. From Boſton originated the firſt oppoſition to Great Britain; and during the whole of the war with America, the Boſtonians, ſhewed themſelves the moſt inveterate enemies to this country. The Boſton newſpapers contained more foul ſcurrility than thoſe of any other province throughout the continent. Notwithſtanding this, the Boſtonians are ſufferers by a fire, and a ſubſcription is opened in London for their relief. This is a glorious inſtance of obedience to that authority which commands us, "If "thine *enemy* hunger, *feed him*; "if he thirſt give *him drink*."

To form Great Britain and the United Provinces into one Republic, was a very favourite project of Oliver Cromwell's. The following ſpeech of his on that ſubject to the Dutch Ambaſſador is tranſlated from the French of *Baſnage—Annales des Provences Unies*:

"We enjoy the ſame religion, nor can we do any thing more agreeable to the Deity, or better reſiſt the enemies of our holy reformation, than by uniting ourſelves ſtrictly together. No perſonal intereſt engages me to propoſe the union of the two Republics; the avowed object of all my actions has been the glory of God, a ſufficient teſt of my ſincerity. Satisfied with being the inſtrument of Heaven in performing a work of ſuch conſequence to religion, I deſire no individual advantage from it. Let the two nations conſtitute one and the ſame people. Let them be governed by one Sovereign Parliament, in which the United Provinces ſhall have their Deputies. I, in the ſame degree with every other ſubject, will obey this auguſt tribunal; I will retain no authority but what they ſhall think proper to delegate to my hands." We have given the above curious fact, as it is little known in this country, and hardly mentioned by any of our hiſtorians.

The very great ſucceſs of the Whale Fiſhery at Greenland and Davis's Straits, cannot fail of giving every well-wiſher of the maritime intereſt of this country the moſt heart-felt ſatisfaction; and more ſo, when we reflect that this trade was but a few years ſince wholly engroſſed by Holland, and is now become the ſecond beſt nurſery for ſeamen; as ſuch there is no doubt, but government will conſider an object worthy of every encouragement.

BERWICK.

July 1.

It affords peculiar ſatisfaction to obſerve the decorum of the Sunday Scholars in the High Meeting Houſe. The eſtabliſhment of ſuch ſchools is a ſtriking diſplay of that benevolence of diſpoſition which has ever characterized the inhabitants of this country; and we hope the above ſchool will not be the only one in this Town. It is really ſhocking to obſerve the number of children brought up in every ſpecies of vice and immorality, and to hear them utter the moſt horrible oaths and imprecations, as ſoon almoſt as they can articulate a ſyllable. Great praiſe therefore is certainly due to thoſe who have promoted this laudable inſtitution; which we hope, will in a great meaſure put a ſtop to thoſe leaſt excuſeable of all vices; and would the magiſtrates but exert that authority, which, in conſcience they ought, and which our Sovereign commands them to exert, it is hardly credible what a reformation in the morals of the riſing generation, might in a little time be effected. For however divided in political ſentiments, or ſeparated from each other by diverſity of religious opinion, in this important undertaking, wherein the glory of God, and the good of mankind are ſo intimately concerned. Parents and maſters ought to aſſiſt by example and precept, to ingraft upon the young heart a love of truth, and purity of action, and to recommend the ſocial virtues; and to ſhew them that vice is the *univerſal bane*. The ſmall town of Morpeth hath already five Sunday-ſchools. How worthy of imitation is this example.

The wife of a reputable ſhopkeeper at Oatley, in Yorkſhire, a few days ago applied a mercurial preparation to the heads of three of her children, for the purpoſe of deſtroying lice;—when, melancholy to relate, one of the children died in the courſe of an hour after its application; the ſecond died the next day; and the third now lies without the ſmalleſt hope of its recovery.——Thoſe matrons who ſometimes are under the neceſſity of having recourſe to mercurial remedies, ſhould be very cautious of whom they purchaſe them.

A ſlight ſhock of an earthquake was ſenſibly felt on the morning of the 6th inſt. at Penrith, Threlkeld, Keſwick, and ſeveral places in the neighbourhood of the mountains.

BIRTH.

July 13. Lady Purves of Purves Hall, of a daughter.

MARRIAGES.

April 25. At the Iſland of Madeira, Dr W. Gourlay, phyſician there, to Miſs Catherine Van-Cortland, daughter of Major Philip Van Cortland of New York, North America.

July 10. Mr Paulin, Schoolmaſter, to Miſs Wood at Fiſhwick.

18. Mr T. Pearſon, Watchmaker, to Miſs Wilſon of Peelham.

DEATHS.

July 2. Suddenly upon Lamberton Moor, Mr Robert Gillis, aged 36.

9. Mrs Kerr, at Akeld, aged 111, ſhe retained her mental faculties to the laſt, and had a ſweetneſs of manners, that gained her the eſteem of all who knew her.

16. At Ford, Miſs Ann Darling, aged 18.

Mrs Wheelis.

24. Mrs Trotter, Church-Street.

26. Mrs Knowles, after a lingering illneſs which ſhe bore with great reſignation.

THE

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OR,

MONTHLY

LITERARY INTELLIGENCER.

BEING A VIEW OF THE

HISTORY, POLITICS, AND LITERATURE OF THE TIMES.

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THE BERWICK MUSEUM:

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MONTHLY LITERARY INTELLIGENCER.

FOR AUGUST, 1787.

THE HISTORY OF HOLY-ISLAND.

Continued from page 294.

WHETHER this people were more happy in their King or in this Biſhop, it is difficult to ſay, for the King he did ſo excel in piety and prudence, that, as Beda writes, all the nations and provinces within Britain were at his devotion; and not the leſs his heart was never liſted up within him, but ſtill he ſhewed himſelf courteous and affable, and of the poor moſt compaſſionate. Among examples of his liberality towards theſe, the ſame Beda related, that ſitting at table on Eaſter-day, and Aidanus by him, when it was told that a number of poor men were at the gate expecting his alms, he commanded to carry the meat that was ſet before him unto them, and the platter of ſilver wherein it was to be broke in pieces, and diſtributed among them. Aidanus beholding it, took the King by the right hand, and kiſſing it, ſaid, "*Nunquam marceſcat hæc manus,*" never let this hand conſume or wither; which, as he writeth, came alſo to paſs, for being killed in battle, and his arm and his hand cut off, the ſame was encloſed in a ſilver ſhrine, and remained for many years uncorrupted, in the church of St. Peter at Bambrough.

As to Aidanus, he was an enſample of abſtinence, ſobriety, chaſtity, charity, and all other epiſcopal virtues; for as he taught, ſo he lived, was idle at no time, nor did he admit any of his retinue to be ſo, but kept them in continual exerciſe, either reading ſcripture or learning the pſalms of David by heart. If he was invited to any feaſt (as rarely he went) he made no ſtay, but after a little refreſhment taken, got himſelf away. In preaching he was moſt diligent, travelling through the country, for the greater part on foot, and inſtructing the people whereſoever he came. In a word, he was deficient in no duty required of a good Paſtor; and having governed the church in thoſe parts moſt happily the ſpace

of 17 years, he died in the Isle of Lindisfarne, the place he chose for his residence, where he was also buried.

EPISCOPUS II.

Finan, in the year 651, succeeded Aidan in this Bishopric; he was a Scotchman, and member of the same society with his predecessor. He built a church on the island, which according to the fashion which prevailed in Scotland in those days, was constructed of beams and planks of oak covered with reeds. Archbishop Theodore, some time after this building was compleated, dedicated it to St. Peter. Eadbert, a succeeding Bishop, improved or rather rebuilt the church, and covered it with lead. Pope Gregory commanded Finan to remove his See to York; but the mode of government established in the Eastern churches, was the only ecclesiastical rule which he had adopted, and consequently the Papal supremacy was denied, and the command unobserved. This Bishop baptized two royal converts, Penda the Mercian King, and Segbert King of the East Angles. He ordained Bishops to attend the initiated, who in consequence of the example of the Princes, and from the influence of their own doctrines, converted multitudes. Finan was Bishop ten years, and died in the year 661.

EPISCOPUS III.

He was succeeded by Colmannus, who also came to this See from Scotland: he held it only for three years, being disgusted at the part which King Oswy took, touching the affairs of church-government, in which he coincided with the Romish maxims. Thirty English, and all his countrymen who adhered to his tenets, left the island when he departed, and accompanied him to Scotland. He carried with him some of the remains of Aidan, as holy relics, leaving the rest in the church of Holy-Island, which afterwards, it is said, were by the order of King Edmund, whilst on his northern expedition, removed to Glastonbury.

During the incumbency of Colman, a controversy concerning the celebration of Easter, the tonsure of Priests, and some other ceremonies of the church, which had long been agitated with great acrimony, was determined in favour of the Roman manner, in preference to that of the Eastern churches, by King Oswy, at a council held at Steanch Hall (now Whitby) monastery.

The mode of tonsure used by the continental churches, was to make bare the crown, leaving the remaining hair as a resemblance of our Saviour's crown of thorns. The Scotch church shore the hair off from ear to ear. In the contest touching the celebration of Easter, the authority derived from St. Peter to his successors in the See of Rome was chiefly insisted on; and the idea of his keeping the keys of heaven, admitted by all the disputants, determined the King in his opinion.

EPISCOPUS IV.

Tuda then became Bishop, being the first of this See who adhered to the modes and principles of Rome: he was educated in the western parts of Scotland, and it it is said came into England with Colmannus. He held the Bishopric a very short time, being carried off by a pestilence which then raged in Northumberland. Bede's remarks on the succession of Scotch Bishops ending in Tuda, are too honourable to be omitted observation here. Their frugality, simplicity of life, and parsimony appeared in the place of their residence, in which there was no-

thing unneceſſary, or unadapted to the ſimpleſt accommodation: in the church only magnificence was permitted. Their poſſeſſions conſiſted chiefly in cattle, for money was no longer retained, than till a fit opportunity offered to diſtribute it to the poor. Places of entertainment for Princes and Potentates were unneceſſary, for they were viſited only for their doctrines and holy offices of the church. The King himſelf, when he came thither from his royal reſidence, had no other object in view than to partake of the rites of religion, and departed immediately after the ſervice: if perchance he took refreſhment, it was of the common fare of the Monks. The attention of theſe Paſtors was on ſpiritual matters only; temporal affairs were deemed derogatory to their holy appointment; and thence aroſe the high veneration that was paid by all ranks of people to the religious habit. When any Eccleſiaſtic went from his monaſtery, it was to preach the word of ſalvation, and he was every where received with joy, as a meſſenger of the Divinity; on the road, the paſſengers bowed the head to receive the ſign of the croſs and his benediction, with pious reverence noting his precepts, as documents of the moſt ſalutary purport: the churches were crowded with a devout audience, and when a Monk was ſeen entering a village on his travels, the inhabitants flocked about him, entreating for his admonitions and prayers. On their viſitations, riches and donations were not their purſuit; when a religious ſociety received any augmentation of the revenues of the houſe, it was through compaſſion by the donor, and they accepted it as an additional ſtore with which they were entruſted for the benefit of the poor.

EPISCOPUS V.

Chad was his ſucceſſor, by the title of Biſhop of York, at the nomination of King Alfred. He was a man of great humility, and without ambition. He received two conſecrations, one during the vacancy of the See of Canterbury, and the other by Theodore at York. At the inſtance of Oſwy and Alfred he reſigned his Biſhopric in favour of Wilfred.

EPISCOPUS VI.

Wilfred was the preceptor of King Alfred, he was a Northumbrian by birth, and received his education at Lindisfarn; being recommended by Queen Eanfleda to a nobleman called Cudda, who retired to this monaſtery, he attended him thither as his companion, and continued there from the 14th to the 18th year of his age. During this Prelate's epiſcopacy there happened great revolutions and changes in the See of Lindisfarn; the death of King Oſwy was only a part of the calamities which fell upon Northumberland in his time: Egfrid not only obtained the throne of the deceaſed Sovereign, but by his powerful intereſt and efforts depoſed Alfred, aſſuming the ſecond ſcepter, and uniting the whole in one ſovereignty. Wilfred was a proud aſpiring man, and debaſed the pall of the prelate with ambition. He became obnoxious to Theodore, who determined to humble him, and in a ſhort time got his depoſition effected. Theodore had great intereſt with Egfrid, which he uſed on this occaſion, to gratify his malice and reſentment; and under that ordinary craft of Eccleſiaſtics, a ſpecious pretence for the advancement of religion and the honour of the church, he obtained the royal mandate to divide the kingdom of Northumberland into two dioceſes, on a preſumption

that one Biſhop had too much power and authority. This ancient dioceſe then underwent a ſeverance, and the two parts were diſtinguiſhed by the names of York and Lindisfarn: that of York comprehending the diſtrict of Deira, and Lindisfarn that of Bernicia. The adopted ſupremacy of Rome, gave opportunity for appeal, and Wilfred, burning with reſentment and diſappointed ambition, fled thither, where a chapter being readily obtained, he returned with the Pope's reſolution in form for his reſtoration. Big with the ſupreme mandate, he obtruded himſelf abruptly on the royal preſence; but to his great mortification, found the King exaſperated at his inſolence and impudent appeal: not being the vaſſal of the See of Rome, he profeſſed his contempt of its commands, reproached Wilfred for having procured his credentials by bribery, and as a preſumptuous offender againſt the royal dignity, he caſt him into priſon. St. Ebba, daughter of Edilfrid King of Northumberland, was Prioreſs of Coldingham in Scotland. She with others cut off their noſes, that their beauty might be no bait to the luſtful Danes. His lamentable ſituation excited the interceſſion of the devout Ebba, aunt to the King, who obtained his liberty with an injunction, that he never afterwards ſhould enter the kingdom of Northumberland. After his releaſe, Wilfred became a member of the monaſtery of Glaſtonbury, under the then Abbot Berthwald, of the royal houſe of Mercians; but Egfrid's wrath and reſentment was not ſubſided, he continued his perſecution of him, even in his retreat, and obtained his expulſion from that houſe. He then fled to the court of Adelwack King of Suſſex, whoſe ſubjects were juſt receiving the light of converſion, and that King gave him a Biſhopric called Selſey. Upon Egfrid's demiſe, the crown of Northumberland devolved upon Alfred; and Theodore declining in health and ſtrength, as he approached the grave in the ſteps of old age, grew anxious to acquit or relieve his conſcience of the ſeverities he had exerciſed againſt Wilfred, ſought to gain his friendſhip, and by his intereſt with the Crown and earneſt ſolicitations, obtained his reſtoration to the See of York. Wilfred had no ſooner reaſſumed his eccleſiaſtical dignity, than his ungovernable ambition and arrogance blazed out anew: the See of York, at his firſt aſſumption of the epiſcopal dignity, held in unity the kingdom of Northumberland; at his reſtoration it was diſmembered by a triple ſeverance, by the diſunition of Lindisfarn and the new conſtitution of Hexham. Wilfred made injudicious pretenſions and claims to effect a re-union, which ſo exaſperated the King, and was a thing ſo inconſiſtent with the politics of the times, that he was again expelled, and obliged to fly the realm. He now ſought refuge in the court of Mercia, where he won upon the ear of Etheldred, and gained from him the Biſhopric of Leiceſter. Adverſity is ſaid to be the ſchool of wiſdom, but it proved not ſo with Wilfred; for in this new inſtitution he conducted himſelf with that inſolence and impropriety, that he ſoon incurred the diſpleaſure of the Mercian King and the Archbiſhop of Canterbury, who brought him to trial before a ſynod, and depoſed him.

To be continued.

ANCIENT CUSTOMS.

Continued from page 296.

HAGMANA.

THE Rev. Mr Lambe, Vicar of Norham, Editor of the poem of Flodden Fight, in his ingenious notes thereto, ſays, "We may find in the North the traces of ſome words left us by the Romans: For example; the month of December is called Hagmana, derived from the Greek Hagia mene, the holy moon."

ISCA.

When the Shepherds call their Dogs, it is uſual with them to cry *Iſca, Iſca;* which is evidently an abbreviation of *Lyciſca*, the name of the Roman Shepherd Dog.

HOCK-TIDE,

A time of ſcorning or triumphing; a feſtival of the common people held ſoon after Eaſter. The ſervants had liberty of divers ſports and diverſions, and in compenſation for the loſs of time in their ſervice, the maſters were intitled to a gratuity. It was held in commemoration of the day on which the Danes were maſſacred, A. D. 1002; and ſuch were the licentious enormities committed therein, the ſervants deeming themſelves, during this feſtival, under no law of ſubordination, that it was prohibited by the church in the fifteenth century, under pain of excommunication. The remains of this feſtival ſeem to be retained in our *fools day*, the 1ſt of April, when all ſorts of ridiculous tricks are practiſed to render the perſon you meet with a ſcoff and jeſt: it may be preſumed the perſons who, from their connections and intercourſe with the Danes, lamented the horrid ſlaughter were thus ſcoffed and ridiculed; and thoſe who were ignorant of the event, ſent on fruitleſs errands to their dying friends, weltering in gore. Such was the ſavage barbarity of the times, and the ferocity of our progenitors. Theſe errands are called *Sleeveleſs Errands*, which Skinner conſtrues *Lifeleſs Errands*.

MAY-DAY.

It ſtill retains ſome of its ancient ſports. The young people of both ſexes go out early in the morning of the 1ſt day of May, to gather the flowering thorns and the dew of the graſs, which they bring home with muſic and acclamations; and having dreſſed a poll on the town-green with garlands, dance around it. The dew was conſidered as a grand coſmetic, and preſerved the face from wrinkles, blotches, and the traces of old age: the happieſt gift Flora could beſtow on her votaries. It ſeems from theſe remains, that this feſtival was introduced by the Romans, who obſerved it in honour of Flora. What particular rites originally attended it with that people we ſhall not enquire: at preſent it is celebrated only with mirth, innocence, and love. The Druids, who were the prieſts of the God of nature, and celebrated every remarkable period in the change of ſeaſons, left a memorial of their religious rites on this day, very different from thoſe inſtituted in honour of the notorious divinity Flora; that is, a Bel-tein rural ſacrifice. It is to be traced in the mountainous and uncultivated parts of Cumberland, among the Cheviots, and in many parts of Scotland. Mr Pennant gives a particular deſcription in his Tour in Scotland: "On the firſt of May, in the Highlands of Scotland, the herdſman of every village

village hold their Beltein: they cut a ſquare trench in the ground, leaving the turf in the middle: on that they make a fire of wood, on which they dreſs a large caudle of eggs, butter, oatmeal, and milk, and bring, beſides the ingredients of the caudle, plenty of beer and whiſky; for each of the company muſt contribute ſomething. The rites begin with ſpilling ſome of the caudle on the ground, by way of libation; on that every one takes a cake of oatmeal, upon which are raiſed nine ſquare knobs, each dedicated to ſome particular being, the ſuppoſed preſerver of flocks and herds, or to ſome particular animal, the real deſtroyer of them; each perſon then turns his face to the fire, breaks off a knob, and flinging it over his ſhoulder, ſays, this I give to thee, preſerve thou my horſes; this to thee, preſerve thou my ſheep, and ſo on. After that they uſe the ſame ceremony to the noxious animals: this I give to thee, O fox! ſpare thou my lambs: this to thee, O hooded crow! this to thee, eagle! when the ceremony is over, they dine on the caudle," &c.

We retain ſomething of this kind in the ſyllabub, prepared for the May feaſt, which is made of warm milk from the cow, ſweet cake, and wine; and a kind of divination is practiſed, by fiſhing with a ladle for a wedding ring, which is dropt into it for the purpoſe of prognoſticating who ſhall be firſt married.

Mr Brand, in his Obſervations on Bourne's XXV chap. makes ſeveral quotations from a pamphlet, intitled, "The way to things by words, and to words by things." He ſays, "We gather from him that our anceſtors held an anniverſary aſſembly on May-day; the Column of May (whence our May-pole) was the great ſtandard of juſtice in the Ey-commons or fields of May. Here it was that people, if they ſaw cauſe, depoſed or puniſhed their Governors, their Barons, their Kings. The garland or crown when hung on the top of the May or Pole, was the great ſignal for conveening the people. This was one of the ancienteſt cuſtoms, which from the remoteſt ages, has been by repetition from year to year perpetuated." "It was conſidered as the boundary day that divided the confines of winter and ſummer, alluſively to which, there was inſtituted a ſportful war between two parties; the one in defence of the continuance of winter, the other for bringing in the ſummer. The youth were divided into troops, the one in winter livery, the other in the gay habit of the ſpring. The mock battle was always fought booty, the ſpring was ſure to obtain the victory, which they celebrated by carrying triumphally green branches with May flowers, proclaiming and ſinging the ſong of joy, of which the burthen was in theſe or equivalent terms.

"We have brought the ſummer home."

To be continued.

BON MOT.

A Trial for lands being pleaded before the Chancellor, the Counſel on both ſides ſet forth their limitations in queſtions by the plat; and one Counſel pleaded, My lord, we lye on this ſide; and the other ſaid, My lord we lye on this ſide: "Nay, (ſays the Chancellor) if you lie on both ſides, I'll believe neither of you."

On the Merit of Illuſtrious Birth.

THERE is ſcarcely any truth of which the world has been more frequently reminded by the moraliſts, than the unreaſonableneſs of that veneration which is paid to birth. They have been told, that virtue alone is true nobility; but though they have acknowledged the aſſertion to be founded on reaſon, they have continued, with uniform perſeverance, in the ſame error. The luminous glory of an illuſtrious anceſtor, ſeems to have diffuſed a brilliancy over a long line of deſcendants, too opaque of themſelves to emit any original irradiations.

Gratitude, which firſt raiſes a benefactor to a diſtinguiſhed rank in civil honours, is willing to continue its kindneſs to his immediate offspring. The diſtinction is rendered hereditary. This predilection for an anceſtor ſoon leads to the accumulation of honours and poſſeſſions in his ſucceſſors: and the incenſe originally offered, becauſe it was deſerved, is at laſt laviſhed at the ſhrine of opulence, independently of merit.

Subordination is, indeed, eſſential to ſociety. The order of nobles, as hereditary guardians of the laws, is found an uſeful political eſtabliſhment; and none ſeem ſo well adapted to ſupply it, as they who have been raiſed to eminence by their anceſtors, and who poſſeſs a territorial patrimony in the land which they are to protect. All that is contended for is, that the recommendation of birth may not ſet aſide or depreciate real merit, the praiſe of learning, and the intrinſic value of virtuous exertions.

It is a remarkable circumſtance in the hiſtory of mankind, that ſome of the beſt books have been written, and ſome of the greateſt atchievements performed, by thoſe whoſe origin was truly plebeian. The politeſt and genteeleſt books, whether the ſentiments or the ſtyle be conſidered, have been produced by ſlaves, or the deſcendants of ſlaves. Horace, Phædrus, and Terence, wrote in a ſtyle which muſt have been the ſtandard of a court, to an intercourſe with which they were by no means entitled to by their extraction. The founders of the moſt diſtinguiſhed families emerged from the middle and the lower claſſes, by the ſuperior vigour of their natural abilities, or by extraordinary efforts, aſſiſted by fortune. And unleſs the adventitious circumſtances of wealth and civil honours can effect a change in the conſtituent principles of the mind and body, there is certainly no real ſuperiority to be derived in a boaſted pedigree of Tudors and Plantagenets.

And yet there have appeared flatterers who have indirectly ſuggeſted, that the minds of the nobility ſeem to be caſt in a finer mould, and to have an elegance inherent in their original conſtitution. According to this hypotheſis, we muſt go on to ſuppoſe, that the mind of a commoner exalted to the higher order of ſenators, catches this elegance by the contagion of invincible effluvia. On his creation, he undergoes a kind of new birth, and puts off the exuviæ which encumbered and degraded him in the lower regions. Thus are all the occult perfections of noble blood to be infuſed by the mandate of a monarch. But no, ſaid Maximilian to a man who aſked to be ennobled by him, though I can give you riches and a title, I cannot make you noble.

In truth, there is many a nobleman, according to the genuine idea of nobility, even at the loom, at the plough, and in the ſhop; and many more in the middle ranks of mixed ſociety. This genuine idea contains in it generoſity, courage, ſpirit, and benevolence, the qualities of a warm and open heart, totally unconnected with the accidental advantages of riches and honour; and many an Engliſh ſailor has poſſeſſed more of the real hero than a lord of the admiralty.

If indeed there is any ſubſtantial difference in the quality of their blood, the advantage is probably on the ſide of the inferior claſſes. Their indigence and their manual employments require temperance and exerciſe, the beſt purifiers of the animal juices. But the indolence which wealth excites, and the pleaſures which faſhionable life admits without reſtraint, have a natural tendency to vitiate and enfeeble the body as well as the mind. And among the many privileges inherited by him who boaſts nobility in his veins, he commonly receives the ſeeds of the moſt painful and impureſt diſeaſes. He diſplays indeed a coronet on his coat of arms, and he has a long pedigree to peruſe with ſecret ſatisfaction; but he has often a gout or ſcrophula, which make him wiſh to exchange every drop derived from his Norman anceſtors, for the pure tide that warms a peaſant's boſom.

The ſpirit of freedom, moral, mental, and political, which prevails in England, precludes that unreaſonable attachment to birth, which, in the countries of deſpotiſm, tends to elevate the noble to a rank ſuperior to humanity. In our neighbour's land, the region of external elegance united with real meanneſs, the implicit veneration paid to birth, in the countries of deſpotiſm, tends to elevate the noble to a rank ſuperior to humanity, and adds to the weight of legal oppreſſion. A Frenchman of the plebeian order attends to a Count or a Marquis with all the ſilent ſubmiſſion of idolatry; on the contrary, there is no doubt but that an Engliſh gondolier would box with the beſt Lord in the land, if he were affronted by him, without the leaſt regard for his ſtar and ribbon. It would indeed be an additional pleaſure to the natural delight of conqueſt, to have bruiſed a puny Lord. Even the more refined and poliſhed do not idoliſe illuſtrious birth. In truth, wealth appears to be the object of more univerſal veneration. Noble blood and noble titles, without an eſtate to ſupport them, meet with great compaſſion indeed, but with little reſpect; nor is the man who has raiſed himſelf to eminence, and who behaves well in it, neglected and deſpiſed, becauſe he derives no luſtre from his forefathers. In a commercial country, where gain is the general object, they who have been moſt ſucceſsful in its purſuit will be revered by many, whatever was their origin. In France, where honour is purſued from the monarch to the cleanſer of a jakes, the diſtinction of birth, even with extreme poverty, is enviable. The brother of a Marquis would rather ſtarve on a beggarly penſion, than pollute himſelf with a trade by which he might acquire the revenues of a German kingdom. In our land of good ſenſe this folly is loſing ground; and the younger brothers of noble houſes, often think it no diſgrace to rival the heir in a princely fortune acquired by honourable merchandiſe.

As the world becomes more en-

lightened, the exorbitant value which has been placed on things not really valuable will decreaſe. Of all the effects of man's capricious admiration, there are few leſs rational than the preference of illuſtrious deſcent to perſonal merit, of diſeaſed and degenerate nobility to health, to courage, to learning, and to virtue. Of all the objects of purſuit which are not in our own power, the want of diſtinguiſhed birth may moſt eaſily be diſpenſed with, by thoſe who poſſeſs a ſolid judgment of that which makes and keeps us happy. There may be ſome reaſon to repine at the want of wealth and fame: but he who has derived from his parent, health, vigour, and all the powers of perception, need not lament that he is unnoticed at the herald's office.

It has been obſerved, that virtue appears more amiable, when accompanied with beauty; it may be added, that it is more uſeful when recommended to the notice of mankind by the diſtinction of an honourable anceſtry. It is then greatly to be wiſhed, that the nobly born would endeavour to deſerve the reſpect which the world pays them with alacrity, by employing their influence to benevolent purpoſes which can at all times be accompliſhed, even when the patriotic exertions of the field and cabinet are precluded.

HISTORY OF
LORD WARTON.

Continued from page 309.

IN paſſing through the apartments of this ſuperb palace, I was accoſted by a gentleman, from the magnificence of whoſe dreſs, and the reſpect paid him by the officers of the court, I judged was a man of the firſt diſtinction; after ſome converſation on different ſubjects, "You are a ſtranger, I perceive, (ſaid he) will you do me the favour to partake of a ſmall entertainment in the German ſtile?" I heſitated not to accept ſo polite and friendly an offer, and followed my new acquaintance into a tavern, where I was infinitely ſurpriſed to find the collation I expected to partake of, limited to about thirty bottles of wine, which were ſet out ready for our reception. "Come, (cried my conductor when he ſaw them) this is a noble ſight; now let us drink till we loſe the power, but not the inclination to drink more." When he uttered theſe words, joy flaſhed from his eyes, and a face already fiery-red, and pimpled in the higheſt degree, became of the higheſt crimſon; he then filled a bumper in a glaſs which held at leaſt a pint, and putting it firſt to his lips, and then into my hand, he abſolutely obliged me to ſwallow it at one draught; he then again filled it for himſelf and drank it in an inſtant. By his beginning in ſo furious a manner, I was induced to hope that the fumes of the wine would ſoon inebriate my companion, and enable me to leave him; but vain were my hopes: ſo far from being intoxicated, he had ſcarcely began what he called drinking, before I had more than enough; and we drank each others health ſo often, having but one glaſs between us (which is one of the polite cuſtoms of a German tavern) that I entirely loſt my ſenſes and fell under the table, but how long I remained there, or what became of my companion, I know not; for one of my ſervants who had followed us, had me car-

ried to the inn where I lodged; and on coming to my ſenſes the next day, I found myſelf in bed dreadfully bruiſed, my head ſo heavy and ſtupid, that it was three days before I was able to go out; yet perfectly diveſted of every wiſh ever to partake of a German entertainment.

As ſoon as I was able to bear travelling, I purſued my way poſt to Vienna; but when I arrived there, could hardly believe that I was in the capital of Germany; for were it not for the ſuburbs, it would not be more than a little paltry town; and even the palace of the Emperor is ſo mean and gothic in appearance, that it ſeems rather a clumſy proof of the antiquity of the Houſe of Auſtria, than the reſidence of a great monarch. Vienna ſeemed to afford ſo little entertainment, that, had I not thought it abſolutely right to have it to ſay on my return home, that I had reſided there ſome time, I ſhould have quitted it directly, without the leaſt regret; and I even put a very diſagreeable reſtraint upon my inclination, by my ſtrict adherence to the invariable rule I made on my firſt ſetting out on my tour, to paſs haſtily through ſmall towns and villages, and to lengthen my ſtay in all principal cities where I could meet with company, pleaſure, and diſſipation. When I went to the banker on whom my bills of exchange were drawn, I found him a polite, well-bred man, and he earneſtly requeſted me to frequent his houſe of an evening during my ſtay at Vienna, where, he aſſured me, I ſhould meet the moſt agreeable and entertaining ſociety this part of the world could afford: there needed but little entreaty to induce me to accept his offer, as I knew him to be a perſon of conſiderable conſequence in his way, banker to the court, and viſited (I was told) by perſons of the firſt diſtinction, and one who enjoyed a large fortune in the moſt reſpectable manner. In the brilliant circle of this evening aſſembly, I ſoon diſtinguiſhed a very pretty woman, called the Baroneſs, who had been a widow near a twelvemonth; I paid my court to her with the moſt perfect aſſiduity and attention, and endeavoured by every method in my power to improve my acquaintance with her to the utmoſt advantage, always placing myſelf next her, applauding every thing ſhe ſaid, and making it a conſtant rule never to reply in contradiction however abſurd her argument, or ridiculous the propoſition; ſhe obſerved the impreſſion her charms had made, and did not ſeem diſpleaſed with her conqueſt. One evening ſhe ſuffered me to conduct her home, and I availed myſelf of this opportunity to diſcover my ſentiments, and plead my paſſion ſo ſucceſsfully that I obtained permiſſion to wait on her at her own houſe; here I was each day more favourably received, till at length ſhe acknowledged her affection for me; yet often in the midſt of the moſt animating converſation, ſhe would interrupt the tendereſt vows of love, to prove the undiſputed nobility of her anceſtors, and it was very eaſy to ſee that my rank in life was a ſtrong argument for my favourable reception, and raiſed me higher in her eſteem than I ſhould ever had reaſon to hope had I been but a plebeian. One day the beautiful German received me with ſuch bewitching ſweetneſs and apparent ſenſibility, that I threw myſelf on my knees before her, and beſought her ardently to reward my love; ſhe ſmiled

on me with tenderneſs, but obliging me to riſe, ſhe walked from me with great dignity, and rung the bell (as I thought, very *mal a propos*) when the ſervant entered: "Bring hither immediately (ſaid ſhe) that large iron caſket from the table in my cloſet, I want it directly; it contains (continued ſhe, addreſſing herſelf to me) my Lord, all my titles, records, and pedigree."

I waited in ſilence, the reſult of this myſterious behaviour, which appeared to me to be perfectly incomprehenſible. The precious caſket ſoon made its appearance; it was faſtened by ſeveral padlocks: the Baroneſs made a ſign for the ſervant to withdraw; he was no ſooner gone than ſhe proceeded to open all the locks with a ſmall key, curiouſly faſtened to her girdle, and diſplayed a prodigious quantity of old parchment. "Behold (ſaid ſhe) the records of my family, from the firſt foundation of the German Empire—give yourſelf the trouble to read my pedigree, and it will prove the truth of my aſſertion, whilſt ſeventeen quarters in my arms at once prove both the antiquity and nobility of my anceſtors: now, my lord, ſhew me your titles and archives of your houſe; and if your birth is equal in every reſpect to my own, I am ready to give you every proof of my affection, but it can only be on that condition, ſince I ſhould expire with confuſion were I to diſcover that I had ſubmitted to the frightful indignity of receiving to my arms a man of no rank, or even a peer newly created."

Whilſt the illuſtrious lady was thus declaiming with all the pride of birth, it was with great difficulty I could ſuppreſs my inclination to laugh; I humbly repreſented to her, "that it was abſolutely impoſſible I could produce to her my genealogy, as travellers did not in general incumber themſelves with records and pedigrees, and that my love was much too impatient to wait for the accompliſhment of my wiſhes 'till they could be ſent me from England; that what ladies, in general, expected from their lovers, were ſecrecy and fidelity, virtues by no means compriſed in the letters patent of nobility; and that this extreme niceneſs on ſuch a ſubject, was not ſhewn by the greateſt ladies either of the French or Engliſh court, as it was the heart alone that was to be conſulted in ſuch an attachment." Vain were my pleadings—ſhe remained inexorable, and ſaw me act every extravagance of a fool and a madman, with the utmoſt compoſure. Vexed to the ſoul at finding I had not any more influence over her, but that pride made her fear it was derogatory from the grandeur of her origin, to liſten to the dictates of love, without the moſt convincing proof of my dignity.—I retired, extremely enraged, and reſolved, not only to abandon the proud Baroneſs, but fearing the other ladies of Germany might be equally abſurd, and expect no man to make love to them without a certificate from the herald's office, I left Vienna and haſtened to climb the Alps.

I deſcended into the Milaneze, fatigued to death with the ſlow pace the horſes had been obliged to go in ſo mountainous a country; but the air of Italy ſeemed to give me new life, and I reflected with pleaſure, that I ſhould no longer aſſociate with the phlegmatic, ceremonious Germans, but promiſed myſelf a fund of amuſement from the lively petulance of the Italians. Arrived at Milan, I eagerly en-

quired what was most worthy my observation in that city? they immediately entered into a long detail of the beauty of a great number of superb edifices, and amongst the rest, a cathedral built, they told me, of marble of different colours, not yet finished, ornamented with statues which have immortalized the name of the first artists in Italy. As these were trifles I never attended to, and if they really are what it is desirable for a man to be acquainted with, he may read as well an account of them, after his return to England, much more accurate than he can give; and in much less time than he can see them. I therefore declined very peremptorily to bestow the hours I had to spare on either churches or paintings; but eagerly enquired the time the opera was to begin, and went that evening to the theatre, where was to be represented an opera, written, I heard, by one Metastasio, who it seems is one of their most favourite poets: the music was likewise the composition of one of their most celebrated composers. In consequence of this information, I thought myself very fortunate, for I had heard such praises of the performers of Italy, that I expected to be quite enchanted; but to my very great disappointment, so far from being entertained, I was quite tired before the second act was finished, and except a few airs, I thought it the most detestable performance I had ever seen, and am fully convinced that not any person possessed of the smallest degree of understanding, can ever find any entertainment in their dull recitativo and re-petitions without end; however, all the persons near whom I was placed, affected an infinite pleasure, and were hoarse with calling out bravo! bravo! whilst I kept a profound and contemptuous silence, except now and then yawning most dreadfully, in spite of every effort to prevent it, as it was with the greatest difficulty I kept from sleeping. When it was over (weary to death, and my ears aching with the fatigue of listening to the warbling quavers of a set of effeminate wretches, metamorphosed into kings, heroes, and conquerors) I rose from my seat, and said aloud in English (which I did not suppose any one there understood) "What cursed stuff it is! well worth the trouble, truly, to come so far to hear such a jargon of sounds!" when I had uttered these words, a man muffled in a long cloak, who was in the next box, looked at me in a very particular manner, and I learnt afterwards, that he perfectly understood the sense of my exclamation: this person walked behind me a few paces till we came into an unfrequented street, when he suddenly drew a poignard and stabbed me in the back in two or three places, telling me at the same time, "he gave it me to cure the defect in my ears;" this new method of teaching music was so dextrously applied, and by so masterly a hand, that I had not time to parry the blow, but fell senseless at his feet; when I came to myself, my groans drew the attention of some charitable persons who were passing; they took me up, carried me to the nearest inn, which proved to be that from which I came, and which I had preferred on account of its vicinity to the theatre; when I was able, I related to my host the accident which had befallen me; but when he heard the provocation I had given by my soliloquy, he assured me I had got off cheaply. "What! (said he) did not you know that the Ita-

lians are equally jealous of their muſic and their wives? with only this difference that they ſtab you for not liking the one, or for being too fond of the other.

To be continued.

On the Folly and Wickedneſs of neglecting a Family and Children, for the pleaſures of Diſſipation.

THOUGH it may be true, as it has been aſſerted, that one age is not better than another, yet it is obvious to remark that the modes, if not the degrees of vice, have varied at different periods; and that, of modes equally criminal in themſelves, ſome are particularly deſtructive. Whatever have been the manners of preceding times, in our country, I believe it will be readily allowed, that the middle ranks were never univerſally affected with the love of a diſſipating life till the preſent age. Domeſtic induſtry and œconomy, or the qualities diſtinguiſhed by the homely titles of thriftineſs and good houſewifery, were always, to the preſent century, deemed honourable. They are now, however, diſcarded in diſgrace; and in their place have ſucceeded a paſſionate love of ſhow without ſubſtance, a never-ceaſing attention to dreſs, and an inſatiable hunger and thirſt after diverſions public and private.

Whoever conſiders the natural effect of exceſſive indulgence, in relaxing and weakening the tone of the mind, will immediately perceive how pernicious it muſt be to human nature in general, and to each particular ſociety. There can remain neither inclination, nor ability for exertion, when the ſtrings which ſhould give elaſticity are all looſe or broken; and without exertion, what is man? Behold what he is in the womaniſh court of an oriental tyrant. Sunk in ſloth, and proſtrate in meanneſs, poor human nature, in ſuch a ſituation, ſcarcely equals in ſpirit or ingenuity, the monkey and baboon.

But I mean not to enlarge on diſſipation in general, but to conſider its effects in the limited circle of private families; from which, however, it gradually extends its influence over the whole community, throughout all its departments, like the undulations of a pebble thrown into a pool.

Let us ſuppoſe a married couple in the middle ranks of life (and I ſelect my inſtances from the middle ranks becauſe they are the moſt numerous and important). Let us ſuppoſe them juſt ſetting out, as it is called, in the world. The firſt object is to form and extend connections. The oſtenſible motive is the advancement of the family intereſt; the real and moſt powerful motive, the love of various company, in a continual ſucceſſion. Dinners and ſuppers, dancing and card playing, leave little time, and no inclination, for the ſober buſineſs of the trade or profeſſion. A neglected trade or profeſſion cannot ſucceed; and the poor young people, after having ſpent the little and hard earned patrimony which, it may be, their affectionate parents beſtowed on them, live the reſt of their lives in ſome poor lodging in penury and ſervitude, or die of diſappointment.

But, if, by uncommonly good fortune, they avoid bankruptcy or ruin, yet their love of diſſipation never fails to poiſon that happineſs which it pretends to ſweeten. It prevents them from performing the moſt indiſpenſible duties, and living the life of rational creatures.

All heads of families are preſidents of little ſocieties, which they are bound to regulate by precept and example. But how ſhall they be qualified to do this, who are ſeldom at home, and who, when they are there, are conſtantly engaged in vanity. Their own corruption deſcends, with additional maligni-ty of influence, to the loweſt me-nial ſervant, who has ſought pro-tection beneath their roof.

But let us conſider them in the relation of parents. Nothing can be more inconſiſtent with the life of a lady who delights in the fa-ſhionable amuſements, than the care of her new-born child. Her dreſs would be diſconcerted, and her ſhape ſpoiled, were ſhe to at-tempt to feed it herſelf with the food which nature has made con-venient for it. She could not be abſent from home. She muſt be liable to interruption at all hours. Her health alſo muſt fail under ſo conſtant a fatigue, added to the ne-ceſſary toils of the ball and card-table. Her phyſician, for ſhe takes care to keep the doctor on her ſide, declares, that from the delicate imbecility of her conſtitution, it would be highly improper for her to ſubmit to the exhauſting taſk of ſuckling an infant. The little one, therefore, whoſe heavenly ſmiles would repay every maternal care, is ſent to the cottage, or the gar-ret, of ſome hireling nurſe. There, amidſt poverty, hunger, and naſ-tineſs, it drags a precarious exiſt-ence, with no attention, but the cold charity of a mercenary wo-man, who has often, at the ſame time, a child of her own to en-groſs her maternal endearments. The mother, in the mean time, is engaged in the gay circle of an aſ-ſembly, loſing that money at cards, or ſpending it in dreſs and plea-ſures, which ought to pay her huſ-band's creditors. Ah! little thinks ſhe how her poor infant, which ought to be foſtered in her boſom, is bewailing, in the expreſſive lan-guage of tears, the neglect, and the harſh treatment it undergoes in the dreary haunts of want and miſery. Many a ſevere menace, and many a hard blow does the ſweet babe receive from the paſ-ſionate and ignorant nurſe, at which a mother's heart would bleed if it were not loſt to ſenſibility. Poor innocents, unhappy orphans, deſerted in your helpleſs ſtate, by thoſe who have brought you into a wretched world; may he who took the children up in his arms, put his hands on them, and bleſſed them, have pity on your woes, on thoſe injuries which ye ſorely ſuffer, but cannot have deſerved!

Life, however, is not eaſily ex-tinguiſhed; and notwithſtanding all the pains and inconveniencies which the child undergoes from want of food, from want of cleau-lineſs, from want of thoſe tender attentions which a mother can only pay, it does indeed ſurvive; but what remains of its lot is even more miſerable than that which has already paſſed. As it has al-ways been abſent from home, it is a ſtranger there. Its parents feel but little natural affection for it; for natural affection fixes it-ſelf in the heart moſt deeply at that period when the infant is hanging at the breaſt, and ſmiling, as it were, with gratitude in the face of her who ſupplies it with delicious nouriſhment from her own vital current. It takes ſtill firmer poſſeſſion of the heart when the child begins to prattle, and to play thoſe little tricks, which none but a callous mind can behold with-out delight. But, alas! the little boy or girl are ſtill conſidered as obſtacles to pleaſure at home. They pay a ſhort and formal viſit there, and are again diſmiſſed to a

nurſe, locked up with ſervants in a garret, or transferred to their grandmother. The laſt is a moſt enviable lot, in compariſon with the former; in which they not only experience harſh words and hard blows, but learn vulgar ideas, vulgar language, and habits of every kind, which muſt one day be unlearned.

As ſoon as they can walk firmly, and talk plainly, they are removed to one of thoſe convenient ſchools or academies, as they are called, where children, at a very early age, are received as into nurſeries. In the ſubſequent courſe of their education they are conſtantly kept from home; or if they are indulged in a viſit of a few days, they ſee little but what tends to miſlead them. They receive no fatherly advice, and whatever learning they may acquire at their ſchools, they uſually enter on the ſtage to act their part in the drama of life, without judgment, and without principles to regulate their conduct. There is uſually added to their misfortune of being neglected and miſled, that of being deprived of all ſhare of their parent's poſſeſſions; who, in the gay circles of pleaſure, not only ſpend their own property, but involve themſelves and their paternal eſtates in debt, and in every ſpecies of diſtreſſing and diſgraceful embarraſſment. There is no part of the family and affairs of the diſſipated which has not a tendency to ruin. They are themſelves in a conſtant ſtate of mortification and diſappointment. Their object in purſuing a perpetual round of amuſements, is to obtain perpetual pleaſure; an object which human nature could never yet accompliſh. They, of all others, are leaſt likely to obtain it, who make pleaſure a buſineſs, and in proſecution of it, neglect their moſt important and their daily duties. Indeed, there is nothing more miſapprehended than the nature of pleaſure. Men are deluded by a name, and catching at a phantom, loſe reality. The trueſt pleaſure reſults from calm and moderate emotions. Noiſe, tumult, violence, diſorder, take off the fine ſpirit from that which is otherwiſe formed to pleaſe, and leave little behind but dregs or diſagreeable ingredients. Balls, aſſemblies, feaſts, public diverſions, cards, dreſs, various company, ſhould be purſued only as, what they are, temporary amuſements. Aſk thoſe who are whirled in the vortex of faſhion, whether they are happy? Notwithſtanding they are engaged, without ceaſing, in what the world calls pleaſure, they are as ready to complain of langour and of miſery as any other part of mankind. Pride and vanity compel them to move with others of their rank or fortune; but their countenances and words abundantly teſtify that they have, at leaſt, their ſhare of human uneaſineſs. They feel, indeed, the ſatisfaction of being diſtinguiſhed from the poor, becauſe their fortunes enable them to pay for the diſtinction; but that happineſs is but ſlenderly ſupported, which is founded only on the gratification of a weak and womaniſh vanity.

With reſpect to that particular part of the evil reſulting from diſſipation, the neglect and conſequent miſery of families, it is certainly very extenſive and important. Single men, and ſingle women, however led aſtray by the falſe lights of their own vain imagination, ſuffer by themſelves, or at leaſt draw but a few in their train. But the whole riſing generation muſt be endangered, when diſſipation is become univerſal among parents and the heads of families.

Selfiſh arguments may ſucceed when others fail; and I therefore wiſh I could convince the generality of a certain truth; that there is really more pleaſure to be found at the family fire ſide, and in the regular performance of domeſtic duties, than in the never-ceaſing purſuit after faſhionable amuſements. What is the delight of ſeeing an Italian or French dancer ſtand upon one leg, compared to that of beholding one's own ſmiling babes in the raptures of a game at play? What is the delight of glittering at a ball, a play, a maſquerade, compared to that of a home, in which are found plenty, tranquility, and love, uninterupted by the extravagance, the folly, the pride, and the reſtleſſneſs of that ignorant, empty, weak, and fickle, yet arbitrary tyrant, Faſhion?

Not that the moraliſt is ſevere. He prohibits no moderate and reaſonable enjoyments. He is too well acquainted with human nature, and with life, ſo to moralize. He maintains only, that though diſſipating pleaſures may be allowed as a temporary relief, they are fatal to happineſs and virtue, when they are ſuffered to engage the whole attention, or to become the chief employment.

Extracts from Captain Cook's Voyages.

Continued from page 184.

Remarkable account of a Human Sacrifice at Otaheite.

THE victim having been killed by a ſudden and unexpected blow on the head, one of the attendants of the prieſts began the ceremony by bringing a young plantain tree, and laying it before the king: another approached, bearing a ſmall tuft of red feathers, twiſted on ſome fibres of the cocoa-nut huſk, with which he touched one of Otoo's feet, and afterwards retired with it to his companions. One of the prieſts, who was ſeated at the *morai*, now began a long prayer; and at particular times, ſent down young plantain-trees, which were placed upon the ſacrifice. During this prayer, an iſlander, who ſtood by the officiating prieſt, held in his hands two bundles, in one of which, as we afterwards found, was the royal *maro*; and the other, if we may be allowed the expreſſion, was the ark of the *Eatooa*. The The prayer being finiſhed, the prieſts at the *morai*, with their aſſiſtants, ſat down by thoſe who were upon the beach, carrying the two bundles with them. They here renewed their prayers; during which the plantain-trees were taken, one by one, at various times from off the dead body, which, being wrapped up in cocoa leaves and ſmall branches, was now taken out of the canoe, and laid upon the beach. The prieſts placed themſelves around it: ſome ſtanding, and others ſitting; and one, or more of them repeated ſentences for about ten minutes. The body was now ſtripped of the leaves and branches, and placed parallel with the ſea-ſhore. Then one of the prieſts, ſtanding at the feet of the corpſe, pronounced a long prayer, in which he was occaſionally joined by the others, each of them holding a tuft of red feathers in his hand. During this prayer, ſome hair was pulled off the head of the intended ſacrifice, and the left eye was taken out; both which being wrapped up in a green leaf, were preſented to the king, who, however, did not touch them, but gave to the man who preſented them, a tuft of red

feathers, which he had received from Towha. This, with the eye and hair, was taken to the prieſts.

Not long after, his majeſty ſent them another piece of feathers. In the courſe of this laſt ceremony, a king fiſher making a noiſe in the trees, Otoo turned to Captain Cook, ſaying, "That is the *Eatooa*," and ſeemed to conſider it as a favourable prognoſtic. The corpſe was then carried a little way, and laid under a tree; near which were fixed three thin pieces of wood, variouſly carved. The bundles of cloth were placed on a part of the *morai*; and the tufts of red feathers laid at the feet of the dead body, round which the prieſts ſtationed themſelves; and the Engliſh gentlemen were now permitted to go as near as they pleaſed. He who ſeemed to be the chief prieſt ſpoke for about a quarter of an hour, with different tones and geſtures; ſometimes appearing to expoſtulate with the deceaſed; among which, he deſired him to deliver Eimeo, Maheine its chief, the women, hogs, and other things of the iſland, into their hands; which was, indeed, the expreſs object of the ſacrifice. He then prayed near half an hour in a whining tone, and two other prieſts joined in the prayer, in the courſe of which a prieſt plucked ſome more hair from the head of the corpſe, and put it upon one of the bundles. The chief prieſt now prayed alone, holding in his hand the feathers received from Towha. Having finiſhed, he gave them to another prieſt, who prayed in like manner; then all the tufts of feathers were placed upon the bundles of cloth.

The dead body was now carried to the moſt conſpicuous part of the *morai*, with the feathers and the two bundles of cloth, while the drums beat ſlowly. The feathers and bundles were laid againſt the pile of ſtones, and the body at the foot of them. The prieſts having again ſeated themſelves round the corpſe, renewed their prayers, while ſome of their aſſiſtants dug a hole about the depth of two feet, into which they threw the victim, and covered it over with ſtones and earth. While they were committing the body to the grave, a boy ſqueaked aloud, upon which Omai ſaid to Captain Cook, that it was the *Eatooa*. A fire having been made in the mean time, a lean half-ſtarved dog was produced, and killed by twiſting his neck. The hair was then ſinged off, and the entrails being taken out, were thrown into the fire, where they were left to be conſumed; but the kidney, heart, and liver, were only roaſted, by being put on heated ſtones; and the carcaſe of the dog, after being rubbed over with the blood, was, with the liver, &c. laid down before the prieſts, who were ſeated round the grave, praying. They for ſome time uttered ejaculations over the dog, while two men at intervals, beat very loud on two drums; and a boy ſcreamed, in a loud ſhrill voice, three times.

This, they ſaid, was to invite the *Eatooa* to feaſt on the banquet that they had provided for him. When the prieſts had finiſhed their prayers, the body, heart, liver, &c. of the dog, were placed on a *whatta*, or ſcaffold, about ſix feet in height, on which lay the remains of two other dogs, and of two pigs, which had been lately ſacrificed. The prieſts and attendants now gave a kind of ſhout, which put an end to the ceremonies for the preſent. The evening being arrived the Engliſh gentlemen were conducted to a houſe belonging to Potatou, where they were entertained and lodged for

the night. Having been informed that the religious rites were to be renewed the next morning, they would not quit the place while any thing remained to be ſeen. Some of them repaired to the ſcene of action early in the morning; and ſoon afterwards a pig was ſacrificed, and laid upon the ſame ſcaffold with the others

About eight o'clock, Otoo took our party again to the *morai*, where the prieſts, and a great multitude of people, were by this time aſſembled. The two bundles occupied the place where they had been depoſited the preceding evening; the two drums were in the front of the *morai*, and the prieſts were ſtationed beyond them. The king placed himſelf between the drums, and deſired Captain Cook to ſtand by him. The ceremony of this day began with bringing a young plantain-tree, and laying it at his majeſty's feet. A prayer was then repeated by the prieſts, holding in their hands ſeveral tufts of red feathers, and alſo a plume of oſtrich feathers, which the Commodore had preſented to Otoo on his firſt arrival. When the prieſts had ended the prayer, they changed their ſtation, and placed themſelves between the Engliſh gentlemen and the *morai*. One of them began another prayer, which continued near half an hour. During this prayer, the tufts of red feathers were put, one by one, upon the ark of the *Eatooa*. Not long after, four pigs were produced, one of which was immediately killed, and the three others were taken to a neighbouring ſty. One of the bundles was now untied; and it was found to contain the *maro*, with which the Otaheiteans inveſt their kings. When taken out of the cloth, it was ſpread on the ground, at full length, before the prieſts. It is a girdle about fifteen feet in length, and one foot and a quarter in breadth, and is probably put on in the ſame manner as the common *maro*, or piece of cloth, uſed by theſe iſlanders to wrap round the waiſt. It was ornamented with yellow and red feathers.

One end of it was bordered with eight pieces, about the ſize and figure of a horſe-ſhoe, whoſe edges were fringed with black feathers. The other end was forked, having the points of various lengths. The feathers were ranged in two rows, in ſquare compartments, and produced a pleaſing effect. They had been firſt fixed upon ſome of the cloth of the iſland, and then ſewed to the upper end of the pendant which Captain Wallis had left flying on ſhore, the firſt time of his arrival at Matavai. The prieſts pronounced a long prayer, relative to this part of the ceremony; and after it was ended, the badge of royalty was folded up with great care, and put into the cloth.

To be continued.

THE HISTORY OF

ALCIDALIS AND ZELIDA.

Continued from page 305.

IN the condition the Ducheſs was in, and in the manner ſhe ſpake, though ſhe had demanded of Roſalva the kingdom of Arragon, or though ſhe had known of what importance it was ſhe deſired of her, ſhe could not have refuſed her. She embraced her, and told her, that ſhe received with much joy the gift ſhe made her, upon condition ſhe would never re-

voke it: That from that moment ſhe would think ſhe had two daughters, and that there was no difference between them, except that Zelida, ſhould be always the favourite, but if ſhe would take courage, ſhe hoped ſhe would live long enough to ſee, and be herſelf a witneſs of the effects of her promiſes. That gave great comfort to the mind Camilla, but did not at all diminiſh her trouble. She lived yet two days, at the end of which time ſhe went out of the world, with as much joy as one would leave a priſon, and left the whole court in ſorrow, and the queen in an affliction one cannot repreſent. Thus Zelida, in leſs than three months, ſaw both her father and mother buried in the tomb of thoſe whoſe ſucceſſion they came to claim. And now behold her three hundred leagues diſtant from her native country, at the age of ſix years, dwelling in a ſtrange country, and what ſhe has yet more to fear, in the power of one from whom the ſtars threatened her with all the misfortunes of her life. But fortune is the beſt mother in the world, and no evil can happen to the infants ſhe adopts. She took that orphan under her protection, and from ſo bad a beginning, undertakes to ſet two crowns on her head. Zelida was the moſt accompliſhed workmanſhip of heaven. As her life was to be full of wonders, ſo was her perſon too; and this hiſtory which is agreeable to truth in all other reſpects, fails only in what is ſaid of her. Through the whole bounds the ſun takes to ſurround the earth, he had not ſeen ſuch an accompliſhed beauty as this. In the moſt beautiful body of the world, ſhe had ſpirit not a to be imagined of our nature, and which appeared to be one of thoſe which ought to govern no other than thoſe above, and which have been made to conduct the ſtars. In an age in which others can ſcarce ſpeak a word, ſhe ſpoke things might have been admired by the greateſt ſages. Never had any ſo happy a birth as ſhe. All the ſtars conſpired together to beſtow on her what each of them had beſt, and heaven had conferred on her ſo many favours, that the leaſt was what ſhe had of the earth; and ſhe appeared to be ſome celeſtial perſon come from heaven. Her inclinations carried her ſo powerfully, to good that ſhe ſeemed to have no will to commit any weakneſs, and all her virtues were ſo natural, that ſhe muſt have uſed conſtraint on herſelf, not to exerciſe every one of them. Never had ſhe any ſtruggle in her mind. Never had ſhe any doubt between good and evil; and ſhe followed always juſtice and good ſenſe, in following her own inclinations. Beſides ſo many perfections remarkable in her, theſe ſecret qualities and hidden graces, which make us love perſons without knowing why, were in her to ſo great a degree, that ſhe was always admired by all the world. There was, I don't know what charm in all her actions, which inſpired love in the hearts of all who knew her, and the ſound of her voice had ſomething in it that enchanted the very ſoul. She had an infinite number of other lovely qualities, beyond expreſſion: and the leaſt part of her perfections was what can be told.

Thus I think, madam, in all reſpects ſhe is ſo like you, that none can take her but for your ſiſter. And for my part, though I had taken a good obſervation when you let me ſee her; there was ſo many remarkable things in her, that I confeſs I could not have drawn it from my memory, nor

repreſented it ſo well if I had not drawn the copy from you.

With theſe arms Zelida muſt conquer the kingdom of Arragon, and there was no need of any other, ſince ſhe had nothing to do but gain the heart of Alcidalis, whom all the forces of the world could not have overcome. She was received into the palace, with ſo great an affection and delight, that one might have drawn an augury from that, that ſhe would one day enter as its miſtreſs, and command it: The queen who thought ſhe would never be comforted for the death of her mother, could not but be ſad whenever ſhe looked on her. And the king found not much difference between the affection he had for her, and what he had for his own ſon. Alcidalis and Zelida were come to an age wherein they uſe to paint out amours, and both were endowed with all the marks and graces the moſt excellent painter could give. They had a beauty ſo equal, though extremely different, and there ſhone out in them ſuch extraordinary qualities, that nobody doubted but they were born for one another. And each of them had been in the world without an equal, had they not come at the ſame time. To ſay the truth, though they had the affection of all who ſaw them, they had not been loved enough if they had not been born one for the other, and if there had not been other ſouls than theirs, that had been capable of ſo great a paſſion as each of them deſerved. Thus Cupid who was deſirous to give ſignal proofs of his power, in two ſuch extraordinary perſons, brought it about ſo ſucceſsfully, that each felt it long before they knew it; and he did not allow them to ſpend in eaſe that firſt ſeaſon of life, when nature ſeems to have bridled the paſſions. Zelida did not fail, at firſt ſight, to make the ſame impreſſions on the heart of Alcidalis, as ſhe was uſed to do on all others. And he likewiſe made ſpring up in the heart of Zelida an emotion ſhe had never felt for any before. The queen according to the deſign ſhe had laid in Arragon, had always taken care to bring up the prince with ſuch art as might induce him to love her daughter. As ſoon as he could ſpeak, they had accuſtomed him to call her his miſtreſs. They took him every day to ſee her; and all who were in his preſence never loſt an opportunity to praiſe to him her beauty or gentility. But the inclination of Alcidalis did not at all agree with the will of the queen; and he who had ſweetneſs and complaiſance for every body, ſeemed only to be wanting in it to the young counteſs, and never ſeemed to be in ſo great conſtraint as when in company with her. Whether that his high ſpirit could not bear that they ſhould have any deſigns for him, without informing him of it; or whether the ſtars that made him be born for Zelida, gave him a ſecret averſion for all that would take her place. As ſoon as ſhe was entered into the palace, his mind ſeemed changed all of a ſudden, and as the queen had given her a companion to her daughter He never ſtirred from the apartment of the counteſs, and never thought himſelf ſo happy as in her preſence. Cupid, to be better received in the heart, makes commonly his entry there, attended with joy and beauty, and does no evil or violence, till he thinks himſelf maſter of the place, and has made himſelf ſo powerful as not to fear being driven out. At firſt theſe two young infants found in themſelves nothing extraordinary, but an extreme pleaſure in ſeeing

one another. They found on looking on one another a certain joy and delight, which they had not been uſed to feel; and nobody but obſerved they were delighted with one another, as often as they were together. Zelida who had hitherto been a very ſober infant, began to be more lively than uſual. And Alcidalis was ſo gay and agreeable when he ſaw her, that one would have thought he reſerved a particular humour and gaiety to appear in her preſence. In the innocence in which they then were, they enjoyed for ſome years peaceably that pleaſure, which was without doubt, the moſt happy ſtate they ſaw a long time after. But their minds from day to day, acquiring new ſtrength, their paſſion increaſed alſo, and Cupid at laſt became ſo powerful, that he made them feel, and be ſenſible of it. Alcidalis began to become more thoughtful than ordinary, and every time he ſaw not Zelida, he payed by an extraordinary melancholy for the pleaſure of having ſeen her. There were now no more ſports and diverſions for him, but thoſe that he took with her, nor any other pleaſure than that of ſeeing her, and if any thing in her abſence could pleaſe him, it was to ſpeak and converſe about her. That heart that from its infancy, was deſtined to ſubdue all the world, thought of nothing now but the conqueſt of Zelida, and if yet any thought of his former ambition returned, it was only with a deſign to make himſelf more worthy of her, and to lay at her feet as many crowns as ſhe deſerved. Every time he went from her preſence, it ſeemed to him as if he fell from heaven to earth, and at the coming from her company, nothing was agreeable but ſolitude. There he went over in his mind exactly all her words, and all her actions, and conſidering every one of them through all their meanings, he drew favourable or diſadvantageous conjectures accordingly. Afterwards thinking on all he had ſaid, or all he had done, he always repented of every thing. Sometimes he blamed himſelf for too great timidity, at other times for having appeared too bold, and always remained as ill ſatisfied with himſelf, as well ſatisfied with her. He began by degrees to diſreliſh all the pleaſures which formerly delighted him. Hunting, for which before he had a great delight, no more pleaſed him, if ſhe was not preſent, and if he had yet any regard to his exerciſes, it was only to appear more agreeable to her. In fine, he conſidered Zelida, as if ſhe had been the only perſon in the world, and all his thoughts and deſigns began and ended in her. Cupid on the other ſide had pierced as deep the heart of Zelida; but he had not yet made ſo great progreſs nor tried his power ſo much; whether conſidering her pride, he durſt not make it ſo ſoon known to her, or that ſhe being two years younger, was leſs capable of that paſſion. Yet ſhe did not fail to feel in herſelf ſome emotion, as oft as ſhe ſaw the young prince. She took more care of her beauty and dreſs, than ordinary. She loved the young counteſs leſs, becauſe ſhe was deſigned for him; and the reſpects which ſhe paid her by force, though they were more cold than ſhe was wont to do, yet did not fail to give her trouble. Meantime, as ſhe had a great, brave, and ſprightly ſoul, and by conſequence capable of a paſſion, which had all theſe qualities. The merit of Alcidalis, which inclined her to that, made

there by time, an impreſſion, which nothing could ever efface, and found there an affecttion as beautiful, and as perfect as herſelf.

To be continued.

For the Berwick Muſeum.

Hints to thoſe who are deſigned for the profeſſion of Phyſic.

IT is my deſign in this paper, to ſuggeſt a few hints of advice to young perſons who are juſt entering on any of the liberal profeſſions; not, indeed, with a preſumptuous intention to direct them in a technical or ſcientific practice, but merely to give them ſome general ideas, which may render their views more liberal, and their minds more generous, or arm them with ſome uſeful precautions. I remember too well the impertinence of the ſophiſt who read a lecture to Hannibal on the art of war, to think of inſtructing any perſons in the peculiar or mechanical art and ſcience which they have made the ſtudy of their lives. But there are certain univerſal truths which men, attached to a particular purſuit, ſometimes overlook. There is alſo a certain enlargement of minds, which is loſt in the narrow habits and confined views of thoſe who take an active part in a lucrative profeſſion. He who ſurveys life in an extenſive proſpect, may ſee a variety of magnificent objects which eſcape the eye, which is conſtantly fixed on a few ſingle circumſtances; and confined within a narrow circle. It is the buſineſs of the moraliſt to inſpect every part of human life, to endeavour to correct its errors, and promote all the excellence and happineſs of which it is capable.

It has been juſtly remarked, that they who enter on the profeſſion of medicine in any of its branches, have commonly depended for ſucceſs, rather on the cultivation of the graces than the ſciences. And it is certain, that many perſons whoſe ſolid attainments were very moderate have run away with the greateſt ſhare of wealth and popularity, with few other recommendations than a fine perſon, a ſhewy dreſs, a ſingular equipage, and an undaunted effrontery.

But ſince internal ſatisfaction, a conſciouſneſs of having done all that was poſſible to prepare for a profeſſion, and of having pretended to no more than we are able to perform, is a ſurer ſource of happineſs, than the applauſe, and even the guineas of the ignorant multitude; I adviſe every pupil who values ſubſtantial happineſs more than the phantom of it, to devote the firſt period of his life to a very ſerious purſuit of every part of knowledge which contributes to give him, not only a practical, but a theoretical ſkill in his profeſſion; not only the contracted ideas of a mercenary practitioner, but the comprehenſive ſentiments of a ſtudent in philoſophy.

The foundation ſhould be laid in an education truly liberal. It is really lamentable to obſerve the extreme ignorance of thoſe among medical practitioners, who are applied to in the firſt inſtance, and who conſtitute the moſt numerous claſs. They are taken from a writing ſchool, or perhaps a grammar ſchool, at the age of fourteen and bound apprentices. They have uſually acquired a good handwriting; but their knowledge of the claſſics is ſeldom worth mentioning; and upon the whole,

their education may be ſaid to be about equal to that of a pauper in a pariſh charity ſchool. Their buſineſs is to ſtand behind the counter, and compound medicines by the preſcriptions of the doctor. They are, indeed, often ſo ænigmatical, that nothing leſs than the ſagacity of an Oedipus can reſolve their difficulties. The poor lad, if he has time, will toil at his dictionary, where, however, he often toils in vain; but if he has not time, which is uſually the caſe, he takes the moſt expeditious method of doing buſineſs. He is aſhamed to confeſs his ignorance, and therefore puts up any medicine his conjecture ſuggeſts; the phial is wrapt up, diſpatched with all expedition, and the patient poiſoned.

After having ſpent ſeven years in a ſhop pounding drugs and ſpreading plaſters; and after having acquired a little paltry portion of mechanical knowledge, by conſtant habit, he is diſmiſſed as complete; and goes into the country a bold profeſſor of chirurgery and pharmacy. With a ſmart dreſs, an unbluſhing countenance, and a voluble tongue, he is ſure of ſucceſs, and bids defiance to all the learning in the world. In his own opinion he is another Hippocrates or Heberden; and, indeed, he is an object of real wonder to the country people; for he collects a few hard words from his dictionary, which he utters with great gravity among goſſips and farmers, who conſiders him as a very learned man, as well as prodigiouſly clever in his profeſſion. Thoſe who could bear witneſs againſt his ſkill, are all ſecured and ſilenced in the church-yard.

I aſſert, that a knowledge of the Greek as well as Latin is really neceſſary to the apothecary, if he would perform his buſineſs with that accuracy which is certainly required in ſo important an employment. A boy deſtined to this employment ſhould by no means leave his ſchool till the age of ſixteen or ſeventeen. The knowledge of the learned languages, acquired before that time is merely elementary; it is only of uſe as it leads to farther improvement in the languages. It cannot qualify for any profeſſion, much leſs for the apothecaries, the names of whoſe inſtruments, medicines, and operations, are, for the moſt part, either wholly Greek, or of Greek extraction.

But, indeed, if he wiſhes to raiſe his profeſſion above the level of an empiric, or a farrier, he ſhould acquire a liberal education for his own ſake, independently of its uſe in a mercenary view; for the ſake of poliſhing his mind, and elevating his ſentiments. With a liberal education and an extenſive practice, he is in fact a phyſician, though called an apothecary; and though he ſhould neither have purchaſed a diploma, nor have earned a regular degree by ſpending his time, money, and health in an Engliſh univerſity, he is a Gentleman: and the peculiar utility of his employments, when judiciouſly and humanely conducted, entitle him to the company and converſation of all who deſerve that diſtinction.

There never was an age in which they who intend to ſupport the dignified character of graduated phyſicians, had better opportunities for improvement in phyſiology. Lectures, as well as books, in anatomy, chemiſtry, and every part of ſcience and natural philoſophy, never more abounded. Let the ſtudent devote himſelf to theſe with long and ſerious application, and depend more upon them, than on the caprice of faſhion, or any ſingularity in his

chariot or livery. A popular phyſician in a great capital, and indeed any where, is a very important member of ſociety, conſidered merely in a political view. The lives, limbs, health, and ſpirits of a very great part of the ſubjects of a kingdom depend upon his ſkill and honeſty. A man who undertakes this office, and recommends himſelf by addreſs and artifice, without qualifying himſelf with every preparatory knowledge, and who abuſes the confidence of thoſe who fly to him as to a guardian angel, in the deepeſt diſtreſs, has very little claim to the title of an honeſt man, and deſerves to be ſtigmatized and puniſhed with the worſt of villains and the vileſt of ſharpers.

It has been obſerved and regretted, that ſome individuals in this liberal profeſſion have exhibited ſuch an attention to intereſt, as is incompatible with the common feelings of humanity. Such perſons are their own enemies; for no gratification of ſordid avarice can equal the delicious ſenſations of him, who delights in exerciſing his ſkill, in diffuſing joy through the haunts of miſery, and in relieving the ſick, the maimed, the halt, and the blind.

There is, indeed, ſomething godlike in the medical profeſſion, when it is humanely and diſintereſtedly exerciſed. Every one, it is true, ought to pay that regard to intereſt which prudence, and a love of his own family, demand; but he who alſo delights in relieving, from the ſatisfactions of ſympathy and a ſenſe of duty, may be ſaid to reſemble the great model of every perfection, Jeſus Chriſt, who went about doing good, and healing all manner of ſickneſs and diſeaſes among the people.

On the Pleaſures of a Garden.

NOT he alone is to be eſteemed a benefactor to mankind who makes an uſeful diſcovery; but he alſo who can point out and recommend an innocent pleaſure. Of this kind are the pleaſures ariſing from the obſervation of nature, and they are highly agreeable to every taſte uncorrupted by vicious indulgence.

There will always be many in a rich and civilized country, who, as they are born to the enjoyment of competent eſtates, engage not in buſineſs either civil or profeſſional. But the reſtleſs mind muſt either find or make an object. Pleaſure, therefore, becomes, to the unemployed, a ſerious purſuit. Whatever is its eſſence, and whatever the declaimer may urge againſt it, pleaſure will be ſought by all who poſſeſs the liberty of election. It becomes then incumbent on the moraliſt, not only to urge the performance of duty, but to exhibit objects that pleaſe without enervating the mind, and gratify deſire without corrupting the principles.

Rural ſcenes, of almoſt every kind, are delightful to the mind of man. The verdant plain, the flowery mead, the meandering ſtream, the playful lamb, the warbling of birds, are all capable of exciting emotions gently agreeable. But the misfortune is, that the greater part are hurried on in the career of life with too great rapidity to be able to give attention to that which ſolicits no paſſion. The darkeſt habitation in the dirtieſt ſtreet of the metropolis, where money can be earned, has greater charms with many, than the groves of Hagley.

Yet the patron of refined pleaſure, the elegant Epicurus, fixed the ſeat of his enjoyment in a garden. He was of opinion, that a tranquil ſpot, furniſhed with the united ſweets of art and nature, was beſt adapted to delicate repoſe. And even the ſeverer philoſophers of antiquity were wont to diſcourſe in the ſhade of a ſpreading tree, in ſome cultivated plantation.

It is obvious, on intuition, that nature often intended ſolely to pleaſe the eye in her vegetable productions. She decorates the flowret that ſprings beneath our feet, in all the perfection of external beauty. She has clothed the garden with a conſtant ſucceſſion of various hues. Even the leaves of the tree undergo a pleaſing viciſſitude. The freſh verdure which they exhibit in the ſpring, the various ſhades which they aſſume in ſummer, the yellow and ruſſet tinge of autumn, and the nakedneſs of winter, afford a conſtant pleaſure to a lively imagination. From the ſnow-drop to the moſs-roſe, the flower-garden diſplays an infinite variety of ſhape and colour. The taſte of the floriſt has been ridiculed as trifling; yet ſurely without reaſon. Did nature bring forth the tulip and the lily, the roſe and the honeyſuckle, to be neglected by the haughty pretender to ſuperior reaſon? To omit a ſingle ſocial duty for the cultivation of polyanthus, were ridiculous as well as criminal; but to paſs by the beauties laviſhed before us, without obſerving them, is no leſs ingratitude than ſtupidity. A bad heart finds little amuſement but in a communication with the active world, where ſcope is given for the indulgence of malignant paſſions; but an amiable diſpoſition is commonly known by a taſte for the beauties of the animal and the vegetable creation.

The northern countries of Europe are by no means well adapted to the true enjoyment of rural ſcenery. Our vernal ſeaſons, which the poets celebrate in all the luxuriance of deſcription, are commonly rendered cold and uncomfortable by the long continuance of an eaſterly wind. Our poets borrowed their ideas of a ſpring from the poets of Italy, who collected theirs from nature. A genial day in April, is among us the ſubject of general congratulation. And, while the lilac bloſſoms, and the laburnam drops its golden cluſters, the ſhivering poſſeſſor of them is conſtrained to ſeek warmth at the ſide of his chimney. Yet from the temperature of our climate we derive a beauty unknown in the gardens of a warmer country. Few objects are more pleaſing than the ſmooth lawn; but the ſoft verdure which conſtitutes its beauty, is not to be found in more ſouthern climates. It is certainly true, that the rarity of our truly vernal weather, like that of other delights, increaſes the pleaſure of it; and it is probable, for this reaſon, that an Engliſhman, notwithſtanding his complaints againſt his atmoſphere, enjoys the pleaſures of a garden in their full perfection. A fine day, ſays Sir William Temple, is a kind of ſenſual pleaſure; but ſurely it would ceaſe to be ſuch if every day were fine.

A practical attention to a garden, is by ſome eſteemed a degrading employment. It is true, indeed, that paſtoral and agricultural manners, if we may form a judgment from the dignified deſcriptions of Virgil, are greatly degenerated. The employments of ſhepherds and huſbandmen are

now become mean and ſordid. The work of the garden is uſually left to a peaſant. Nor is it unreaſonable to aſſign the labour, which wearies without amuſement, to thoſe who are ſufficiently amuſed by the proſpect of their wages. But the operations of grafting, of inoculating, of pruning, of tranſplanting, are curious experiments in natural philoſophy; and that they are pleaſing as well as curious, thoſe can teſtify, who remember what they felt on ſeeing their attempts in the amuſement of practical gardening attended with ſucceſs.

Among the employments ſuitable to old age, Cicero has enumerated the ſuperintendance of a garden. It requires no great exertion of mind or body; and its ſatisfactions are of that kind which pleaſe without violent agitation. Its beneficial influence on health is an additional reaſon for an attention to it at an age when infirmities abound.

In almoſt every deſcription of the ſeats of the bleſſed, ideas of a garden ſeem to have predominated. The word Paradiſe itſelf is ſynonymous with garden. The fields of Elyſium, that ſweet region of poeſy, are adorned with all that imagination can conceive to be delightful. Some of the moſt pleaſing paſſages of Milton, are thoſe in which he repreſents the happy Pair engaged in cultivating their bliſsful abode. Poets have always been delighted with the beauties of a garden. Lucan is repreſented by Juvenal as repoſing in his garden. Virgil's Georgics prove him to have been captivated with rural ſcenes; though, to the ſurpriſe of his readers, he has not aſſigned a book to the ſubject of a garden. Our Shenſtone made it his ſtudy; but, with all his taſte and fondneſs for it, he was not happy in it. The captivating ſcenes which he created at the Leaſowes, afforded him, it is ſaid, little pleaſure in the abſence of ſpectators. The truth is, he made the embelliſhment of his grounds, which ſhould have been the amuſement of his life, the buſineſs of it; and involved himſelf in ſuch troubles, by the expences it occaſioned, as neceſſarily excluded tranquil enjoyment.

It is the lot of few, in compariſon, to poſſeſs territories like his, extenſive, and ſufficiently well-adapted to conſtitute an ornamented farm. Still fewer are capable of ſupporting the expence of preſerving it in good condition. But let not the rich ſuppoſe they have appropriated the pleaſures of a garden. The poſſeſſor of an acre, or a ſmaller portion, may receive a real pleaſure, from obſerving the progreſs of vegetation, even in a plantation of culinary plants. A very limited tract properly attended to, will furniſh ample employment for an individual. Nor let it be thought a mean care; for the ſame hand that raiſed the cedar, formed the hyſop on the wall. Even the orchard, cultivated ſolely for advantage, exhibits beauties unequalled in the ſhrubbery; nor can the greenhouſe produce an appearance to exceed the bloſſom of the apple and the almond.

Amuſement reigns, ſays Dr. Young, man's great demand. Happy were it, if the amuſement of managing a garden were more generally reliſhed. It would ſurely be more conducive to health, and the preſervation of our faculties to extreme old age, were that time, which is now devoted to the dice, and to the card table, ſpent in the open air, and in active employment.

Reflections on the Communication and Keeping of Secrets.

TO reveal the ſecret of another is a fault in which injuſtice and imprudence are united. It is to diſpoſe of that which is not your own property, and to betray your truſt; an injury, which is the more criminal, as it is irreparable. If you diſſipate a ſum committed to your keeping as a truſtee, it is poſſible that you may one day be able to make reſtitution; but a ſecret, once revealed, can never be brought back into that friendly darkneſs, which vailed it from the public eye.

Whether ſilence has or has not been promiſed, the obligation to ſecreſy is the ſame, if the nature of the circumſtances communicated requires it. To hear it out is to engage not to diſcover it.

To recommend diſcretion to a confidant who is prudent and circumſpect, is an unneceſſary precaution; he knows how to be ſilent, without particular inſtruction: and to recommend it to a fool is alſo ſuperfluous, for his promiſe is no ſecurity: if he had not promiſed, he would have thought himſelf under no obligation to ſilence; and if by accident he keeps the ſecret, it is becauſe his memory has failed him, or an opportunity to reveal it has not offered: but if, unfortunately, he has promiſed to be diſcreet, neither memory nor opportunity can be wanting. After his promiſe is given he weighs and examines it, which he neglected to do before; he begins to think he has gone too far, and wiſhes to recall his word. How heavy a burthen is a ſecret to a fool! He is in no danger of forgetting what has been entruſted to his care; for is it poſſible that he ſhould, without thinking of it, carry about ſo inſupportable a weight? He imagines that every one ſees the intolerable oppreſſion of his mind, that the inmoſt receſſes of his breaſt are diſcovered, and the ſecret read on his heart. To prevent the vexation of having it found out in ſpite of his attempts to hide it, he reſolves to betray his truſt, having firſt informed his new confidant, that what he is about to diſcover is of the utmoſt importance.

It is certainly the ſafeſt way to keep the ſecret yourſelf; but if it lies heavy upon you, and you cannot reſt till it is communicated, with what reaſon can you complain, that another, by the ſame means, frees himſelf from the like perplexity?

Laura takes me aſide with a myſterious air, and whiſpers me, that ſhe is very ſoon to be married to a gentleman of the firſt fortune and conſequence; but ſhe charges me not to mention it, as he is ſo odd a man that he would certainly break off the match, if he knew that ſhe had ſpoken of it. The moment ſhe has left me, twenty other confidants gather round me to tell me what I know as well as they. Laura preſently diſcovers that it is the common news of the day; and I am, however wrongfully, confounded with a ſet of blabs and tatlers.

Be, however, conſtantly on your guard; for although you are indeed an an only confidant you may find yourſelf in danger from the cunning curioſity of thoſe, who, pretending to ſhare the confidence of your friend, may draw from you a certain knowledge of what before they only ſuſpected. This is a common ſtratagem; a ſnare, which, though laid every day, is every day ſucceſsful.

But though it ſhould be true, that what is confided to you is alſo

entruſted to others, it is no reaſon why you ſhould betray the ſecret. You are ſtill bound to keep it with inviolable fidelity, and even to conceal your knowledge of it from thoſe with whom it has been depoſited by the principal: for it is poſſible, that your appearing to be ignorant to theſe very perſons, may be a circumſtance of great importance. But you ſay, "the ſecret has been revealed already by another:" and what inference would you draw from thence? Does the infidelity of another authorize you to be unfaithful? You have accepted a truſt, and none but the perſon who repoſed it can diſcharge you from it. He alone, who has communicated the ſecret to you, has a right to diſpenſe with your obligation to ſilence. Even a breach of friendſhip cannot annul this obligation: a man is not acquitted of debts by quarrelling with his creditor. What a deteſtable perfidy is it, to employ thoſe arms againſt a man as an enemy which he entruſted with us as a friend! And, though the tender ties of friendſhip are broken, are you therefore abſolved from thoſe of juſtice and honour? It is to no purpoſe to alledge, that, by betraying your ſecret, the ungrateful wretch whom you deteſt has merited your hatred; and that therefore to diſcloſe his, is but to retaliate the injury! How prepoſterous is the revenge which you meditate! To puniſh treachery, you would yourſelf become a traitor!

The ſecret of others ſhould be lodged, if the expreſſion may be allowed, in ſome concealed receſs of the memory, where the mind never enters. We muſt, if poſſible, hide it from ourſelves, leſt we ſhould be tempted to apply it to ſome ſiniſter purpoſe. To uſe this knowledge either to the prejudice of the perſon who communicated it, or to our own private advantage, would be to trade with a ſum of which we are not the proprietors; a breach of truſt, which the deſire of revenge, in itſelf criminal, certainly can never juſtify!

You know Horatius poſſeſſes a lucrative poſt, and perhaps you imagine he obtained it by his addreſs and capacity: it was, nevertheleſs, the price of treachery. His friend Philoctetes ſolicited for this place upon its becoming vacant. Certain meaſures had been intimated to him, by which he would be ſure to diſappoint his competitors. Elevated at the near approach of his good fortune, he communicates the ſecret to Horatius, that he might participate in his pleaſure. The next morning Horatius was in poſſeſſion of the poſt. "I will uſe," ſaid he to Philoctetes, (who, in ſpite of circumſtances, yet doubted of his perfidy) "I will readily uſe all the intereſt which I ſhall gain by my new rank, to ſerve you; but do not take it amiſs; this place was juſt the thing I wanted, and I have procured it for myſelf. Would not you have done the ſame?"—"No, traitor," replied Philoctetes, "if you had made me your confidant."

ON THE SUN.

THE Sun has been juſtly ſtyled the ſoul of the univerſe, as it not only produces all the neceſſaries of life, but has a particular influence in cheering the mind of man. He can never be ſatiated then, one would think, with the glorious ſcenes which the eye diſcovers, when the radiant orb ſheds his luſtre abroad; nor can imagi-

nation ever ceaſe to contemplate with pleaſure, his wonderful uſe, and eſſential importance, in the creation.

How ſtriking the ſcene when we firſt obſerve the fiery rays which he ſcatters among the clouds, as harbingers of his approach. As the illumination increaſes, the earth ſeems all in a glow, and we expect the glorious orb, long before he diſcovers he himſelf above the horizon. We imagine, every moment, that we ſee him. At length he appears. His rays dart, like lightning, over the face of Nature, and darkneſs vaniſhes at the ſight. Man glories in his habitation, and beholds it embelliſhed with renovated beauty. The lawn is refreſhed by the coolneſs of the night, and the light of the morning diſplays its increaſing verdure. The dew-beſpangled flowers, that enamel its ſurface, glitter in the ſun-beams, and, like rubies and emeralds, dart their colours on the eye. The cheerful birds unite in choirs, and hail, in concert, the Parent of Life. At this enchanting moment, not one is ſilent. All Nature is enlivened by his preſence, and gladdened by his gifts. Millions of glittering inſects awake into exiſtence, and fluter in his rays. The bleating flocks, and lowing herds, ſalute the welcome bleſſing. The hills, the valleys, and the woods, reſound with rural harmony. All that is vocal unites in the general choir; and all that has breath exults in the enlivening influence. In man, in particular, the aſſemblage of ſo many pleaſing objects imparts a glowing ſenſation, that ſeems to penetrate the ſoul. Who, indeed, can withſtand the rapture of this ſhort interval of enchantment? Who can behold with indifference a ſcene, at once ſo magnificent, ſo beautiful, and ſo delightful?—But I am aware that, in my morning-walk, I have already expatiated on this ſcene; a ſcene, however, productive of a pleaſure that will ever bear repetition, and of a variety that never can be exhauſted.

A complete account of the nature and properties of this glorious orb would lead me into enquiries too extenſive for the limits of this paper—into a view, not only of the ſolar ſyſtem, that is, of our earth, and the other planets, which, with the comets, revolve at ſtated periods round the ſun; but it would lead me to the contemplation alſo of all the viſible nocturnal heavens, that is, of the fixed ſtars, which aſtronomers ſuppoſe to be ſo many other ſuns, illuminating and pervading an infinity of other ſyſtems, throughout the immenſity of ſpace.

That radiant orb, with which, as a part of the planetary ſyſtem to which our globe belongs, we are ſo intimately connected, is defined, with reſpect to us, to be that great luminary which enlightens the world, and whoſe preſence conſtitutes the day. In the infancy of aſtronomy it was reckoned among the planets; but it is now numbered among the fixed ſtars. It appears bright and large in compariſon with them; becauſe we keep conſtantly near the Sun, and are at an immenſe diſtance from the ſtars: for a ſpectator, placed as near to any ſtar as we are to the ſun, would ſee that ſtar a body as large and bright as the Sun appears to us; and a ſpectator as far diſtant from the Sun as we are from the ſtars, would ſee the Sun as ſmall as we ſee a ſtar, diveſted of all its circumvolving planets; and, in numbering the ſtars, he would reckon it among them.

The figure of the Sun is a ſpheroid, higher under the equator than about the poles. His diameter is computed to be 763,000 miles. His ſolid bulk is 64 millions of times as big as the moon's, and a million of times bigger than the earth's. His diſtance from the earth, in round numbers, is about 95 millions of miles; a diſtance ſo prodigious, that a cannon-ball, which is known to move at the rate of about eight miles in a minute, would be ſomething more than twenty-two years in going from the earth to the Sun. This account of the diameter, magnitude, and diſtance of the Sun, is deduced from the determinations of the moſt eminent aſtronomers in Europe, who were ſent out to the moſt convenient parts of the earth, for the purpoſe of obſerving the tranſits of Venus over the Sun, that happened in the years 1761 and 1769.

The Sun was generally conſidered by the Ancients as a globe of pure fire; but from a number of maculæ, or dark ſpots, which, by means of a teleſcope, may be ſeen on different parts of his ſurface, it appears that this opinion was ill-founded. The ſpots conſiſt, in general of a nucleus, or central part, which appears much darker than the reſt, and ſeems to be ſurrounded by a miſt or ſmoke; and they are ſo changeable in their ſituation and figure, as frequently to vary during the time of obſervation. Some of the largeſt of them, which are found to exceed the bulk of the whole earth, are often to be ſeen for three months together; and, when they diſappear, they have been ſuppoſed to be converted into faculæ, or luminous ſpots, which appear much brighter than the reſt of the Sun. About the time that the ſolar ſpots were firſt diſcovered by Galileo, forty or fifty of them might be frequently ſeen on the Sun at a time; but, at preſent, we can ſel- obſerve more than thirty; and there have been periods of ſeven or eight years in which none could be ſeen.

Various have been the opinions concerning the nature, origin, and ſituation of the Solar ſpots, It has been imagined, that the maculæ are occaſioned by ſmoke and opaque matter thrown out by volcanos or burning mountains of immenſe magnitude; and that when the eruption is nearly ended, and the ſmoke diſſipated, the fierce flames are expoſed, and appear like faculæ or luminous ſpots. M. de la Hire imagined the Sun to be in a continual ſtate of fuſion, and that the ſpots which we obſerve, are only the eminences of large maſſes of opaque matter, which, by the irregular agitations of the fluid, ſometimes ſwim upon the ſurface, and ſometimes ſink and diſappear. Others have ſuppoſed them to be occaſioned by a number of planets circulating round the Sun, at a ſmall diſtance from his ſurface. But Dr. Alexander Wilſon, profeſſor of aſtronomy, in the univerſity of Glaſgow, by attending particularly to the different phaſes preſented by the umbra, or ſhady zone, of a ſpot of an extraordinary ſize, that appeared upon the Sun in November 1769, during its progreſs over the ſolar diſk, was led to form a new and ſingular conjecture concerning the nature of theſe appearances; which he ſeems afterward to have confirmed and eſtabliſhed by repeated obſervations. The reſults of theſe obſervations are, that the ſolar maculæ are cavities in the body of the Sun; that the nucleus, as the middle or dark part has been uſually called, is the bottom of the excavation; and

that the umbra, or ſhady zone, uſually ſurrounding it, is the ſhelving ſides of the cavity. Dr Wilſon appears not only to have very ſatisfactorily aſcertained the reality of theſe immenſe excavations in the body of the Sun, but to have pointed out a method of meaſuring the depth of them. He eſtimates, in particular, that the nucleus, or bottom of the large ſpot abovementioned, was not leſs than a ſemi diameter of the earth, or about 4000 miles below the level of the Sun's ſurface; while its other dimenſions were of a much larger extent. From his obſervations, it may be farther inferred, that the body of the Sun, in the depth of the nucleus, either emits no light, or emits ſo little as to appear dark, when ſeen at the ſame time, and compared with that reſplendent, and probably, in ſome degree, fluid ſubſtance that covers his ſurface. This manner of conſidering theſe phenomena naturally gives riſe to many curious ſpeculations and inquires. It is natural to inquire, for inſtance, by what great commotion this refulgent matter is thrown up on all ſides, ſo as to expoſe to our view the darker part of the Sun's body, which was before covered by it? What is the nature of this ſhining matter? And why, when the excavation is formed in it, is the luſtre of this ſhining ſubſtance, which forms the ſhelving ſides of the cavity, ſo far diminiſhed, as to give the whole the appearance of a ſhady zone, or darkiſh atmoſphere, ſurrounding the denuded part of the Sun's body? But for a more ample detail of Dr Wilſon's admirable obſervations on the whole ſubject, we muſt refer our readers to the Philoſophical Tranſactions, vol. lxiv. part i. art. 1. and to vol. lxiv. part ii. art. 1. page 337, &c.

The motion of the maculæ is from eaſt to weſt, and as they are obſerved to move quicker when they are near the central regions, than when they are near the limb, it follows that the Sun muſt be a ſpherical body, and that he revolves on his axis in a contrary direction, or from weſt to eaſt. The time in which he performs this revolution, as obſerved by Caſſini, is 25 days, 14 hours, and 8 minutes.

Beſides the ſolar ſpots, the zodiacal light is a ſingular phenomena which accompanies the Sun, and is uſually attributed to his atmoſphere. It begins to appear a little before ſun riſe, and ſeems at firſt like a faint whitiſh zone of light, reſembling the milky-way, with its borders ill-terminated, and ſcarely to be diſtinguiſhed from the twilight, which is ſeen commencing near the horizon. It is then but little elevated, and its figure nearly agrees with that of a flat lenticular ſpheriod, ſeen in profile. As it riſes above the horizon, it becomes brighter and larger to a certain point, after which the approach of day renders it gradually leſs apparent, till it becomes quite inviſible.

From this philoſophical account of the Sun, and the principal phenomena that he exhibits, the next and moſt obvious inquiry is into his pervading energy and eſſential importance in the creation, and particularly to our globe. But nothing can equal what Thomſon has ſaid upon this ſubject, in his beautiful Hymn to the Sun. I refer my readers, therefore to this, not only as a poetical illuſtration, but as the nobleſt account that has ever been given, of the dignity, uſe, and beauty of this reſplendent orb.

THE SPANISH CURATE *and* VEXATIOUS LAWYER.

A Comic Story.

BARTOLUS, a tricking, vexatious Spaniſh lawyer, had a beautiful and virtuous wife, named Jacintha; whom he treated, from the mean paſſion of jealouſy with which he was poſſeſſed, with a harſhneſs bordering on cruelty. He thought a cloſe, private, retired life, beſt became a woman; that windows open, and cool terraces were too inviting; and that the beſt companions for a good wife were her huſband, good thoughts, and old chaſte ſtories. He often wiſhed it was in his power to have Jacintha incloſed in a caſe of cryſtal glaſs, that he might ſhew her ſafely to his clients, for an additional fee, as a wonder. His covetouſneſs denied her common neceſſaries; but he promiſed her every thing when he had acquired a handſome competence; however, he had not in his own mind, determined what that competence was, nor in what time it might probably be attained. When any of his neighbours, except Lopez the curate, and Diego the ſexton, the only two whom he ſtiled his friends, called upon him, he deſired his wife to go into a cloſet, which was kept empty for that purpoſe; and ſo much he lamented his unavoidable abſence when at the bar, that he provided for her, as a companion, a Mooriſh woman, though a deep rooted averſion ſubſiſteth, even to this day, between a Moor and a Spaniard. Jacintha knew his diſeaſe, and, though ſhe had not ſkill enough to adminiſter a cure, ſhe took care by no inflammatories to heighten it; yet ſhe could not but diſapprove of her huſband's diſtruſt, and ſhe imagined to be encaged in her own houſe, or mewed in a cloſet, a very improper trial of her virtue: nor could ſhe conceive any cauſe but covetouſneſs in Bartolus, that ſhe was not ſet off handſomely, like other wives, with a coach and proper attendants. She knew how to wear rich clothes, to converſe with gentlemen, to ride abroad, laugh and be merry as well as the beſt of them; and ſhe was fully convinced, that ſhe could ſuffer daily temptations without ſuffering any degradation of her honour, or taint upon her virtue; but ſhe loved peace, and ſerved like a ſlave for it; yet ſometimes, when touched to the quick by the imperious ſeverity of her tyrant, ſhe would ſay to him, to what end, huſband, do you thus confine and conceal me? Why have I virtuous inclinations, and a chaſte behaviour, without their uſes? If you think me chaſte and fair, let me go fearleſs forth; and do not pen me up in this naſty kennel. Here is a thing too, a foil I ſuppoſe to ſet off my beauty, or rather a Duenna to mark down my looks; this is all my retinue, my chambermaid, my houſemaid, my friend; and I imagine, next to this dirty tawny, the roguiſh curate, and Diego the ſexton, you will bring me the devil for a companion? The only anſwer Jacintha received to her remonſtrances, from Bartolus, was, Peace; what would you have, woman? No more ſuch words, good wife.

The cruel uſage of Bartolus to his wife, became a topic of public converſation, and Don Octavio, Milanes, Angelo, and Leandro, with three more noble Spaniards, entered into a confederacy, and vowed to deliver Jacintha from her preſent ſtate of bondage. Leandro being a handſome man, and of graceful carriage, was thought the

moſt fit perſon to be a principal in this adventure; but the greateſt difficulty was, to find out the means of gaining an interview with Jacintha. Leandro deſires his friends to leave that to him. There is, ſaid he, a poor, thin thief, Lopez, the curate, an intimate, indeed the only man Bartolus vouchſafes to call by the name of friend, with him I will work cunningly and home. They all thought he was ſetting out in a crazy veſſel, and that the expedition would be a diſgraceful one: however they wiſhed him a proſperous voyage, and promiſed all the daily aſſiſtance in their power.

When Leandro paid his firſt viſit to Lopez, he was complaining bitterly to Diego, the ſexton, of the badneſs of the times. "Sad times, Diego," ſaid he, "for poor curates, and poor ſextons too! We pray and preach to no purpoſe; and, what is worſe, our thin ſtipends make us to be reputed arrant dunces. You riſe and ring the matin bell to get a good ſtomach, but if things continue much longer in their preſent ſtate, we are likely to ſtarve, or eat the ropes with reverence. I believe my pariſhioners have forgot their duty to ſociety. Not a ſingle chriſtening, Diego, within theſe ten weeks! the wars, the ſeas, uſury, and the lawyers undo us. Then our labourers eat nothing but herbs; and yet they will not die the air is ſo pure; ſo that nothing, maſter ſexton, is got by burials; and to have a thin ſtipend, and an everlaſting pariſh, good lord, what a torment! A good ſtout plague now, or half a dozen fantaſtical influenzas, which would find full employment for our good friends the doctors; or a few agues, gouts, and dead palſies, would be ſome help in this dreadful time of ſcarcity. We muſt remove, Diego, into a putrid air, ſome more contagious climate, which produces wills, and funeral ſermons, and feaſts that would make our hearts full glad." "Alas, (ſaid Diego) it is all very ſtrange, I have almoſt forgot to dig.—Bleſs me! what a thundering knock: a marriage, or a will to make; patience friend, I am coming."

Leandro entering, preſented a letter to Lopez, who read the contents aloud, which were as follow:

"My dear friend, Lopez; ſince my arrival from Cordova to theſe parts, I have written divers letters unto you, but as yet received no anſwer to them; and although ſo great a forgetfulneſs might occaſion an omiſſion in my due correſpondence, yet the deſire I have ſtill to ſerve you is moſt prevalent with me; therefore I am willing to crave a continuance of the favours which I have heretofore received from you, and do recommend my ſon, the bearer to you, requeſting that you would aſſiſt him to complete his ſtudies, till ſuch time as I ſhall arrive at home. This kindneſs ſhall compenſate for your neglect of me; and ſo heaven preſerve you.

Yours,

ALONZO TIVERIA.

It is good, very good, ſaid Lopez; but the devil a one do I know of this name—deſire to ſerve me—better and better.—Diego, whiſpering, bid him take heed of a bite; for he thought he had a plaguy cozening countenance. No, no, man, returned Lopez, a very promiſing countenance; they who have nothing to loſe, fear nothing: all he can pilfer from me is my learning, and that he may put into a nut-ſhell. The following curious dialogue now enſued, which

we have penned down from Leandro's own mouth.

Lop. From whence, I pray you, came this letter?

Lean. From Nova Hiſpania, Sir, and from an old friend of yours.

Lop. Alonzo Tiveria! a very antient friend I take it; and yet till this hour I never heard his name. It is well, very well; Alonzo Tiveria!

Lean. The ſame, Sir.

Lop. And now in the Indies; he may be there, or any where, for aught I know to the contrary.

Lean. You look as if you had forgot my father.

Lop. No, no; I look as if I would remember him; for what I never remembered I cannot forget.

Lean. Recollect, Sir, you were ſtudents both at one time in Salamanca; I have heard him ſay you were chums there.

Lop. It may be ſo; but we ſtudents ſometimes over reach our memories. Prithee, Diego, do you remember this ſame Alonzo Tiveria: thou haſt been with me more than twenty years.

Dieg. Nova Hiſpania, and Signior Tiveria? do you hear, friend, have you letters for me?

Lean. Not a letter; but I was charged to give my father's love to the old honeſt ſexton, Diego; are you that perſon, Sir?

Dieg. So then, I too have a friend, and know him not. My name, it is true, is Diego; but if I either remember you or your father, or Nova Hiſpania, or any kindred that you have—

Lean. It ſhould ſeem then that I am deceived; yet I am well informed you, Sir, are Lopez, the curate here; and you the ſexton Diego. The letter tells as much. But perhaps they are dead, and you of the ſame names ſucceed them. You have done honeſtly in declaring the truth; and I might otherwiſe have been led into an error; for to that perſon, who was my father's friend, I have a charge of money to deliver, a hundred ducats; a ſmall gratuity; but ſince, maſter curate, you are not the perſon—

Lop. Good Sir, have patience; let me think a little.

Dieg. Let me conſider too; an honeſt, a noble friend; one who ſends ſo lovingly; ſtay a little, a grave old gentleman is paſſing before my memory.

Lean. He is old indeed.

Dieg. With a goodly white beard. It muſt be he, Signior Alonzo, maſter.

Lop. I begin to recollect; he has been abſent about twenty years or more.

Lean. About five-and-twenty, Sir.

Lop. You ſay true; it is now juſt twenty-five. A fine well-made man, and a good ſoldier. He married—let me ſee—

Lean. The famous daughter of De Caſtro.

Dieg. The very ſame.

Lop. Now I remember, as well as if I had ſeen him yeſterday. How could I forget ſo good a companion? We had one ſoul. He dwelt here; juſt by at a——

Lean. Handſome farm, Sir; you ſay moſt true

Lop. Alonzo Tiveria! Why, he was the only friend I had in Spain, I know your mother too; a handſome gentlewoman; married very young. I married them. Whoſe eyes are thoſe, Diego? Is he not Alonzo's perfect likeneſs?

Dieg. Yes, yes; and I have dandled, and danced him, and ſwung him in the bell ropes a thouſand times.

Lop. He was, indeed, a wonderous fine child; and time that conſumes us has made him ſtill ſweeter: but, Sir, how fares it

with the good old gentleman? Does he not intend to bleſs his country ſoon? When ſhall we have the pleaſure of ſeeing him?

Lean. Oh, very ſhortly, Sir; and till his return he has ſent me over to your charge. My inclinations leads at preſent to the ſtudy of the law, and his requeſt is, that you would place me with one expert in the knowledge and practice of that deep ſcience. I have three hundred ducats to advance; and more to defray all neceſſary expences; but by all means, to prevent interruptions, I muſt dine with the gentleman.

Lop. Pray be ſeated, Sir; you are heartily welcome. The law you ſay, is to be your profeſſion; a very fortunate choice, I aſſure you; for we have a moſt able advocate, one Bartolus, a maſter in that art, and my near neighbour; to whom we will recommend you, only take a little refreſhment. Come, Diego, make haſte, bring forth ſome ale, and what eatables are in the houſe, and give me leave to ſay once more, you are heartily welcome.

After Leandro had refreſhed himſelf with a mouthful of hard dried tongue, and a cup of meagre ale, he ſet out for the houſe of Bartolus, accompanied with Lopez and Diego. They found the avaricious lawyer full of buſineſs; and having told him they had brought that young man to be his pupil, he made a number of objections to their propoſals. He was a poor man—a private one too—his houſe a little cottage, ſcarce large enough to hold himſelf. He was very ſcrupulous in a matter of this kind—ſhould his conſent be given to receive the young man, he muſt content himſelf with an out part of the houſe—lodgings he had not—ſtudy ſhould be remote from company—he himſelf would bring him his dinner—a little fire he ſhould make ſometimes to refreſh him—ſometimes lights too; but a ſtudent ſhould learn to be frugal—he liked his looks—ſeemingly very baſhful—and his love to ſtudy ought to be nouriſhed—but he hoped he was no wanton, and would keep within his confines.

Leandro fully underſtood the purport of theſe intimations, and in reply obſerved, that the leaſt corner in his houſe would ſatisfy him; he ſhould reſt content with his wiſe inſtructions, and a few books; and that he did not covet any other companions than his grave preſence, and the means to attain a thorough knowledge of the grounds of the law: that, to ſhew his love for learning and his maſter, he had now three hundred ducats at his command, which ſhould be augmented as he increaſed in knowledge; and that the expences for his diet he would defray at any ſtipulated time. Bartolus thanked his neighbours for their diligence to ſerve him, and promiſed Lopez, that he would take Leandro in and ſettle him. "Come (ſaid Lopez) now our buſineſs is done, let us be jogging." In their return, "here is money (continued he) got with eaſe. We will ſpend it jovially, friend Diego, and drink to the fool the provider. May many more fools, ſay I, follow his example! ſuch friends in Nova Hiſpania do well: let them come from any part of the Indies, or any other quarter of the world, if they bring money in plenty, I can know them inſtantly; nay, I will be akin to them, and as long as their ducats laſt I will honour and prefer them." "And I (ſaid Diego) will now change my trade; no more earthing, it is better to live by the living, let the dead ſtink; to be always digging for them, is a poor ſtinking buſineſs."

To be continued.

Anecdote of the late Dr. Young.

THIS eminent writer was remarkable for the urbanity of his manners, and the cheerfulneſs of his temper, prior to a moſt diſaſtrous family contingency, which threw a ſhade on all the ſubſequent part of his life. He was once on a party of pleaſure with a few ladies in going up the water to Vauxhall Gardens; and he amuſed them with a tune on the German flute. Behind him were ſeveral officers in a boat rowing for the ſame place, and ſoon came along-ſide of the boat where the Doctor was with the ladies. The Doctor, who was not much conceited with his playing, put up his flute on their approach. One of them inſtantly aſked him why he had put his flute in his pocket? For the ſame reaſon, ſaid he, that I took it out, to pleaſe myſelf. The ſon of Mars very peremptorily rejoined, that if he did not immediately pull out his flute and continue his muſic, he would immediately throw him into the Thames. The Doctor, in order to allay the fears of the ladies, pocketed the inſult with the beſt grace he could, and continued his tune all the way up the river. During the evening, however, he obſerved the ſame officer, and making up to him, ſaid with great coolneſs, It was, Sir, to avoid interrupting the harmony of our company that I complied with your arrogant demand; but that you may be ſatisfied courage may be found under a black as well as a red coat, I expect you will meet me to-morrow morning at a certain place, without any ſecond, the quarrel being entirely *entre nous*. The Doctor further argued, in a very peremptory manner, that the buſineſs ſhould be altogether ſettled by ſwords. To all theſe conditions the officer implicitly conſented. The duellists accordingly met the next morning, at the hour and place appointed, but the moment the officer took his ground, and drew his ſword, the Doctor preſented to his head a large horſe piſtol. What, ſaid the officer, do you intend to aſſaſſinate me. No, ſaid the Doctor, but you ſhall this inſtant put up your ſword and dance a minuet, or otherwiſe you are a dead man. Some ſhort altercation enſued, but the Doctor appeared ſo ſerious and determined, that the officer could not help complying. Now, Sir, ſaid the Doctor, you forced me to play yeſterday againſt my will, and I have obliged you to dance this day againſt yours. We are again on an equal footing, and whatever other ſatisfaction you demand, I am ready. The officer forthwith embraced the parſon, acknowledged his impertinence, and begged that for the future they might live on terms of the ſincereſt friendſhip, which they did ever after.

Anecdote of Eraſmus.

ERASMUS having heard that the reformation was going on in England, came to London: Chancelor More, hearing of it, ſent one to find him out. When he came to the Chancellor, he was treated by him with all the civility that a man of his learning and fame could expect. Some days after this the Chancellor ſaid to Eraſmus, that he wondered a man of his learning and judgment ſhould diſturb the peace of the church; and diſcourſing upon the real preſence, Eraſmus put him ſo to it, that he had no other reaſon to give

but the authority of the church, and ſaid to Eraſmus, *Crede quod habes et habes;* believe the real preſence is there (becauſe the church has ſaid it) and it will be there, whether you believe it or not. Eraſmus, before he left London, took his leave of my lord Chancellor, who lent him his beſt ſaddle horſe to carry him to Dover. Eraſmus was always a facetious man, not out of any ill deſign, but that he might have an opportunity to pay the Chancellor in his own coin, took the horſe over to Holland with him. The Chancellor wrote a letter to Eraſmus, admiring that he ſhou'd have returned his civility after ſuch a manner. Eraſmus writes, "My lord, I received yours: In anſwer, with reſpect to your lordſhip's horſe, as you ſaid to me when we were diſputing about the real preſence, *Crede quod habes et habes;* believe you have your horſe (although he be in my poſſeſſion) and you have him."

ANECDOTES.

A Gentleman at Enfield, being much in debt, was obliged to keep cloſe in houſe; a Bailiff, who had been promiſed a great reward to take that gentleman, having made ſeveral attempts in vain to ſnap him, at laſt reſolved upon one that he thought could not fail; ſo pretending himſelf in deſpair, came by the gentleman's parlour window, (which was next the ſtreet, and where he ſat writing every day) and pulling out of his pocket a halter, made a nooſe, and ſeemed as if he intended to hang himſelf therewith; a grind-ſtone being before the door, upon which he got up, and threw the rope over a bough of a tree, and faſtened it, and then put his head in, concluding the gentleman would whip out, and ſo he ſhould arreſt him. But as the Devil would have it, the grindſtone, which ſtood firm like a rock for him to get up, tumbled as ſoon as ever the halter was about his neck. The innocent unwary gentleman, ſeeing what paſs'd, ſally'd out, to cut the rope and ſave the man; but the bailiff's follower lying in ambuſcade ſnap'd the gentleman, as ſoon as ever he peep'd out, and carried him off, and let his maſter hang, who carried the jeſt too far. And when the gentleman told the Bailiff's follower, that his maſter would ſoon be dead if he did not cut him down. "Let him be damn'd," ſaid he, "I have got my prize, and I ſhall have the reward, and my maſter's place too."

A humerous fellow, a carpenter, being ſubpœna'd as a witneſs, on a trial for an aſſault, one of the counſel, who was very apt to brow-beat the witneſſes, aſked, "What diſtance he was from the place when the aſſault happened?" The carpenter anſwered, "Juſt four feet five inches and an half." "How came you to be ſo very exact?" ſaid the counſellor. "Becauſe I expected ſome fool would aſk me," anſwered the witneſs, "and ſo I meaſured it."

When the brave Sir George Rooke was making his will, ſome friends who were preſent expreſſed their ſurprize that he had not more to leave, "Why, (ſaid the worthy man) I do not leave much; but what I do leave was honeſtly acquired, for it never coſt a ſailor a tear, nor my country a farthing."

To the Editor of the Berwick Museum.

Barometrical *and* Thermometrical Observations *made at* Berwick, *in* June, 1787, by

OBSERVATEUR.

1787	Barom at		Ther at	
June	Noon	Night	No	Nt
1	30.3	29 92	68	58
2	30.11	29 86	66	53
3	29.91	29.86	68	52
4	29.81	29.52	73	56
5	29 56	29.72	66	46
6	29.82	29,85	58	46
7	29.91	29 98	56	44
8	29 96	29.95	62	61
9	30.13	30 61	75	63
10	30 34	30.36	66	56
11	30 3	30.25	71	60
12	30.18	30 16	74	63
13	30.2	29.98	67	56
14	29.82	29.68	57	54
15	29.65	29.71	62	54

1787	Barom. at		Ther. at	
June	Noon.	Nigh	No	Nt
16	29.76	29.7	70	57
17	29.81	29.88	64	55
18	29.8	29 75	63	54
19	29.72	29.72	64	53
20	29.70	29 8	58	57
21	29 81	29 72	66	55
22	29.68	29 68	59	54
23	29 7	29.91	72	62
24	29.93	29 74	71	59
25	29 42	29 45	72	60
26	29 58	29 58	70	59
27	29.42	29 45	54	56
28	29.73	29 82	67	60
29	29.83	29 86	67	61
30	30.4	30.1	72	63

A Question.

Two tetraedons the difference of whose areas is 18, and the sum of the squares of their areas is 450. *Quere*, the altitude of each?

ROBERT SHORT.

C———m.

A Question.

YOUTH doth the charming Stella grace,
And love laughs in her eye,
Those rosy cheeks, that lovely face,
The clearest crimson dye.
Nature has ne'er a motive spar'd
To render her all neat,
Her age and fortune being squar'd,*
Twelve thousand is complete,
The sum of both their squares thus stand,†
In pleasing numbers shine;
Query, her age and fortune, and
Then Stella shall be thine.

STREPHON.

* Means the Rectangle.
† 640225.

POETRY.

An Elegy on the Death of Miſs ANN DARLING, who died July 16th, 1787, in the 18th Year of her Age.

HEARD ye the paſſing bell, whoſe ſolemn ſound,
How awful tolls, the ſummons of the dead;
With ſullen note the fatal knell reſounds,
That calls fair Nancy to her earthly bed.

Ye virgin train, with ſacred awe attend
The hallow'd place, in thoughtful mood draw near;
Oh! view your once lov'd, happy, blooming friend,
Lye ſilent ſlumb'ring on the ſable bier.

How chang'd! oh! mark, behold how alter'd lies
The breaſt, that once with youth's warm tide beat high,
In her's, read your own fate, in time be wiſe;
Learn from her bright example how to die.

Are your dear forms with youth's ſoft graces dreſt,
Are they gay ting'd with beauties brighteſt bloom,
E'en once was hers, by you, by all confeſt,
'Till death untimely ſwept her to the tomb.

Her ſparkling eyes, (how innocent, how meek)
At whoſe rebuke vice ſhrunk abaſh'd and pale;
Like vernal roſes bluſh'd her modeſt cheek,
Like them as comely, and like them as frail.

Oh! how adorn'd the ſofteſt breaſts to move,
Rough paſſions ſtern, inſtruction there might find;
How ſkill'd to win from all the gen'ral love,
E'en form'd to bleſs the friend or huſband kind.

The ſilent grave encloſe her dear remains,
In firm repoſe the clay-cold ſlumb'rer lies;
Oh! ſing her dirge, ye fair, in melting ſtrains,
Mute is her tongue, and cloſ'd her radiant eyes.

In the laſt conflict, virtue lent her aid,
Her miſty eyes, religion wip'd with care,
Aſſurance bleſt, ſupports the pain-worn maid,
To reach the ſkies, hope call'd the ſaint ſo fair.

She lives enroll'd, with heav'nly angels bright,
Whoſe hallow'd hymns, their Maker's glories raiſe,
Now ſhines reſulgent in the blaze of light,
And ſwells with raptur'd voice the note of praiſe.

J.

DAMON AND PHILLIS.

A Tale for the Ladies.

More particularly inſcribed to thoſe of Kelſo and its Environs.

Ah Corydon, Corydon, quæ te dementia cepit!——
Omnia vincit Amor. Et nos cedamus Amori.

Virg. Ec. 1ſt, & 10th.

YE Belles! who on your native plains,
Are ſo ſevere to ſimple ſwains;
Ye beaus! whom ev'ry breath can move,
Who never think, who ſeldom love,
Attend; and I'll relate a ſtory,
Of what was but tranſacted for ye.
Young Damon oft had vow'd and pray'd,
And much he wrote, and more he ſaid,
And whin'd, yet with a buckiſh air,
Attack'd the heart of ev'ry fair;
But ſo it fell, he never yet,
Could once knock off a lucky hit,
Which made the ſhepherd curſe his fate,
And really grow diſconſolate.

He chanc'd (ſo will'd the mighty pow'rs,
That watch a beau's moſt irkſome hours)
To ſpy fair Phillis in the church,
And faith his heart was in the lurch!
Arch Cupid had prepar'd a gin,
Where ſell the love-ſick Damon in,
He ſaw, he ſigh'd, he look'd, he lov'd,
Before he never ſo was mov'd.
In fine, to cut the matter ſhort,
To Phillis' charms he pays his court;
And verſed in the niceſt faſhion,
Moſt boldly ſtammers out his paſſion;
And prays, and writes, and leers, and ſobs,
And does a thouſand little jobs,
That would to ſome mere trifles ſeem,
But mighty feats, God knows, to him!
But mark the warring worlds above!
The ſell effects of Damon's love!
Fair Venus ſtood the lover's friend,
And kindly did his ſuit defend:
But Phillis was Diana's care,
Who gave ſtrict orders to her ſphere,
To ſhove at Venus when ſhe met her,
So ſhe and Hermes both beſet her.
Pert Miſtreſs Luna quickly goes,
And treads on Erycina's toes;
While Hermes was quite unpolite,
And fell to laugh with all his might!
The Cyprian Queen, tho' always mild,
And juſt as gentle as a child,
Yet nettled at the rude ſalute,
Turn'd Miſtreſs Luna round about;
(Which was, if learned men have ſkill,
The ſource of Damon's future ill)
Pull'd Hermes ſharply by the hair,
With ſuch a jerk as made him ſtare;
(A jerk that in our hemiſphere,
Had razed ſummer from the year)
And vow'd the matter was below her,
And ſuch another huff would blow her;
So ſmil'd diſdain, and with her doves,
Deſcended to the Paphian groves.

Now, let us view young Damon's caſe,
And all, in proper order place:
He apes the beau, and acts the lover;
And plays a hundred tricks to move her,
And mingles heart-ſubduing ſighs,
And tells the cruel nymph he dies!
In killing accents ſhe replies,
And mocks his ſheepiſh ſimi i:s.
Such treatment nearly broke his heart,
And made the loving ſwain depart;
But potent time's unceaſing courſe,
Somewhat impeded Cupid's force,
And ſo abated Damon's grief,
And thus, ſome lovers get relief.

He, now, on weighty matters bent,
To Tueda's faireſt village went:
And weary always ſo to wail,
Had Cupid duck'd in pots of ale,
To teach the urchin to behave him,
To people that ſo well could brave him.
The archer did not like the bath,
But roſe, and ſpat, and gaſp'd for breath,
Yet cloſe he kept his riſing wrath;
For love is never at a ſtand,
But always has ſome ſhift in hand.
Well—Damon never ſpar'd a teſter!
For when in zenith mounted Heſper,
He but began him home to hye,
With Vaſer in his company.
Now note the cruelty of love!
Ye ſtriplings ne'er his anger move!
While they, right cheerful, ſide by ſide,
Faſt by the rolling river ride,
The fairy takes his ſharpeſt dart,
And pricks and goads the ſhepherd's heart,
Indeed I can't deſcribe the ſmart;
But ſuch it was, he quits the rein,
And roars and ſkips about the plain,
And o'er the bank him headlong flings,
('Tis clearly known that love has wings;
And ſure he to deſponding ſwains,
May lend his wings, as well as pains)
And plunged in the paſſing ſtream,
And prov'd that love was not a dream!
Stream!—no it was an icy pool,
Full apt the hotteſt heart to cool.
Old Vaſer heard the lover's cry,
Who ſwore moſt bloodily to die;
For let good Chriſtian folks remember,
'Twas on a night of dire December!
This Vaſer runs with all his might,
(For Vaſer is a cunning wight)
And plaſh'd, and cuff'd, and tugg'd, and ſwore
He never ſaw true love before.

But now, with blows, and cold and wet,
Our champions were ſo forſet,
That Damon, in each deadly ſhove,
Forgot the very name of love;
And Vaſer, with a fainting heart,
Began to curſe the medler's part.
Now think, oh ſad! they had been loſt,
(And got a lodge in h—l at moſt,
Where Damon would have ſigh'd in bow'rs,
And liv'd on bitter herbs and flow'rs:
But as to Vaſer, heav'n preſerve him!
I ſhall not ſay what place would ſerve him!)
Had not their bauling brought aſſiſtance,
For Damon, now, made no reſiſtance,
But ſoundly drubb'd, was hauled out,
And then began to ſkulk about.

Poor Vaſer loſt his Sunday's wig,
And rav'd, and chaff'd, and talked big;
And had he not been put to bed,
He ſure had broken Damon's head!
For, hark ye, ladies, ſilent ſit,
The fellow ne'er before was bit!
Now I might make you weep, and tell
How Damon pop'd into a well,
And lying there was ſought in vain,
'Till Phœbus left the Eaſtern main;
That there the youth had in his head,
The whim to do a fatal deed,
That Phillis might ſome pity ſhow,
And on his fate a tear beſtow;
But ſtill he thought, as well as I,
That it was heatheniſh to die,
With ne'er a chriſten'd witneſs by;
And men, he knew, perverted ſenſe,
And all aſcrib'd to accidence.
This I might ſay, and more than this,
And leave you ſtill enough to gueſs;
But well I know, how grief controlls,
The tender tenure of your ſouls!
And really now methinks I hear ye,
Aſk with a ſneer if I am weary;
And ſay—"why not a creature knows
This limping verſe from halting proſe!"

PHILANDER.

Kelſo, 1787.

FOR THE BERWICK MUSEUM.

ON Towyes verdant banks at eve,
The lovely Dora lay,
The zephyrs whiſper'd o'er her head,
And fan'd the dying day.

Reclin'd beneath a woodgreen ſhade,
Where oft ſhe ſaw the youth,
Who kiſs'd and told her tales of love,
And vow'd eternal truth.

Love bade her tender boſom heave,
Her heart oppreſs'd with woe,
Cou'd ſob out Henry's name but twice,
When tears began to flow.

Alone ſhe ſigh'd, alone ſhe wept,
Where they were wont to ſtray,
But Towey's banks no longer pleaſe,
Since Henry went away.

Steal ſilent on, ſhe ſaid, ye ſtream,
And gently glide along,
Ceaſe, yet a while, ye birds to ſing,
Forgetful of your ſong.

Bleat on, ye flocks, once his delight,
Come down, ye birds that ſoar,
Ye birds of night, ye may come forth,
For Henry is no more.

Breathe ſoft, ye winds, and ſighing gales,
And ceaſe ye woods to wave;
Ye lonely ſhepherd, ceaſe your pipe,
For Henry's in his grave.

Ye cooing turtle dove begin,
Make every grove complain,
Let echo tell the woodland nymphs,
That Henry is ſlain.

Thou cuckoo once that cheer'd the vale,
Thy ſimple ſong is fled,
Nor ſhall thy voice return with ſpring,
For Henry is dead.

The pride of all the plain he was,
The kindeſt youth was he,
And now he's gone, I'll write at length,
His name on ev'ry tree.

To me he vow'd eternal truth,
Ye woods and groves, ye know,
Ye flowery banks, ye too can tell,
For oft I've told you ſo.

Bright ſhone the ſun, the valley ſmil'd,
That day our vows were given,
"Come gentle gale," we both did ſay,
"And waft them up to heaven."

He's gone! the gallant youth is gone!
His loſs I e'er ſhall mourn,
And ſoon the ſtorm of war may ceaſe;
But he will ne'er return.

L. M. of P.

THE TARTAN ROSE.

——Velut inter ignes
Luna minores.

THIS Tartan Roſe of various dyes,
Was cull'd with all the choice of taſte,
Shall long attract admiring eyes,
And ſparkle on my Mira's breaſt.

Gay Flora's ſweets ſhall linger here,
While other beauties droop and die!
Thou favour'd Roſe no blaſts ſhalt fear,
But baſk in ſmiles from Mira's eye.

As all the charms of ſhade and hue,
Have join'd to make thy bloſſoms fair,
Bleſt Roſe, how bleſt a bower haſt thou,
For all the virtues centre there!

When time in wint'ry clouds ſhall lour.
This flower ſhall claim Minerva's care:
Thou precious Roſe in that bleſt hour,
From vulgar fate thy poet ſpare.

Cheviot Hills, 1787.

The Disappointed Lover's Soliloquy.

WHERE Tweda slowly winds the level plain,
And verdure smiles around th' untutor'd swain;
Where waving woodlands form a pleasing shade,
By the unpolish'd hand of Nature made;
There fair Jessena pensive walk'd alone,
And thus to the wide waters made her moan.
Ah! lovely Thyrsis, why so cruel grown?
Why thus repay my kindness with a frown?
Should wild ambition with her glitt'ring train,
E'er tempt a shepherd from the British plain?
Urge you to leave these woods and happy vales,
And flocks to wander thro' the rambling dales,
And thy Jessena, worse than widow here,
Mid clouds of sorrow to protract the year?
Riches and honours may amuse the great,
And call the ambitious from their native seat.
But why should these a shepherd's bosom prove,
Who knew no more ambition than to love?
Yon sun now loit'ring on the verge of day,
These fishes dancing in the sunny ray,
The lark, the linnet, nightingale, and dove,
And all the tenants of the leafy grove,
Have witnessed the solemn vows you swore,
And now they're witness to your faith no more,
Was it to leave me that you try'd each art,
To gain the empire o'er my yielding heart?
Made your false bosom heave with hollow sighs,
And pour'd the living torrents from your eyes;
Was it for this I saw thy mournful air?
And thought with yours no love there might compare?
But what avails it tho' you cross the main,
And ride in triumph thro' the Indian plain?
With whip and lance the tawny foe subdue,
And rob him of his wealth and freedom too?
Will you be happier in this mad career,
Than with your Jessie on the vallies here?
While peace, prosperity, and freedom smile,
And all that's precious girts the British isle?
Or will you find, wherever you may rove,
In life's contracted span, so true a love?
That long has felt the dear and gen'rous flame,
And still with rapture echoes to thy name.

A. B. C.

Banks of Tweed, near Kelso, 1787.

A SONG.

IN vain, alas! when love invades,
Young Damon seeks for peace,
Nor days, nor nights, nor hills, nor shades,
His galling pains decrease.

There was a time when nature shone
Around him clear and bright;
But now, alas! all beauty's grown
Insipid to his sight.

Did Delia know, did she but guess,
How Damon she oppress;
She'd pine with grief, or him caress,
So good and kind's her breast.

Since Damon's poor, he's not so base,
As wish for Delia's heart;
Therefore, blind love, thy darts erase,
And from his breast depart.

Ye long forsaken letters, hail,
Th' infected darts and draw;
Or thou, dame Fortune, Damon's sail,
With prosp'rous zephyrs blow.

AMATOR.

Berwick.

FOREIGN OCCURRENCES.

Paris, Auguſt 6.

THIS day the King held a *Bed of Juſtice* at Verſailles: The different Members of the Parliament and of the Council arrived at half an hour after ten, and he mounted the throne about eleven; after a ſhort ſpeech, in which he expreſſed his regret at the neceſſity of any taxes, and his determined will that his edicts ſhould be regiſtered, he withdrew. After great oppoſition from ſeveral Members, the two edicts for the territorial and ſtamp-act were regiſtered, and the Aſſembly then broke up.

Aug. 7. This day the Parliament of Paris ſat, and entered on their journals a formal proteſt againſt the edict for the ſtamp tax, ſpecifying,—"That it had been regiſtered the day before by the expreſs command of the King, againſt the approbation and conſent of the Parliament; that it neither ought nor ſhould have any force; and the firſt perſon who preſumed to carry the edict into execution, ſhould be adjudged a traitor, and condemned to the gallows."

The populace when the proteſt was known, ſeemed tranſported with exceſſive joy. They huzzaed —*the fathers of the people*, and long live Parliament, were echoed through the courts and the hall. How this affair will end I cannot poſitively aſcertain, but in all probability they will ſhare the ſame fate as their predeceſſors in the late reign, if they do not ſubmit.

Pondicherry. About the firſt of December laſt Tippoo Sultan defeated the army of Nizomaly and the Mahrattas, who were united together near the river Gombona, about eighty Coſtes from Edorabad. It appears that he ſurpriſed them, and that the General of Souba, who commanded the van of the army, was gained by the Nabob and betrayed his maſter; however that may be, Tippoo Sultan had obtained a complete victory; has taken between ſeven and eight thouſand horſes, three thouſand camels, kettle drums, ſtandards, elephants, 20,000 loaded oxen, the *Bazard*, &c. Tippoo Sultan has written himſelf to the Governor of this city to acquaint him of his victory, and adds, that in the courſe of one year he will be at the gates of Edorabad and Ponon. It is probable he will oblige his enemies to make peace with him, and the Nabobſhips of Adonis, the Condanir, Nizampatam and its dependencies to be yielded up to him. The Engliſh conſtantly keep a camp at Chiavaron, two leagues from Cangivaron; and in order to ſtrengthen it, they have diminiſhed one half of their garriſons of the Carnatic, of Tanjore and Madure. General Campbell, Governor of Madras, is gone to viſit this camp about a month ago, and has ſent a ſtrong detachment to Stategady, one of the entrances into the Carnatic in the North.

Amſterdam, Aug 8 The Council of State came to a reſolution laſt Thurſday, that the Prince who has been already ſuſpended in Holland from his quality of Captain General, be alſo ſuſpended of his office of Stadtholder, and commiſſion as Captain General. And Rotterdam, Leyden, and Alkmaer, have this day declared the Prince of Orange ſuſpended as Stadtholder, Captain and Admiral General, and that all titles and emoluments do from henceforth ceaſe.

The Parliament of Paris have brought againſt Monſieur Callonne —one hundred and thirty articles of Impeachment!

DOMESTIC INTELLIGENCE.

London, Auguſt 1.

OUR Cabinet have already ſent their ultimatum to France —that we ſhall ſupport the eſtabliſhment of the Stadtholder, as in 1747. Pruſſia will not treat on the ſubject of Holland, unleſs England is an arbitrator in the diſpute. This France has refuſed, declaring that the moment the King of Pruſſia enters Holland, ſhe will march a much larger force to the ſupport of her party there. The ultimatum of France is expected very eagerly by our Court—who are determined to abide by their laſt—which declares, we will ſupport the Stadtholder with the whole force of this country.

16. A very particular circumſtance occurred at Windſor. His Majeſty after parading the terrace with the Duke of York, reſted his arm on the Sun dial, which is near the end of the walk. The Duke did the ſame, and continued in converſation with ſome gentlemen, with whom they had for ſome time before been walking. During this parley, a centinel upon duty there walked up to the King, and deſired his Majeſty to remove from the dial, as it was under his particular charge. His Majeſty removed accordingly, obſerving at the ſame time, that the man's rigid adherence to his orders was highly commendable; and a few hours after he was graciouſly pleaſed to recommend him to the Colonel of the Regiment, as an object worthy of promotion, and one who ought to be provided for in as eligible a manner as the ſervice would admit.

17. The Pitt Eaſt Indiaman arrived at her moorings at Blackwall. In her coming up the river, the following curious accident took place. A monkey, who had been frightened by an officer belonging to the ſhip, got into his cabin, and unpacking one of his boxes took out a piece of ſilk, and threw it into a Cuſtom-houſe officer's boat, which was at that moment alongſide the ſhip. The officer received the preſent with great alacrity. The above curious circumſtance may be depended upon as a fact.

A dreadful accident hapened ſome days ago near the coal pits at Wedneſbury, in the county of Stafford. The brewhouſe of Mr. Blackmore, which had been built near the ſurface of an old pit that had been filled up, ſuddenly gave way, and buried in its ruins two young women and a young child. The dwelling-houſe very narrowly eſcaped, and cannot be inhabited again with ſafety. Not ten days ago an accident happened near Bilſton, in the ſame county; the coal pit, that is, the foul air within it, took fire killed one man on the ſpot, and burned another in ſo terrible a manner, that his life is deſpaired of.

20 A ſpecial Court of Directors was held at the India Houſe for the purpoſe of taking into conſideration the conduct of the Captain and Officers of the ſhip Hartwell, unfortunately loſt in her paſſage to China at Bona Viſta, one of the Cape de Verd Iſlands; and after an examination into all the particulars, which laſted ſeveral hours, came to a reſolution to diſmiſs the Captain and Chief Mate, and ſuſpend the ſecond Mate from the ſervice.

A few days ago Her Majeſty received a very extraordinary letter, mentioning a very warm paſſion which the writer had conceived for her eldeſt daughter; and hoping, if their Majeſties approved of the idea of his marrying her—he and the *Princeſs Royal* would be—*a very happy couple*!

After this, the man appeared at St. James's, and begged leave to be introduced in form—as, from not having an anſwer, he conceived his propoſal was acceded to. Silence gives conſent! This was not then attended to by the people to whom he ſpoke.

On the Thurſday evening, he went down to Kew, where his perſon being then known, he was ſeized, and confined, till proper Magiſtrates could examine into the matter.

On Friday morning early, Sir Sampſon Wright went down to Kew, where, after proper enquiry—it appeared the man as might be expected, was a *Lunatic*—but really much in love.

His name is Stone. He was ordered into proper cuſtody; and it is preſumed will in a ſhort time join the converſation of Margaret Nicholſon.

A circular letter from Mr Roſe, Secretary of the Treaſury, has been ſent to the chief Magiſtrates of all the ſea-ports in this kingdom, for the conſideration of the Merchants, of which the following is an extract.

1. Whether it would beſt anſwer the purpoſes of commerce, to make a total abolition of fees paid to the officers of the cuſtoms, and replace their emotion by an annual fund, eſtimated at 130,000l. which would require a duty of ninepence per ton to be paid by all veſſels, at each clearance outwards?

2. Whether it would be beſt to aboliſh all fees, except on imports; a fund of 75,000l. to be raiſed, which would require a duty of five-pence per ton.

Extract of a letter from the Hague, Auguſt 16.

"It is now reported here, that the States of Holland have ſent inſtructions to Amſterdam, for the further corps of auxiliaries, intended for Utrecht, to hold themſelves in readineſs, but not to march till further orders. The French, Engliſh, and Pruſſian Ambaſſadors have conferences daily, and we hope ſomething is on the tapis which we may have to congratulate the whole Union upon in a few days."

A curious inſtance of *modern* bankruptcy lately appeared before the Commiſſioners. A tradeſman failed for *ſix thouſand pounds*—and after he had ſurrendered, and his affairs were examined, which he ſaid were greatly in his favour, and would produce a conſiderable dividend, it appeared, that after paying the expences of the commiſſion, and other incidental fees, the ſum to be divided among the whole of the creditors, was *two pounds fourteen ſhillings!*

Letters from Egypt inform us, that notwithſtanding the many accounts received from the Capitan Pacha, matters are likely to return to their old courſe. When that commander was recalled by an order from the Porte, he ſent for all the troops diſpatched againſt the rebels to return to Cairo; upon this the rebel Beys again entered High Egypt with an army of 7000 Arabs, and have already put to flight Haſſan Bey Gaddari, the only officer whom the Capitan Pacha left to oppoſe them; and it is ſuppoſed they will ſoon make themſelves again maſters of Grand Cairo.

BERWICK.

Auguſt 1.

We think it our duty to acquaint the Merchants and others concerned in ſhipping, that, from and after the 30th day of September next, no Regiſter can be granted for any ſhip or veſſel, without expreſs orders from the Hon. the Commiſſioners of the Cuſtoms for that purpoſe, unleſs ſuch ſhip or veſſel come under the following deſcription: 1ſt. Veſſels juſt launched from the ſtocks. 2d, Veſſels that have been already regiſtered, and the property of which has been transferred from one port to another. 3d. Veſſels in which ſome alteration with reſpect to rigging, has been made ſince the time that a regiſter has been granted. 4th. Veſſels, the regiſters for which have been loſt or miſlaid, due proof being made thereof, and ſecurity being given to deliver up the former regiſter in caſe it ſhould be found.

The Sunday Schools, and their ſucceſs, are continually gratifying Mr Raikes, their amiable and worthy founder, more and more. In the Midland Counties, their eſtabliſhment proceeds very rapidly.

The following is a relation of a very melancholy circumſtance. On the 21ſt of this inſtant, a ſon of the Rev. Mr Smith of Ilderton, near Wooler, fell into a pond, and lay in it a conſiderable time before he was diſcovered; when he was taken out, he ſeemed to all appearance dead, his tongue hanging out of his mouth, and his eyes greatly diſtorted. Mr Smith placed him almoſt erect, on the ſide of a bank near the pond, and placing his mouth to the boys, blew in it with conſiderable force, holding the boy's noſe tight, and in a ſhort time the boy gave a groan; and by continuing the ſame application, in a few minutes the boy opened his eyes, and threw up a great quantity of water. He is now in a fair way of recovery.

23. Early this morning the houſe of Joſeph Verdy, at Gooſehill, near Morpeth, a poor labouring man, was broke into and robbed of all the wearing apparel and every thing of conſequence in the houſe.

The following melancholy accident happened laſt week at Raby Caſtle, the ſeat of the Earl of Darlington. His Lordſhip's eldeſt ſon, Viſcount Barnard, invited his relations and friends to celebrate his birth day. Among the former were Sir Frederic Vane, and his youngeſt brother, who during the time of the glaſs going jovially round, was ſuddenly ſeized with a violent fit of coughing, and broke two blood veſſels. The faculty recommended to him the Bath waters, for which he immediately ſet out, but was taken ſo ill in going through Knightſbridge on Sunday laſt, that he was carried to a lodging-houſe, where he now lies in a very dangerous ſtate.

DEATHS.

Aug. 13. At his ſeat at Lilburn, in Northumberland, John Collingwood, Eſq.

Mr Joſeph Mack, merchant, aged 36.

At the Greenſes, Mr James Hall.

A few days ago, at Ednam-Houſe, in Kelſo, Mrs Dickſon, relict of James Dickſon, Eſq; of Ednam.

26. Mrs Iſobella Niſbet, wife of Mr John Niſbet, merchant in Stromneſs.

30. Mr Naylor, Silver-Smith.

THE BERWICK MUSEUM,

OR,

MONTHLY LITERARY INTELLIGENCER.

BEING A VIEW OF THE

HISTORY, POLITICS, AND LITERATURE OF THE TIMES.

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THE BERWICK MUSEUM:

OR,

MONTHLY LITERARY INTELLIGENCER.

FOR SEPTEMBER, 1787.

THE HISTORY OF HOLY-ISLAND.

Continued from page 342.

HE was now 70 years of age, and yet his powers were ſo little debilitated, and his paſſions remained ſo warm, that he again journeyed to Rome, and in ſpite of the character of a turbulent and contentious Prelate, which he carried with him, obtained a decree for his reſtoration. He returned a ſecond time with the powers of Rome in his favour, and at a more favourable ſeaſon to obtain the rewards of his labour. The Archbiſhop found it convenient at that time to adhere to the mandate of ſupremacy; the Mercian King had fallen into a ſtate of enthuſiaſm, and aſſumed the habit of a Monk; the King of Northumberland was under the attacks of a dangerous diſeaſe, and feeling compunctions for the ſufferings Wilfred had undergone, became reconciled to him. Appearances were now much in the Prelate's favour, and the propitious hour ſeemed to await him, but fate ſnatched off Alfred before a reſtoration was effected. He obtained a council to be held upon the banks of the river Nidd, under the mandate of King Offred, Alfred's ſucceſſor, where with great difficulty he gained the Biſhopric of Hexham, a ſmall and modern member of his former See.

EPISCOPUS VII.

When the ſeverance of Bernicia and Deira again took place, Eata was Biſhop of Lindisfarn: He was one of the pupils of Aidan, who lived to ſee him his ſucceſſor in the Abbacy of Mailroſs. About the year 664, Eata left Mailroſs to receive the Epiſcopacy of Lindisfarn, which he poſſeſſed for many years, though not entire; for during his time the Biſhopric of Hexham was inſtituted, and a portion of the See of Lindisfarn ſevered for the new appropriation. Eata fell into the oppoſition of Theodore, and denied his juriſdiction as Metropolitan over the northern churches. Theodore was a powerful adverſary, and held abun-

dance of reſentment when his pride was wounded. He cauſed the convention of a chapter of Biſhops to be held on the Banks of Ain, A. D. 684, when Eata was depoſed. On this event Cuthbert was elected to Lindisfarn, and Eata was tranſlated to Hexham; Theodore not preſuming to carry his reſentment to ſo high a pitch, as entirely degrade him.

EPISCOPUS VIII.

Cuthbert, from whoſe piety and exemplary life the church derived great honour as well as riches, calls for particular attention. The cloiſter of Mailroſs was honoured with his initiation to a religious life, the pious Eata was his preceptor, and induced him to become a member of the houſe of Lindisfarn. St. Cuthbert, as it is generally agreed, was born of mean parents, though ſome make him deſcended from the blood royal of Ireland; but the firſt ſeems the moſt probable, as he followed the occupation of a ſhepherd. Once upon a time when the ſaint was preaching in a certain village to a crowded audience, the alarm was given that there was one of the cottages on fire, this drew a number of people from the ſermon to extinguiſh it, which was juſt what Satan propoſed; the more water they threw on it, the more fiercely ſeemed to burn, and all efforts to put it out ſeemed ineffectual. The ſaint miſſing ſo many of his auditors, enquired the cauſe, when leaving off his preaching and repairing to the ſcene of action, he perceived it was all illuſion, and ordered a few drops of holy water to be ſprinkled on it; on which the devil ſneaked off, and the fire diſappeared. The ſame author repeats ſome other ludicrous tales of the like nature. A happy viſion which had been revealed to Cuthbert, whilſt he tended his flocks on the mountains, firſt warmed his mind with that religious fervour which prompted him to a monaſtic life. He was received into the fraternity of Mailroſs at an early age, poſſeſſing a graceful perſon, an emphatic and clear expreſſion, poignant wit and eloquence, and engaging manners: with ſuch natural advantages, it is not to be wondered that his doctrines were perſuaſive, or rather irreſiſtible. For twelve years he governed the priory of Lindisfarn, where he lived an exemplary life for piety and ſelf-denial, and never ceaſed his exhortations to religion and virtue, frequently taking journies into the deſert and mountainous parts of the country, to inſtruct and convert the moſt barbarous of the inhabitants. At length conceiving that the luxury or eaſe of a monaſtic life afforded too ſelfiſh enjoyments, to allow his ſpirit due attendance on contemplations and the ſervice of the Deity, he retired from Lindisfarn, and commenced the life of an Anchorite, in the largeſt of the Farne Iſlands, laying oppoſite to Bambrough, and within ſight of Lindisfarn, being diſtant from thence about two leagues. He built a cell with a ſmall oratory, and ſurrounded it with a wall, which cut off the view of every object but heaven. He could not have choſen a place better adapted to a life of mortification and ſeverity than this iſland; the ancient deſcription of it is horrible, ſeated near a ſtormy coaſt, ſurrounded by rocks, over which the ſea breaks inceſſantly with great tumult, deſtitute of freſh water, without tree for ſhelter, or fruit-bearing ſhrub, or where withal to ſuſtain human life; and worſe than all, ſaid to be poſſeſſed by devils. But the happy and miraculous change which took place, on St. Cuthbert's taking up

his ſolitary reſidence there, is too ſingular to eſcape obſervation: the flinty rock bubbled with fountains of freſh water, the once barren ſoil with prolific abundance brought forth grain, trees and ſhrubs bearing fruit decked the ſmiling ſhores, the troubled waters clapped their hands for joy, the plains aſſumed a mantle of green embroidered with flowers, the evil ſpirits were bound in eternal darkneſs, and angels of light communed with the Anchorite. Such are the records of the religious of thoſe ages. *Credis huic quod dicat?*

Bede's account of this growing corn, like the miracles of thoſe days, is reconciled by the ſimple rules of nature. "He deſired to have wheat brought him, and tools to till the ground, and when he had prepared the land with infinite labour, and ſown it in due ſeaſon, in the ſummer there appeared neither blade or ear: when he was again viſited by his brethren, he required of them barley for ſeed, and having ſowed it in the ſame field out of all ſowing ſeaſon, and without hope of fruit, there grew up an abundant crop, &c."

In this dreary ſolitude St. Cuthbert remained ſeveral years, during which time he had a variety of combats with the devil, the print of whoſe feet in, it is ſaid, to be ſeen in many places. If any perſons out of devotion came to viſit him, he retired to his cell, and diſcourſed with them only through his window. Once indeed to oblige a lady, the Abbeſs of Coldingham, he paid her a viſit at the Iſle of Coquet, where going down to the ſea ſhore, as was his cuſtom every night, two ſea monſters preſented themſelves kneeling before him, as if to demand his benediction, which having received, they returned to the deep.

This life of ſeverity excited the reverence and admiration of thoſe ages of ignorance. Whether enthuſiaſm alone could determine the human mind to ſuch undertakings, or there was a degree of pride mixed in the influence, I cannot determine. The vices of thoſe times, I preſume, were not attended with ſuch degrees of deſpair as are unknown to us; the inducements muſt have been more complicated than the outward countenance of piety expreſſed. How different the manners of the religious of the ſame church in modern times. "An ambitious or hypocritical religious, who makes a profeſſion of humility, whilſt he is puffed up with pride; a man meanly clad, and who only ſeeks after riches; a pretender to devotion, who gives himſelf out as a ſervant of God, while he is no more than a ſlave to his paſſions, is a monſter both in church and ſtate."—"Every intriguing Monk or Friar, who thruſts himſelf into families, for the purpoſe of prying into ſecrets, regulating marriages or wills, is as deſpicable as he is dangerous."—Theſe are the liberal ſentiments of the immortal Ganganelli, Pope Clement XIV. whoſe works have placed the Romiſh church in a more amiable point of view, than it has appeared in ſeveral paſt ages.

I have frequently ruminated on man's ſeveral affections, and this ſeverity of St. Cuthbert's reſtores to my memory ſome diſtant ideas. I have always conſidered Friendſhip as comprehending the moſt excellent feelings of the human heart: how a ſocial and generous-minded man could live without the enjoyment of friendſhip, and totally withdraw himſelf from all attachments with the world, is to me truly a ſeverity little to be comprehended. I preſume the Saint muſt have held the very ar-

gument Mr Hume adopts to account for the auſterities of ſuperſtitious men. "Nor is it ſatisfactory to ſay, that the practice of morality is more difficult than that of ſuperſtition; and is therefore rejected. For, not to mention the exceſſive penances of the Brachman's and Talaponis; it is certain, that the Rhamadan of the Turks, during which the poor wretches, for many days, often in the hotteſt months of the year, and in ſome of the hotteſt climates in the world, remain without eating or drinking from the riſing to the ſetting ſun; this Rhamadan, I ſay, muſt be more ſevere than the practice of any moral duty, even to the moſt vicious and depraved of mankind. The four Lents of the Muſcovites, and the auſterities of ſome Roman Catholics, appear more diſagreeable than meekneſs and benevolence.

"Perhaps, the following account may be received as a true ſolution of the difficulty. The duties which a man performs as a friend or parent, ſeem meerly owing to his benefactor or children; nor can he be wanting to theſe duties, without breaking through all the ties of nature and morality. A ſtrong inclination may prompt him to the performance: a ſentiment of order and moral obligation joins its force to theſe natural ties: and the whole man is truly virtuous, is drawn to his duty, without any effort or endeavour. Even with regard to the virtues, which are more auſtere, and more founded on reflection, ſuch as public ſpirit, filial duty, temperance, or integrity; the moral obligation in our apprehenſion, removes all pretenſion to religious merit; and the virtuous conduct is deemed no more, than what we owe to ſociety and to ourſelves. In all this, a ſuperſtitious man finds nothing, which he has properly performed for the for the ſake of his Deity, or which can peculiarly recommend him to the divine favour and protection. He conſiders not, that the moſt genuine method of ſerving the Divinity, is by promoting the happineſs of his creatures. He ſtill looks out for ſome more immediate ſervice of the Supreme Being, in order to allay thoſe terrors, with which he is haunted. And any practice, recommended to him, which either ſerves to no purpoſe in life, or offers the ſtrongeſt violence to his natural inclinations; that practice he will the more readily embrace, on account of thoſe very circumſtances, which ſhould make him abſolutely reject it. It ſeems the more purely religious, becauſe it proceeds from no mixture of any other motive or conſideration. And if, for its ſake, he ſacrifices much of his eaſe and quiet, his claim of merit appears ſtill to riſe upon him, in proportion to the zeal and devotion which he diſcovers. In reſtoring a loan, or paying a debt, his divinity is in no wiſe beholden to him; becauſe theſe acts of juſtice are what he was bound to perform, and what many would have performed, were there no God in the univerſe. But if he faſt a day, or give himſelf a ſound whipping; this has a direct reference, in his opinion, to the ſervice of God. No other motive could engage him to ſuch auſterities. By theſe diſtinguiſhed marks of devotion, he has now acquired the divine favour; and may expect, in recompence, protection and ſafety in this world, and eternal happineſs in the next."

To be continued.

ANCIENT CUSTOMS.

Continued from page 344.

PAROCHIAL PERAMBULATION

WAS a practice introduced by and adopted from the Romans, who held an annual feaſt of Terminalia; they were ſingularly obſervant of the bounds of their property, and there, as the moſt ſolemn mode of diſtinction made of diſtinction, made their places of ſepulchre, and erected altars. In later ages, the companies who went on the perambulation were attended by the pariſh prieſt, and at every boundary mark, which was diſtinguiſhed by a ſtone croſs, a prayer was put up for a fruitful ſeaſon, and protection againſt the evils of peſtilence and dearth. This cuſtom and prayer have lately been diſuſed, ſince we grew afraid of appearing religious, leaſt we ſhould be accuſed of ſuperſtition.

MIDSUMMER.

The ceremonies of the eve and day of Midſummer were various, and worthy attention. In all theſe feſtivals, it was the cuſtom to keep the wake, as it was called, or watch, 'till after midnight, and to begin the ſports and ceremonies of the day in the firſt hour of the morning.

The ſummer ſolſtice was the grand feſtival and jubilee of the Druids, and all thoſe who retained any of the Ammonian rites, of which we trace ſeveral in the religious ceremonies of the Saxons. This day was celebrated with peculiar magnificence and ſolemnity, when the adored luminary was at his greateſt altitude. It has been alledged by ſome, that the Eluſinian rites, in celebrating the return of Proſerpine, gave part of the ceremony of this day; and that the uſe of garlands is derived from the cuſtom of the initiated in the Eluſinian miſteries, being crowned with flowers.

It is uſual to raiſe fires on the tops of high hills and in the villages, and ſport and dance around them; this is of very remote antiquity, and the firſt cauſe loſt in the diſtance of time. Many reaſons have been aſſigned in different periods. Bourne quotes a paſſage of Durand to the following purport, "In ancient times the dragons, being incited to luſt through the heat of the ſeaſon, did frequently as they flew through the air, ſpermatize in the wells and fountains; by this means the water became infected, and the air polluted, ſo that whoever drank the waters was either tormented with a grievous diſtemper or loſt his life. As ſoon as the phyſicians perceived this, they ordered fires to be made every where about the wells and fountains, and thoſe things which occaſioned the noiſomeſt ſmell to be burnt, knowing that thereby the dragons would be driven away: and foraſmuch as this cuſtom was obſerved about the time we now celebrate St. John Baptiſt's feaſt, it is therefore ſtill obſerved among ſome people." In this enigmatical and myſterious account we plainly trace, the fires were originally kindled for ſacred rites and ſacrifice, in order to avert the horrors of peſtilence, which in early ages frequently attended the advancing heat of ſummer, in a country covered with foreſts and ſwamps, whoſe reſpiration and exhalations brought on various diſtempers, of which Epilepſies was one of the moſt general; to prevent which, the darkneſs of thoſe times had received few diſcoveries of medicine In Scotland, they uſed to run about

the mountains and higher grounds with lighted torches, like the Sicilian women of old in ſearch of Proſerpine.——The propheteſs in Mona, at the approach of the Romans, ran about with diſhevelled hair in a frantic mode with lighted torches, performing various rites to execrate the enemy. It was a cuſtom not many years ago in this county, for the villagers to run with burning firebrands round their fields, and then in a forcible manner taking the aſhes from ſome neighbouring fire, they uſed to exclaim, "We have won the flower (alias flour) of the wake." Moreſin conceives we trace the ancient Cerealia in this ceremony. It is not to be wondered, that the Druid rites ſhould in courſe of time be mixed with the Roman. Mr Borlace, ſpeaking of this cuſtom in Wales, ſays, "He takes it to be the remains of Druid ſuperſtition." Moreſin is of opinion, the cuſtom of leaping over the fires is a veſtige of the ordeal, and thoſe performing theſe feats were ſhewing tokens of innocence and virtue, by being neither burnt or ſullied. The act of leaping through the flames was certainly a religious one, and was meant as a kind of purification, and not merely a ſport and diſplay of agility. Mr Pennant mentions another remarkable cuſtom in Scotland, of which he was an eye-witneſs: they take the new baptized infant, and wave it three or four times gently over a flame, ſaying thrice, "Let the fire conſume thee now or never;" this ſeems to be the direct act of purification, in paſſing the fire of Molock. Like other heatheniſh cuſtoms appropriated to feſtivals of the chriſtian church, theſe are adopted on the day of St. John, or rather uſed on the ſame anniverſary, and the name of that ſaint aſſumed to give them new ſanctity. Mr Brand quotes ſeveral paſſages from Gebelin's Allegories Orientales: "Can any one (ſays he) overlook here the St. John fires, kindled about midnight, on the very moment of the ſolſtice, by the greateſt part both of ancient and modern nations? A religious ceremony, which goes backward thus to the moſt remote antiquity, and which was obſerved for the proſperity of States, and to diſpel every kind of evil" Divinations were alſo uſed on the vigil of this day: "Men and women were accuſtomed to gather together in the evening by the ſea-ſide, or in ſome certain houſes, and there adorn a girl, who was her parent's firſt begotten child, after the manner of a bride. Then they feaſted, and leaped after the manner of bacchanals, and danced and ſhouted as they were wont to do on their holidays; after this they poured into a narrow necked veſſel, ſome of the ſea water, and put alſo into it certain things belonging to each of them; then, as if the devil gifted the girl with the faculty of telling future things, they would enquire with a loud voice, about the good or evil fortune that ſhould attend them; upon this the girl would take out of the veſſel the firſt thing that came to hand, and ſhew it and give it to the owner, who, upon receiving it, was ſo fooliſh as to fooliſh as to imagin himſelf wiſer, as to the good or evil fortune that ſhould attend him."

Another cuſtom uſed on this day, is to dreſs out ſtools with a cuſhion of flowers.

To be continued.

To the Editor of the Berwick Muſeum.

MR EDITOR,

I Never thought that I ſhould write any thing to be printed; but having lately ſeen your Muſeum, which was ſent into the kitchen, with a great bundle of Gazettes and old Newſpapers, I find that you are willing to admit any correſpondent, and therefore I hope you will not reject me. If you publiſh my letter, it may encourage others, in the ſame condition with myſelf, to tell their ſtories, which may be perhaps as uſeful as thoſe of great ladies.

I am a poor girl. I was bred at a charity-ſchool, maintained by the contributions of wealthy neighbours. The chief of our ſubſcribers having paſſed a winter in London, came down full of an opinion new and ſtrange to the whole country. She held it little leſs than criminal to teach poor girls to read and write. She was reſolved for her part, to ſpoil no more girls; thoſe who were to live by their hands ſhould neither read nor write out of her pocket; the world was bad enough already, and ſhe would have no part in making it worſe. She was for a ſhort time warmly oppoſed; but ſhe perſevered in her notions, and withdrew her ſubſcription. Few liſten without a deſire of conviction to thoſe who adviſe them to ſpare their money. Her example and her arguments gained ground daily, and in leſs than a year the whole pariſh was convinced, that the nation would be ruined if the children of the poor were taught to read and write. Our ſchool was now diſſolved.—I could not live at home; and while I was conſidering to what I ſhould betake me, one of the girls, who had gone from our ſchool to London, came down in a ſilk gown, and told her acquaintance how well ſhe lived, what fine things ſhe ſaw, and what great wages ſhe received. I reſolved to try my fortune, and took my paſſage in the next Berwick Smack for London. I had no ſnares laid for me at my arrival, but came ſafe to a ſiſter of my ſchool miſtreſs, who undertook to get me a place. She knew only the families of mean tradeſmen; and I, having no high opinion of my own qualifications, was willing to accept the firſt offer.

My firſt miſtreſs was wife of a working watch-maker, who earned every week more than was ſufficient to keep his family in decency and plenty, but it was their conſtant practice to hire a chaiſe on Sunday, and ſpend half the wages of the week on Richmond-hill; on Monday he commonly lay half in bed, and ſpent the other half in merriment; Tueſday and Wedneſday conſumed the reſt of his money; and three days every week were paſſed in extremity of want, by us who were left at home, while my maſter lived on truſt at an alehouſe. You may be ſure, that of the ſufferers, the maid ſuffered the moſt, and I left them, after three months, rather than be ſtarved.

I was then maid to a hatter's wife. There was no want to be dreaded, for they lived in perpetual luxury. My miſtreſs was a diligent woman, and roſe early in the morning, to ſet the journeymen to work; my maſter was a man much beloved by his neighbours, and ſat at one club or other every night. I was obliged to wait on my maſter at night, and on my miſtreſs in the morning. He ſeldom came

home before two, and ſhe roſe at five. I could no more live without ſleep than without food, and therefore intreated them to look out for another ſervant.

My next removal was to a linen-draper's, who had ſix children. My miſtreſs, when I firſt entered the houſe, informed me, that I muſt never contradict the children, nor ſuffer them to cry. I had no deſire to offend, and readily promiſed to do my beſt. But when I gave them their breakfaſt, I could not help all firſt; when I was playing with one in my lap, I was forced to keep the reſt in expectation. That which was not gratified, always reſented the injury with a loud outcry, which put my miſtreſs in a fury at me, and procured ſugar-plumbs to the child. I could not keep ſix children quiet, who were bribed to be clamorous, and was therefore diſmiſſed as a girl honeſt, but not good-natured.

I then lived with a couple that kept a petty ſhop of remnants and cheap linen. I was qualified to make a bill, or keep a book, and was therefore often called, at a buſy time, to ſerve the cuſtomers, and expected that I ſhould now be happy, in proportion as I was uſeful. But my miſtreſs appropriated every day, part of the profit to ſome private uſe, and as ſhe grew bolder in her theft, at laſt deducted ſo much, that my maſter began to wonder how he ſold ſo much, and gained ſo little. She pretended to aſſiſt his enquiries, and began very gravely to hope, that "Betty was honeſt, and yet thoſe ſharp girls were apt to be light-fingered." You will believe that I did not ſtay there much longer.

The reſt of my ſtory I will tell you in another letter, and only beg to be informed, for which of the places, except perhaps the laſt, I was diſqualified, by my ſkill in reading and writing,

I am, Sir, your very humble ſervant,

BETTY BROOM.

On Buffoonery in Converſation.

IT is ſweet, ſays the agreeable poet of Venuſium, to lay aſide our wiſdom, and to indulge, on a proper occaſion, a ſpecies of temporary folly. He, indeed, muſt be outrageouſly ſevere, who would prohibit any pleaſing mode of paſſing our leiſure hours, while it is conſiſtent with innocence, and the nature of a being eminently diſtinguiſhed by the fine faculties of reaſon, fancy, memory, and reflection. Charming is the ſocial hour when ſolidity of judgment is enlivened by brilliancy of wit, and the lively ſallies of imagination by a ſweet interchange of penſive gravity. Eaſe, freedom, and the unſtudied effuſion of the ſentiments which naturally ariſe in cultivated minds, form a very delightful recreation; and diſmiſs the mind to its ſerious employments with new alacrity. Thoſe among the ancients, who were moſt celebrated for their wiſdom, were remarkable for a cheerful and equable gaiety, and often diverted themſelves in their intervals of ſeverer meditation, with jeſts and drollery. Who more cheerful than the gentle Socrates? Who more delighted than the dignified Cicero? But at the ſame time, they were equally capable of maintaining a legitimate converſation in all its gravity and elegance. The converſations of Socrates, breathe a wiſdom approaching to divine; and Cicero's book *de Oratore*, is one of the no-

bleſt monuments of poliſhed urbanity, as are many of his philoſophical pieces of ſpeculative wiſdom.

But there prevails, at preſent, a taſte for low and noiſy mirth, which totally precludes all delicacy of ſentiment, all exerciſe of reaſon and invention, and almoſt degrades us to the level of thoſe ludicrous animals, whom nature has rendered ſo wonderfully expert in the art of mimickry. Many perſons, who imagine themſelves remarkably endowed with humour, and the power of delighting whatever company they deign to bleſs with their preſence, are apt to give their tongues a licence to wander without the reins of judgment, to affect uncommon expreſſions, attitudes, grimaces, and modes of addreſs and behaviour; and to imagine, that oddity is humour, eccentricity wit, downright nonſenſe prodigiouſly droll, and rudeneſs infinitely entertaining. If the company are as fooliſh as the pretended wit; or, indeed, if they are very polite and good-natured, they ſeldom refuſe the eaſy tribute of a laugh, either real or affected; and the joker, animated by his fancied encouragement, proceeds in his extravagant ſallies, till his aſſumed folly approaches very near to real idiotiſm. In the mean time as he draws the attention of the company on himſelf, and engroſſes all the time and talk, he not only lowers himſelf, but prevents others from riſing; relaxes the tone of his own mind, and of all around, to a ſtate of imbecility, and at once prevents the opportunity and the power of uttering a ſingle idea worth remembrance. Noiſe and laughter are but meagre food for the mind; and however pleaſed people may appear, they commonly retire from the company in which theſe have formed the only entertainment, with an unſatisfied and uneaſy vacuity, with diſguſt and diſagreeable reflection.

It very often happens, that theſe facetious gentlemen rely upon more expeditious methods of becoming *prodigiouſly entertaining* than any thing which requires utterance. They enter a room, and ſit down gravely, with their wigs on one ſide, or with the back part of it over their forehead. They take great delight in the practical joke; and if they can pick your pocket of your handkerchief, ſmut your face, draw your chair from under you, or make you a fool, as they call it, they conſider themſelves as other Yorick's, and as fellows of infinite humour, endowed with peculiar talents for ſetting the table on a roar. It might, indeed, be ſaid with truth, that they literally make fools of themſelves, and appear ambitious of ſupplying that order which was once very common, but is now either a little out of faſhion, or introduced in diſguiſe; I mean the order of profeſſed and hireling fools, for the amuſement of the nobility. It has indeed been jocularly ſaid, that many of the nobility in the preſent age, execute the office in their own perſons to ſave expence.

Now, though there were nothing criminal in buffoonery, yet as it tends, when too long continued, to weaken the faculties of the mind, to exclude all attention to any thing ſerious, and to diveſt converſation of its power of affording improvement as well as pleaſure, it is certainly to be wiſhed that it were, in ſome meaſure reſtrained. I ſay reſtrained only; for I do not know any juſt reaſon why any method of innocently amuſing the mind, during a ſhort interval of inaction, ſhould be ut-

terly forbidden. Man is an animal that delights in variety; mirth and mimickry, jeſt and jollity, *quips and cranks and wanton wiles, and laughter holding both his ſides*, are certainly no leſs allowable as the means of relaxation, than cards, backgammon, billiards, and the bottle. He is wiſe who requires moderation in all theſe indulgencies; but he who inveighs againſt any of them in the groſs, and without exception, has taken a falſe eſtimate of human nature, and is not be conſidered as a moraliſt, but as a declaimer. If any one rule will admit of univerſal application, it is that which directs us to obſerve the golden mean.

I could never admire the wiſdom of certain ſelf-elected legiſlators of graceful behaviour, who ſeem to forbid us to laugh, with much greater ſtrictneſs than they would have prohibited the violation of the decalogue. To be remarkable for laughing, is not only ungraceful, but a ſign of folly. But God has diſtinguiſhed man by the power of riſibility, and there is no reaſon why he ſhould not exerciſe it on proper occaſions; and, perhaps, there would be no occaſion more proper, than when a diſciplined fop ſhews by his behaviour, that he prefers the varniſh of external grace to honour and to honeſty.

Wit, it has been ſaid, does not naturally excite laughter. But this obſervation, though true in part, is not univerſally true; for wit, united with humour, poſſeſſes ſuch a command of the riſible muſcles, that he muſt be a ſtoic, or a very ill-natured man, who is able to reſiſt the impulſe. I ſhould, indeed, have no favourable opinion of that man's heart or diſpoſition, who could be preſent at a truly comic ſcene, without laying aſide his ſeverity, and ſhaking his ſides with as much glee as the ingenuous child of nature. And if it is a weakneſs not to be able to refrain from laughter at a ludicrous object, it is a weakneſs of all others the moſt pardonable; and it is ſurely better to be weak than malignant. But in truth, the weakneſs conſiſts only in laughing immoderately, or frequently without an adequate object.

In every convivial meeting of elegant and poliſhed company, the Muſes and the Graces ſhould be of the party. The firſt honours and attention ſhould be paid to them; but let not Comus and Jocus be forbidden to follow in their train, and under their command. The entertainment will be thus heightened and varied, and good ſenſe and decorum derive new luſtre from good humour. We would, indeed reſtrain that exceſſive and rude mirth which originates in levity and folly, and becomes what is called buffoonery; but far be it from us to baniſh that ſprightlineſs which naturally reſults from the gaiety of innocence. Joy, while we are bleſſed with health and eaſe, and what the ſtoics call Euroia, or the well flowing of the ſtream of life, is gratitude and obedience.

Hints to thoſe who are deſigned for the Profeſſion of the Law.

THERE is no order in the community more contemptible than that of thoſe practitioners in the law, who, without one liberal principle of juſtice or equity, poſſeſs a ſkill in little but quibbles, and in thoſe points by which villainy is taught to proceed with impunity, cunning enabled to elude the ſpirit by miſrepreſenting the letter, and truth perplexed, ob-

ſcured and loſt in the mazes of chicanery. It is indeed ſurpriſing, that many who call themſelves men of honour, and who profeſs to have had a liberal education, ſhould allow themſelves in the practice of their profeſſion, to aſſert palpable falſehood in order to confound the cleareſt evidence; and defend, with all the appearance of ſincere conviction, what they know to be indefenſible. It is not an admiſſible apology to aſſert, that their profeſſion requires ſuch an abaſement: for a ſimilar juſtification might be offered by the ſharper or the highwayman. There are, undoubtedly certain laws of honour and truth eſtabliſhed in the heart of every honeſt man, of which no regard for lucre, and no jeſuitical pretence of profeſſional neceſſity, can juſtify the infringement.

There ſeems, indeed, to be a very unfortunate error in many among the ſtudents of the law, who value abilities and technical knowledge at a high rate, but entertain no great eſteem for goodneſs of heart, and integrity of conduct While the world allows them abilities and knowledge, they depend with ſecurity on ſucceſs, though they ſhould be notoriouſly mercenary in public, and debauched in private life. Indeed, they have had living examples to prove, that however bad the morals of the man, if the impudence and eloquence of the lawyer are approved, he may have what briefs he pleaſes, and even be advanced to the dignity of a Lord Chancellor. An infamous character, blaſted with imputations of the moſt atrocious kind in the walks of private and domeſtic life, may be introduced, by his known effrontery, and his ſuppoſed abilities, to that dignified ſeat, where law is to be corrected by equity, and where the conſcience of the judge is the chief controul.

Whatever be the abilities of a man, yet if he be notoriouſly irregular and intemperate in the violation of thoſe laws which are prior to all human laws, he ought not to be promoted to any offices of truſt and honour, particularly in the law. If the governing part of a nation were ſincere in its profeſſion of a belief in the national religion, men who are remarkable for breaking the laws of that religion, would be at leaſt neglected if not diſgraced. The advancement of bad men to the higheſt offices in the law, is a diſgrace to the government, and an injury to the people, whom it greatly corrupts; not only by the example, but by leading them to ſuppoſe, that the governors of the nation, whom they naturally imagine wiſer than themſelves, conſider religion and morality merely as engines of ſtate.

Though, therefore, the ſtudent may ſee men of infamous characters advanced and encouraged, let him not be deluded. If he is wiſe, he will ſtill pay his greateſt attention to the cultivation of a pure and honeſt heart; this will furniſh him with more ſatisfaction than was ever derived to a bad man from the inſignia and emoluments of office, and the fees beſtowed by popular favour. Whatever practice or preferment can be acquired conſiſtently with this, accept with gratitude. But if the public, or the rulers of the nation, ſtill prefer the bold pretender, whoſe appearance and abilities ariſe from that audacity which accompanies a bad and unfeeling heart, deſpiſe all that they can beſtow, and remember that this life is ſhort, and that there is another; that this world is the place of pro-

bation, and the next of reward. Remember that a pure heart, a clear conſcience, an independent ſpirit, and a ſoul that ſpurns the lucre which is to be gained by unmanly ſervility, are infinitely ſuperior (conſidered only as they tend to promote happineſs) to the poſſeſſion of the ſeals, with their uſual appendages, a peerage and a penſion.

With reſpect to the modes of preparation for this profeſſion, I ſee, with regret, that an illiberal method prevails, which conſiſts in confining the future advocate, like a clerk in a merchant's counting-houſe, to the deſk of ſome practiſing lawyer, and teaching him the ordinary buſineſs almoſt mechanically. There he ſits, and copies a great number of dry formalities, ſuch as, if he attended to them, could not enlarge his mind; ſuch, indeed, as, without a remarkable dulneſs of diſpoſition, he cannot attend to. After labouring for ſeveral years in a manual employment, as ſedentary, and ſcarcely more liberal than that of the weaver or the watchmaker, he comes forth a formidable barriſter; formidable, indeed, in ſome reſpects, as he has probably acquired a good deal of that low and dirty practice, and that narrow and confined mode of thinking, which a liberal mind would deſpiſe too much to be able to acquire. He is, as it were, a ſpider, and can ſpin cob-webs in the dark and foul receſſes of the heart, to catch thoſe diminutive objects, which a more generous animal would not deign to enſnare.

The true method of arriving at an eligible ſpecies of eminence in the ſtudy of the law is, to enlarge the capacity of the mind by a moſt comprehenſive and claſſical education; and then to furniſh it with ſome portion of every ſpecies of human knowledge. A general and enlarged philoſophy, moral, natural, and theological, ought to form the firm baſis of the future ſuperſtructure. On this ſhould be added hiſtory, ancient and modern; general juriſprudence, and a particular acquaintance with the ſpirit of laws in all the civilized nations of antiquity. Long and accurate obſervation of men and manners ought to be added; and the virtues of exemplary benevolence and humanity ſhould complete the fabric. Such ſhould be the preparation;—what it is, we have already ſeen. But ſometimes even the toil of the writing-deſk, as well as every other ſerious preparation, is omitted, and the ſtudent called to the bar, puts a large wig over his powdered hair and pig-tail, and ſtarts up a pleader, ready to undertake any cauſe either of property, or of life.

Whoever has read the works of Cicero, will remember how great a ſhare of learning he requires in his orator, who was, indeed a pleader or advocate; but not ſuch a pleader, or ſuch an advocate, as many of thoſe who have diſgraced the modern courts of judicature. The great ſtateſmen of Rome ſupported the character of lawyers with a peculiar dignity, unknown to modern inſtitutions. Adorned with philoſophy, as well as law, they deſcended to the courts to defend their clients; not with the hope of a paltry fee, but induced by the pure motives of friendſhip and humanity; by a deſire of doing good, and a regard for juſtice. Men, it is true, muſt live by their profeſſions; and therefore the diſintereſtedneſs of the ancients, who had other reſources, cannot be univerſally imitated. But, ſurely,

in an age that pretends to peculiar illumination and philanthropy, and in a people who have long profeſſed a moſt humane religion, it is wonderful to find men, who aſſume ſo important a profeſſion, ready to defend any ſide for pay; and debaſing their characters by an affectation of extreme libertiniſm, of infidelity, and of every kind of profligacy, which tends to harden the heart, and to deaden the feelings of humanity, no leſs than to ſtifle the ſentiments of true honour.

To the Editor of the Berwick Muſeum.

SIR,

THE ridiculous, ſurpriſing, and often cruel effects of enthuſiaſm, when not ſtrictly kept under the government of reaſon, cannot be more clearly demonſtrated, than from the hiſtory of the ſect called Karmathians, which we have a pretty full account of in the Hiſtory of the Arabians, by the Abbe de Marigny, therefore the following extracts from that Hiſtory may perhaps deſerve a place in your Muſeum.

"The following year (898 of the Chriſtian Æra) they (the Muſſulman army) were forced to take the field, to ſtop the progreſs of a ſect of enthuſiaſts, who had alarmed all Arabia: They were called Karmathians, from the name of the founder of their religion and doctrine. This man at firſt contented himſelf with propagating his tenets; but they that ſucceeded him, finding their diſciples very numerous, prevailed on them to take up arms, and endeavoured to make conqueſts. Before I give an account of their exploits, it may not be improper to deſcribe the perſon and doctrine of the founder of this ſect.

Karmath, for ſo the impoſtor was called, was born in a village near Cufah, called Hamadan Karmaz, whence he took his name: Others ſay he was ſo named, becauſe he was little and deformed, according to the ſignification of the Arabian word Karmath. He publiſhed a doctrine tending to the overthrow of Muſſulmaniſm; and as the new preacher made an affected ſhew of great auſterity of life, he gained a great number of diſciples, and made an amazing progreſs in Arabia.

But notwithſtanding his pretended auſterity, his doctrine was far from being ſo ſtrict as that of Mahomet, except only in regard to prayer, which he ordained to be made fifty times a day, whereas the prophet commanded only five prayers a day: The reſt of his tenets may be brought into a narrow compaſs, for he allegorized all the precepts of the Muſſulman law. According to his doctrine, even prayer was but a ſymbol of the obedience which they owed to the Iman or chief of the ſect. Faſting was a ſymbol of the ſecrecy that ought to be obſerved, in reſpect to ſuch as were not of the ſect: And fidelity to their chief was typified by the precept againſt fornication and adultery. Beſides, he permitted his diſciples to eat all that was prohibited by the Muſſulman law, and freed them from many very troubleſome things; for example, from frequent ablutions, which he ſuppreſſed, and other legal ceremonies of that kind: In a word, inſtead of requiring the tenth part of all goods for the uſe of the poor, he demanded only the fif-

tieth, which he directed ſhould be applied to the maintenance of the Iman. This was the title he aſſumed, and which he ordered his followers to beſtow on ſuch as ſhould ſucceed him in the ſovereign power, as well ſpiritual as temporal.

This ſect made its firſt appearance about the 888th year of the Chriſtian Æra, but for a time it paſſed almoſt unnoticed. Karmath preached only in villages, and other places in the neighbourhood of great cities, and deferred making a more public appearance, till he had gained a ſufficient number of diſciples. As coadjutors to his miſſion, he was provided of twelve men, whom he had inſtructed, and who likewiſe diſperſed themſelves in the little towns, and other bye places.

The doctrine of Karmath was forthwith embraced with great zeal by the ſlaves, and all ſuch as were forced to labour. They took, in a literal ſenſe, what he told them of the neceſſity of praying fifty times a day; and as this was much more eaſy than their daily taſk, they left their work, under pretext of going to prayers. The maſters were a long time before they could diſcover whence the negligence of their ſlaves proceeded; but at laſt a great lord in the country having obſerved that his lands were not cultivated, ſharply reprimanded the overſeer of his labourers: And he having alledged in his juſtification, that for ſome time they had quitted their work againſt his will, on pretence of going to prayers, the lord aſked what could be the cauſe of ſo ill timed a devotion; and having been informed that a new apoſtle named Karmath, had principally occaſioned this diſorder, he ſent his ſervants to apprehend him; and having confined him in a room in his caſtle, he put the key under his pillow, well-pleaſed that he had got into his power a man, whoſe doctrine was calculated to introduce idleneſs, under colour of piety. He declared to ſeveral of his friends, who were that day at his houſe, that he would himſelf inflict a due puniſhment on the new apoſtle, and that on the next day he would cauſe his head to be cut off.

The daughter of this nobleman took compaſſion on Karmath; ſhe artfully ſtole the key of the room in which he was confined, and having releaſed the priſoner, ſhe put it again in the place whence ſhe took it, unperceived of her father. The next morning this lord going to cauſe the new doctor to be executed, he was greatly amazed to find no perſon in the room of which he himſelf had kept the key.

The eſcape of this impoſtor made a great noiſe, and by means of his artful management, contributed greatly to the ſucceſs of his pretended miſſion: However, he dared no longer to remain in a place where he had run ſo great a riſque; he therefore departed, and went to remote parts with his diſciples, where he boaſted that his enemies had endeavoured to apprehend him, but that God had been pleaſed, on this occaſion, to give him a manifeſt proof of his protection, by miraculouſly freeing him from their hands.

Such was the account he gave of that event to his diſciples; he even aſſured them, that for the future no perſon would dare to make the leaſt attempt upon him; Inſomuch, that this adventure was not only a matter for exulting, but alſo ſerved conſiderably to augment the number of his followers. We are not told what kind of end this impoſtor came to; but

it is certain, that after his death the ſect was headed by enterpriſing men, who finding their party very numerous, inſtructed their diſciples in military diſcipline, began to plunder and lay waſte, and even to make conqueſts.

In 899, the Karmathians continued their inroads over great part of Arabia, and at laſt came and exerciſed their ravages even in Arabian Irak, being at that time under command of a leader, equally cruel and brave, who gave quarter to no Muſſulman. This general was called Abu Said Habah; he had already attained ſo great a degree of power, that he aſſumed the title of prince of the Karmathians. Being as able a man as their founder, but a much greater warrior, he had accuſtomed his followers to labour, fatigue, ſobriety, and obedience, which he made a proper uſe of, in order to gain poſſeſſion of ſome territories wherein he propoſed to eſtabliſh himſelf, after the manner of many other rebels, who, by dint of care and pains, had procured themſelves to be acknowledged as ſovereigns.

Mothaded having been informed of the terror and devaſtations cauſed by theſe enthuſiaſts in his dominions, ſent out againſt them a body of troops, under the command of Abbas ben Amrou, one of his chief officers. This campaign proved unſucceſsful to the Muſſulmen. In vain did Abbas put in practice every military artifice to ſurpriſe the Karmathians: He had to do with an experienced general, and with troops amongſt whom the ſtricteſt diſcipline had been introduced, inſomuch that nothing was left to come to a regular engagement.

And, in a ſhort time, a pitched battle was fought, in which the Muſſulmen and Karmathians vied with each other, in giving ſignal proofs of bravery and intrepidity. Abbas, who at firſt made not the leaſt doubt of obtaining a victory, was amazed at the obſtinate reſiſtance of the Karmathians; but he was much more ſo, when he ſaw his troops give ground upon their attacks: He did all that a great general could do to reanimate his ſoldiers; but as he greatly expoſed himſelf, in order to ſet an example to his men, the enemy made a violent puſh, broke his main body, and cut in pieces all they met. The general was taken priſoner, with eight or nine hundred men, as well officers as ſoldiers; the reſt of his army was put to the rout, and purſued to a great diſtance.

So ſoon as Abu Said was maſter of the Muſſulman general, he commanded him to be carried, together with the reſt of the priſoners to a neighbouring place. As Abbas well knew the cruel diſpoſition of the conqueror, he was ſeized with fear the moment he fell into his hands, and found himſelf ſo cloſely confined. He thought ſuch treatment was a ſiniſter preſage of what would happen to him in the ſequel; and he each moment expected to fall a ſacrifice to the cruelty of the Karmathians, when he was informed that Abu Said intended to pay him a viſit, and was deſirous of having a private conference with him.

The general came to the priſon, and ſoon freed Abbas from his fears; for he immediately offered him his life and liberty on condition, however, that he ſhould ſwear to perform what he was about to enjoin him.

Abbas having taken the oath, the Karmathian ſpoke to him in theſe terms: "I require thee to inform the Caliph of what I ſhall ſay to thee. I am an inhabitant

of the Deſert, and accuſtomed to live on a ſmall matter. I have not taken from thy maſter any of his forts or cities. The troops he ſent out againſt me have been defeated, becauſe my ſoldiers are uſed to labour, and to live hard; his, on the contrary, require all the comforts and conveniencies of life; when they make war in this barren country, where they want all things, they diſband, and then I give no quarter to ſuch as fall into my hands. Thou mayeſt therefore repreſent to the Caliph, that a war carried on againſt me will always prove deſtructive and uſeleſs to him; and that, if he is wiſe, he will leave me unmoleſted."

Abbas having promiſed to give a faithful account to the Caliph of all that had been told him, Abu Said ſet him at liberty. Abbas performed his promiſe; and in conſequence of the report he made, Mothaded, by the advice of his miniſters, reſolved to make no further attempts on the Karmathians, whilſt they ſhould remain on the ground they had choſen, and in which it was indeed difficult to gain any great advantage over them.

In the year 902, they again began to plunder and ravage the Muſſulman dominions, but they were then defeated, and their chief leader taken and executed.

In 903, they again rebelled and made themſelves maſters of ſeveral towns in Syria, but they were at laſt defeated, and many of them, together with their chief leader taken and executed.

In 905 and 906, they ravaged ſeveral parts of the Muſſulman dominions, levied heavy contributions on Damaſcus itſelf, and obtained ſeveral victories, in which they gave no quarter. They then marched and intercepted a caravan to Mecca, which they plundered, after having put every man belonging to it to death, and made ſlaves of the women. But they were ſoon after overtaken by the Muſſulman army, totally defeated, and their chief leader killed.

In 913, their chief leader Abu Said, who had ſet himſelf up as ſovereign in the city of Hejar, the chief city of Arabia Petrea, was aſſaſſinated by one of his ſlaves, and in his room was choſen his eldeſt ſon, on condition, that on account of his weakly conſtitution, he ſhould ſurrender the command to Abu Thaher, his younger brother, ſo ſoon as the latter ſhould be of due age.

Abu Thaher having, in 917, attained the age of about nineteen, did not wait till his brother reſigned his authority: He ſeized it, and gave out that he was inſpired by heaven, and that God had revealed to him the moſt hidden things. By theſe means he ſeduced the moſt ignorant of his ſect; and as enthuſiaſm is a very catching diſtemper, the Karmathians ſoon looked on Abu Thaher as a prophet: And at laſt he was proclaimed as ſole prince and chief of that ſect.

In 923, he gained an implicit obedience from them, by often telling them of the future grandeur of the nation, and of the great conqueſts which heaven had appointed him to make. Each Karmathian offered to riſque his life and fortune in the ſervice of the new prince and prophet. Theſe offers were very agreeable to Abu Thaher, who did not think fit to let them cool; he marched out at the head of thoſe determined men, and laid ſiege to Baſorah. This enterpriſe proved ſucceſsful; the city was taken by aſſault: He cauſed almoſt all the inhabitants to be maſſacred, and then gave up

the place to be pillaged for fifteen days.

In 924, elated by this ſucceſs, Abu Thaher entered on new deſigns. Amongſt others, he attacked a caravan returning from Mecca. It was numerous, and conſiſted of many perſons of note, who were conducted by a Muſſulman of diſtinction named Abdallah. The Karmathian falling with his troops on the caravan, ſlew part of them, diſperſed the reſt, and ſeized all that the pilgrims were poſſeſſed of. Abdallah their chief having been taken priſoner, Thaher propoſed to make uſe of his captive, in order to come to ſome terms with the court of Bagdat. With that view he took great care of Abdallah, and treated him with the utmoſt civility. He alſo ſent the chief men of the ſect to viſit him, and did all that lay in his power to gain his friendſhip.

To be continued.

Extracts from Cook's Voyages.

Continued from page 356.

THE other bundle was next opened at one end; but our party were not permitted to appear near enough to examine its myſterious contents. The intelligence they obtained reſpecting it, was, that the Eatooa was concealed in it. This ſacred repoſitory is compoſed of the twiſted fibres of the huſk of the cocoa-nut; and its figure is roundiſh, with one end conſiderably thicker than the other The pig that had been killed, was by this time cleaned, and its intrails taken out. Theſe happened to have many of thoſe convulſive motions, which frequently appear, in different parts, when an animal is killed; and this was conſidered as a very favourable omen to the intended expedition. After being expoſed for ſome time, the entrails were carried and laid down before the prieſts. While one of them prayed, another cloſely inſpected the entrails, and continued turning them gently with a ſtick. Having been ſufficiently examined, they were thrown into the fire. The ſacrificed pig, and its liver, heart, &c. were now put upon the ſcaffold where the dog had been depoſited; and then all the feathers, except the oſtrich plume, being encloſed in the ark, an end was put to the whole ſolemnity.

Four double canoes remained upon the beach all the morning, before the place of ſacrifice. A ſmall platform, covered with palm-leaves, faſtened in myſterious knots, was fixed on the fore part of each of theſe canoes; and this alſo is called a morai. Some plantains, cocoa-nuts, bread-fruit, fiſh, and other articles, lay upon each of theſe naval morais. The natives ſaid, that they belonged to the Eatooa, and that they were to attend the fleet that was to be ſent out againſt Eimeo.

The unfortunate victim, offered on this occaſion, was, to appearance, a middle-aged man, and was one of the loweſt claſs of the people. But it did not appear that they had fixed upon him on account of his having committed any particular crime that deſerved death. It is certain, however, that they uſually ſelect ſuch guilty perſons for their ſacrifices, or elſe vagabonds, who have no viſible way of procuring an honeſt livelihood. Our gentlemen having examined the appearance of the body of the unhappy ſufferer, now offered up to the object of theſe people's worſhip, obſerved, that it was bloody about the head and

face, and much bruiſed upon the right temple, which denoted the manner in which he had been killed. And they were informed, that he had been knocked on the head with a ſtone.

The wretches who are deſtined to ſuffer on theſe occaſions, are never previouſly apprized of their fate. Whenever any one of the principal chiefs deems a human ſacrifice neceſſary, on any great emergency, he fixes upon the victim, and then diſpatches one of his truſty ſervants, who fall upon him ſuddenly, and either ſtone him to death, or beat out his brains with a club. The ſovereign is next acquainted with it, whoſe preſence is ſaid to be abſolutely requiſite at the ſolemn rites that follow; and, indeed, on the late occaſion, Otoo bore a capital part. The ſolemnity itſelf is termed Poore Eree, or the prayer of the chief; and the victim is called Taatataboo, or conſecrated man.

The morai, where the late ſacrifice was offered, is always appropriated for the burial of the king of the whole iſland, and likewiſe of his family, and ſome other perſon of diſtinguiſhed rank. It differs little, except in extent, from the common morais. There are ſeveral reliques ſcattered about the place; ſuch as ſmall ſtones raiſed in various parts of the pavement, ſome with bits of cloth faſtened round them, others entirely covered with it; and, upon the ſide of the large pile, fronting the area, are a great number of pieces of carved wood, in which their gods are ſuppoſed to reſide occaſionally. There is a heap of ſtones at one end of the large ſcaffold, with a ſort of platform on one ſide. On this they depoſit all the ſkulls of the human ſacrifices, which they take up after they have remained under ground for ſome months. Juſt above them, many of the carved pieces of wood are placed? and here the maro and the other bundle, which was ſuppoſed to contain the god Ooro, were laid, during the celebration of the late ſolemn rites.

It is probable, that this barbarous cuſtom of offering human victims, prevails in all, or moſt of the iſlands of the Pacific Ocean, however diſtant from each other ſome of them may be. And though we ſhould ſuppoſe, that not more than one perſon is ſacrificed at one time, either at Otaheite, or other iſlands, yet theſe occaſions, in all probability, occur ſo frequently as to make a terrible havock of the human ſpecies; for Captain Cook reckoned no leſs than forty-nine ſkulls, of former victims, lying before the morai, at Attahooroo; and as none of thoſe ſkulls appeared to have ſuffered any conſiderable change, or decay, from the weather, it may be inferred, that but a ſhort time had elapſed ſince theſe victims had been offered. This horrid practice, though no conſideration whatever can make it ceaſe to be deteſtable, might, perhaps, be thought leſs detrimental in ſome reſpects, if it contributed to impreſs any awe for the Deity, or veneration for religion, upon the minds of the ſpectators. But this was ſo far from being the caſe on the late occaſion, that though a vaſt multitude of people had aſſembled at the morai, they ſhewed very little reverence for what was tranſacting. And Omai happening to arrive, after the ceremony had begun, many of the iſlanders thronged round him, and were engaged for the remaining part of the time, in making him recount ſome of his adventures; to which they liſtened with great eagerneſs and attention, regardleſs

of the ſolemn offices which their prieſts were then performing. The prieſts were, however, very candid in the anſwers which they gave to any interrogatories that were put to them, with regard to this inhuman inſtitution. And, particularly, on being aſked, what was the deſign of it, they replied, that it was an ancient cuſtom, and was highly agreeable to their god, who came and fed upon the ſacrifices; in conſequence of which, he granted their petitions. It was then objected, that he certainly did not feed on theſe, as he was neither obſerved to do it, nor were the bodies of the ſacrificed animals ſoon conſumed; and that as to the corpſe of a human victim, they prevented his feeding on that, by interring it. In anſwer to theſe objections, they gave it as their opinion, that he came in the night, inviſibly, and fed on the ſoul, or immaterial part, which theſe people ſay remains about the place of ſacrifice, till the carcaſe of the victim is totally waſted by putrefaction.

To be continued.

ON FORTUNE.

WHATEVER difference there may appear to be in men's fortunes, there is ſtill a certain compenſation of good and ill in all, that makes them equal; let nature give ever ſo many advantages, it is not ſhe alone, but fortune in conjunction with her, that makes a man happy. Fortune is to merit, as light is to objects. We ſhould uſe fortune as we do health, enjoy it when good; bear with it when ill; and uſe no deſperate remedies till neceſſity calls for them. The contempt of fortune in the philoſophers was an art to ſecure themſelves from the diſgrace of poverty, and a bye-way to eſteem. To make a fortune in this world, a man ſhould appear to have made it already. There is no accident ſo unfortunate, but the prudent will make ſome advantage of it; nor any ſo fortunate, that the imprudent will not turn to their prejudice. Fortune breaks us of many faults, which reaſon never could do. The generality of men judge of others only by their fortune. Fortune never appears ſo blind as ſhe does to them whom ſhe favours. There is an elevation which is independent of fortune; it is a certain air which diſtinguiſhes us, and ſeems to deſign us for great things: this it is that extorts reſpect from others, and raiſes us above them more than birth, honours, or merit itſelf. Fortune ſometimes makes uſe of our failings to advance us. There are ſome men, who like children, would not be gratified, but to procure their abſence. When fortune ſurpriſes us with a poſt, to which we have neither been advanced by degrees, nor prepared for by our hopes, it is almoſt impoſſible to behave well in it, or worthy of it. Common ſenſe is ſeldom met with in high fortune; a man exalted is too apt to think that his capacity increaſes with his honours. The ruin of people's fortunes is almoſt always followed with corruption of manners. The mould of a man's fortune is in himſelf. Apparent virtues bring forth praiſe; but there are ſecret and hidden virtues that bring forth fortune. Fortune is like the milky way, which is a knot of ſtars not ſeen ſeparate, but together give light: ſo there are a number of little and undiſcerned virtues which make men fortunate. There are not two

more fortunate properties, than to have a little of the fool, and not too much of the honeſt. There are more qualifications required to become a good fortune, than to get one. In the ſcale of pleaſures, the loweſt are ſenſual delights; which are ſucceeded by the more enlarged views and gay portraitures of a lively imagination; and theſe give way to the more ſublime pleaſures of reaſon, and diſcover the cauſes and deſigns, the frame, connection, and ſymmetry of things. We are beholden to nature for worth and parts, but it is to fortune that we owe the opportunities of exerting them. There is a certain air in the countenance, and confidence in the behaviour, of a man of fortune, which men of narrow circumſtances cannot aſſume. A man of fortune without true merit, is an inſect, whoſe eſtate, like a microſcope, is neceſſary to render viſible. Succeſs above deſert, is to fools an occaſion of misthinking; and good fortune above deſert, is to the unwiſe, an occaſion of miſdoing. Fortune, though ſo unlike to wiſdom, often acts wiſely. Fortune, in the table of Cebes, is repreſented as a beautiful woman ſtanding on a globe, and of a careſſing countenance, but withal deaf and blind; about her ſtand throngs of ſuitors, upon whoſe heads ſhe ſhowers down her gifts promiſcuouſly; viz. ſcepters, ſwords, diadems, and halters, glory and infamy, riches, and poverty: ſhe is blind and deaf, to ſhew her inability to diſcern; and ſhe ſtands upon a globe to ſhew ſhe is inconſtant. Many are the complaints of the ficklenes of fortune. That which produces the greateſt part of the deluſions of mankind, is a falſe hope, which people indulge with ſo ſanguine a flattery to themſelves, that their hearts are bent upon fantaſtical advantages, which they had no reaſon to believe ſhould ever have ariſen to them; this makes them mourn with real affliction for imaginary loſſes. There are ſome men who in their own favour reſolve every thing that is poſſible into what is probable; and then reckon on that probability as what muſt certainly happen. Though youth is the time leaſt capable of any reflection, it is the only ſeaſon in which women can advance their fortunes. He that promiſes himſelf any thing but what may naturally ariſe from his own property or labour, lays up for himſelf diſappointments. There are but two means in the world of gaining by other men, viz. by being agreeable, or conſiderable; and he that hopes to have any thing from a ſuperior, and has no pretenſions to either of theſe, muſt not call himſelf unfortunate if he be neglected. It is certain that a great part of what we call good or ill fortune ariſes out of right or wrong meaſures and ſchemes of life. Misfortune and imprudence are much the ſame thing. Though prudence and imprudence do, in general, produce our good or ill fortune, yet there are ſome unforeſeen accidents which often pervert the fineſt ſchemes of human wiſdom; the race is not always to the ſwift, nor the battle to the ſtrong: and prudence ſometimes prevents fortune. He that follows cloſely the dictates of human prudence, and acts with a ſcrupulous caution, never meets with thoſe unforeſeen ſucceſſes, which are often the effect of a ſanguine temper, or more happy raſhneſs.

Galba dreamt that he ſaw Fortune ſtanding at his door, and ſaying, that ſhe was tired, and unleſs he would take her in, ſhe

ſhould fall a prey to the firſt that met her.

The Saxons uſed to decide their controverſies by drawing lots.

ON FUTURITY.

THOUGH ſome fooliſhly think that the future conſequences of virtue and vice are doubtful, yet as it is to the laſt degree credible they will be as religion teaches us, this credibility is an obligation, in point of prudence, to abſtain from all evil, and live in a conſcientious practice of what is good; eſpecially when it is conſidered, that nothing can be more certain than that the conduct in this life, neceſſary to ſecure future happineſs, is the only one that can produce any ſolid, ſubſtantial, or true felicity in this world; ſo that our higheſt duty, and moſt important ſelf-intereſt, are inſeparably connected: and, if we appeal to our own obſervations, who in this life appear more cheerful, more ſatisfied, or happier, than the virtuous and the innocent? Infidelity owes its riſe more to the depravity of our inclinations than to the want of capacity to examine the objects of faith; and he that lives ſo as to deſerve the happineſs promiſed to the good in a future ſtate, will eaſily believe, wiſh, and hope for that to be true, which it is for their intereſt ſhould be ſo: and if any one would have courage enough to act up to the principles of reaſon, and doctrines of the Chriſtian religion, he would find every pleaſure, comfort, and bleſſing in this life highly improved by ſuch a conduct; and the happineſs in a future ſtate would rather appear as the conſequence of our happineſs here, than an end only to be ſecured by a ſevere and melancholy life of mortification and ſelf denial; for nothing is ſo delightful as conſcious innocence, nothing ſo comfortable as unaffected piety.

"O! be joyful in the Lord, all ye lands ſerve the Lord with gladneſs, and come before his preſence with a ſong." What can convey a more lovely idea of the being of a God, or of the ſtate of mind in which we ought to approach his Divine Majeſty than this advice of the royal pſalmiſt?

Arguments drawn from future rewards and puniſhments, are things too remote for the conſideration of ſtubborn, ſanguine youth; theſe are affected by ſuch only as propoſe immediate pleaſure or pain. The ſtrongeſt perſuaſive to the children of Iſrael was a land flowing with milk and honey. As the greateſt part of mankind are more affected by things which ſtrike the ſenſes, than by excellencies that can be diſcerned by reaſon and thought, they form very erroneous judgments, when they compare the one with the other.

To the Editor of the Berwick Muſeum.

SIR,

AMONGST the men of literature and genius who figure in your Muſeum, give me leave to place the late Sir Richard Steele.

He was born about the year 1676, in Ireland, in which kingdom one branch of the family was poſſeſſed of a conſiderable eſtate in the county of Wexford. His father, a counſellor at law, in Dublin, was private ſecretary to James duke of Ormond, but he was of Engliſh extraction, and his ſon, while very young being carried to London, he put him to ſchool

at the Charter houſe, whence he was moved to Merton college, Oxford, where he was admitted a poſt-maſter in 1692. His inclination and genius being turned to polite literature, he commenced author during his reſidence in the univerſity, and actually finiſhed a Comedy, which, however, he thought fit to ſuppreſs, as unworthy of his genius. Mr Steele was well beloved and reſpected by the whole ſociety, and had a good intereſt with them after he left the univerſity, which he did without taking any degree, in the full reſolution to enter into the army. This ſtep was highly diſpleaſing to his friends; but the ardour of his paſſion for a military life, rendered him deaf to every other propoſal. Not being able to procure a better ſtation, he entered as a private gentleman in the horſe guards, notwithſtanding he thereby loſt his ſucceſſion to his Iriſh eſtate. However, as he had a flow of good nature, a generous openneſs and frankneſs of temper, and a ſparkling vivacity of wit, theſe qualities rendered him the delight of the military, and procured him an enſign's commiſſion in the guards. In the mean time, having made choice of a profeſſion, which ſet him free from all the ordinary reſtraints in youth, he ſpared not to indulge his inclination in the wildeſt exceſſes. Yet his gaities and revels did not paſs without ſome cool hours of reflection, and in theſe it was he drew up his little treatiſe, entitled, "The Chriſtian Hero" with a deſign, if we may believe himſelf, to be a check upon his paſſions. For this uſe and purpoſe it had lain ſome time by him, when he printed it in 1701, with a dedication to Lord Cutts, who had appointed him his ſecretary, and procured him a company in Lord Lucas's regiment of fuſileers. The whole plan and tenor of this author's book was ſuch a flat contradiction to the general courſe of his life, that it became a ſubject of much mirth and raillery; but theſe ſhafts had no effect; he perſevered invariably in the ſame contradiction, and though he had no power to change his heart, yet his pen was never proſtituted to his follies. Under the influence of that good ſenſe, he wrote his comedy called the Funeral. This play procured him the regard of King William, who reſolved to give him ſome eſſential marks of his favour; and though upon that prince's death his hopes were diſappointed, yet in the beginning of Queen Anne's reign, he was appointed to the profitable place of Gazetteer. He owed this poſt to the friendſhip of Lord Halifax and the Earl of Sunderland, to whom he had been recommended by his ſchool-fellow, Mr Addiſon, That gentleman alſo lent him a helping hand in promoting the comedy called The Tender Huſband, which was acted in 1704 with great ſucceſs; but his next play, the Lying Lover, found a very different fate. Upon this rebuff from the ſtage, he turned the ſame humourous current into another channel, and early in the year 1709, he began to publiſh The Tatler, which admirable paper was undertaken in concert with Dr Swift. His reputation was perfectly eſtabliſhed by this work, and during the courſe of it, he was made a commiſſioner of the ſtamp-duties in 1710 Upon the change of the miniſtry the ſame year, he ſided with the Duke of Marlborough, who had ſeveral years entertained a friendſhip for him; and upon his grace's diſmiſſion from all employments in 1711, Mr Steele addreſſed a letter

of thanks to him for the ſervices done to his country. However, as our author ſtill continued to hold his place in the Stamp Office, under the new adminiſtration, he forbore entering with his pen upon political ſubjects. But adhering more cloſely to Mr Addiſon, he dropt the Tatler; and afterwards by the aſſiſtance chiefly of that ſteady friend, he carried on the ſame plan under the title of the Spectator. The ſucceſs of this paper was equal to that of the former, which encouraged him before the cloſe of it, to proceed upon the ſame deſign in the character of the Guardian. This was opened in the beginning of the year 1712, and was laid down in October following, but in the courſe of it, his thoughts took a ſtrange turn to politics, and he engaged with great warmth againſt the miniſtry, and being determined to proſecute his views that way by procuring a ſeat in the Houſe of Commons, he immediately removed all obſtacles thereto. For that purpoſe he took care to prevent a forcible diſmiſſion from his poſt in the Stamp Office, by a timely reſignation of it to the Earl of Oxford; and at the ſame time gave up a penſion, which had been till this time paid him by the queen, as a ſervant to the late prince George of Denmark. After this he wrote the famous Guardian, upon the demolition of Dunkirk, which was publiſhed Auguſt 7, 1713, and the parliament being diſſolved the next day, the Guardian was ſoon followed by ſeveral other warm political tracts againſt the adminiſtration. Upon the meeting of the new parliament, Mr Steele having been returned a member for the borough of Stockbridge in Dorſetſhire, took his ſeat accordingly in the Houſe of Commons, but was expelled thence in a few days after, for writing ſeveral ſcandalous and ſeditious libels, as he had been indeed forewarned by the author of a periodical paper, called The Examiner. Preſently after his expulſion, he publiſhed propoſals for writing the Hiſtory of the Duke of Marlborough. At the ſame time he alſo wrote The Spinſter; and in oppoſition to The Examiner, he ſet up a paper called The Reader, and continued publiſhing ſeveral other things in the ſame ſpirit, till the death of the queen. Immediately after which, as a reward for theſe ſervices, he was taken into favour by her ſucceſſor to the throne, King George I. and appointed ſurveyor to the royal ſtables of Hampton Court, and put into the commiſſion of the peace for the county of Middleſex, and having procured a licence for chief manager of the company of comedians, he eaſily obtained it to be changed in the year 1714 into a patent from his majeſty, appointing him governor of the ſaid company during his life, and to his executors, adminiſtrators, and aſſigns, for the ſpace of three years afterwards. He was alſo choſen one of the repreſentatives for Borrowbridge in Yorkſhire, in the firſt parliament of that king, who conferred the honour of knighthood upon him, April 28, 1715; and in Auguſt following he received 500l. from Sir Robert Walpole for ſpecial ſervices.—Thus highly encouraged, he triumphed over his opponents in ſeveral pamphlets wrote in this and the following year. In 1717 he was appointed one of the commiſſioners, for enquiring into the eſtates forfeited by the late rebellion in Scotland. This carried him into that part of the united kingdom, where, how unwelcome a gueſt ſoever he might be to the generality, yet he

received from ſeveral of the nobility and gentry, the moſt diſtinguiſhing marks of reſpect. In 1718 he buried his ſecond wife who had brought him a handſome fortune, and a good eſtate in Wales; but neither that, nor the ample additions lately made to his income, were ſufficient to anſwer his demands. The thoughtleſs variety of his ſpirit often reduced him to little ſhifts of wit for its ſupport; and the project of the Fiſhpool this year, owed its birth chiefly to the projector's neceſſities. The following year he oppoſed the remarkable peerage bill in the Houſe of Commons, and during the courſe of this oppoſition to the court, his licence for acting plays was revoked, and his patent rendered ineffectual, at the inſtance of the lord chamberlain. He did his utmoſt to prevent ſo great a loſs, and finding every direct avenue of approach to his royal maſter effectually barred againſt him by his powerful adverſary, he had recourſe to the method of applying to the public, in hopes that his complaints would reach the ear of his ſovereign, though in an indirect courſe, by that channel. In this ſpirit he formed the plan of a periodical paper, to be publiſhed twice a week, under the title of the Theatre, the firſt number of which came out on the 2d of January, 1719-20. In the mean time, the misfortune of being out of favour at court, like other misfortunes, drew after it a train of more. During the courſe of this paper, in which he aſſumed the feigned name of Sir John Edgar, he was outrageouſly attacked by Mr Dennis, the noted critic, in a very abuſive pamphlet, entitled, The Character and Conduct of Sir John Edgar. To this inſult our author made a proper reply in the Theatre.

While he was ſtruggling with all his might to ſave himſelf from ruin, he found time to turn his pen againſt the miſchievous South-Sea ſcheme, which had nearly brought the nation to ruin in 1720 —and the next year he was reſtored to his office and authority in the playhouſe of Drurylane. Of this it was not long before he made an additional advantage, by bringing his celebrated comedy, called the Conſcious Lovers, upon the ſtage, where it was acted with prodigious ſucceſs; ſo that the receipt there had been very conſiderable, beſides the profit accruing by the ſale of the copy, and a purſe of five hundred pounds given to him by the king, to whom he dedicated it. Yet, notwithſtanding theſe ample recruits, about the year following, being reduced to the utmoſt extremity, he ſold his ſhare in the playhouſe, and ſoon after commenced a law-ſuit with the managers, which, in 1726, was determined to his diſadvantage. Having now again, for the laſt time, brought his fortune, by the moſt heedleſs profuſion, into a deſperate condition, he was rendered altogether incapable of retrieving the loſs, by being ſeized with a paralytic diſorder, which greatly impaired his underſtanding. In theſe unhappy circumſtances he retired to his ſeat at Languanor, near Carmarthen in Wales, where he paid the laſt debt to nature, on the 21ſt of September, 1724, and was privately interred, according to his own deſire, in the church of Carmarthen. Among his papers were found the manuſcripts of two plays, one called The Gentleman, founded upon the Eunuch of Terence, and the other entitled, The School of Action, both nearly finiſhed.

Of three children which Sir Richard had by his ſecond wife, Elizabeth, being the only one then living, was married young, in 1731, to the honourable John Trevor, then one of the Welſh Judges, and afterwards Baron Trevor, of Bromham. Sir Richard was a man of undiſſembled and extenſive benevolence, a friend to the friendleſs, and as far as his circumſtances would permit, the father of every orphan. His works are chaſte and manly. He was a ſtranger to the moſt diſtant appearance of envy and malevolence, never jealous of any man's growing reputation, and as far from arrogating any praiſe to himſelf from his conjunction with Mr Addiſon, that he was the firſt who deſired him to diſtinguiſh his papers. His greateſt error was want of œconomy: however, he was certainly the moſt agreeable, and (if we be allowed the expreſſion) the moſt innocent rake that ever trod the round of indulgence.

A Diſſertation on the Riſe, Union, Power, &c. of Muſic.

Section I.
The Deſign.

BLEST pair of Syrens, pledges of Heaven's joy,
Sphere-born harmonious Siſters, Voice and Verſe,
Wed your divine ſounds, and mix'd pow'r employ!

So ſaid the ſublime Milton, who knew and felt their force: But thoſe whom nature had thus joined together, man, by his falſe refinements, hath moſt unnaturally put aſunder.

The purpoſe of the following diſſertation, therefore, is to trace the riſe, union, and progreſſion of Poetry and Muſic, as they are found to exiſt in their ſeveral kinds and gradations among mankind; thence to conſider the cauſes which have produced that ſeparation under which they now lie, and have often lain among the more poliſhed nations; and in concluſion, to point out the circumſtances in which, and the means by which, they may poſſibly be again united.

Whatever is founded in ſuch paſſions and principles of action, as are common to the whole race of man, will be moſt effectually inveſtigated, as to its origin and progreſs, by viewing man in his ſavage or uncultivated ſtate. Here before education and art have caſt their veil over the human mind, its various powers throw themſelves out, and all its workings preſent themſelves inſtantly and without diſguiſe.

It may be affirmed with truth, that for want of beginning our inquiries at this early and neglected period, and by viewing man under his ſtate of civilization only, many curious and intereſting queſtions have been left involved in darkneſs, which might have been clearly unfolded by a free and full reſearch into the paſſions, propenſities, and qualities of ſavage man.

Sect. II.
Of Muſic, Dance, and Poem in the ſavage State.

By examining ſavage life, where untaught nature rules, we find that the agreeable paſſions of love, pity, hope, joy, and exultation, no leſs than their contraries of hate, revenge, fear, ſorrow, and deſpair, oppreſſing the human heart by their mighty force, are thrown out by the three powers of action, voice, and articulate ſounds. The brute creatures expreſs their paſſions by the two firſt of theſe; ſome by action, ſome by voice, and ſome

both united: Beyond theſe, man has the added power of articulate ſpeech: The ſame force of aſſociation and fancy which gives him higher degrees and a wider variety of paſſion, gives riſe to this additional power of expreſſing thoſe paſſions which he feels.

Among the ſavages who are in the loweſt ſcale of the human kind, theſe ſeveral modes of expreſſing their paſſions are found altogether ſuited to their wretched ſtate. Their geſtures are uncouth and horrid: Their voice is thrown out in howls and roarings: Their language is like the gabbling of geeſe.

But if we aſcend a ſtep or two higher in the ſcale of ſavage life, we ſhall find this chaos of geſture, voice, and ſpeech, riſing into an agreeable order and proportion. The natural love of a meaſured melody, which time and experience produce, throws the voice into ſong, the geſture into dance, the ſpeech into verſe or numbers. The addition of muſical inſtruments comes of courſe: They are but imitations of the human voice, or of other natural ſounds, produced gradually by frequent trial and experiment.

Such is the generation and natural alliance of theſe three ſiſter-graces, muſic, dance, and poem, which we find moving hand in hand among the ſavage tribes of every climate.

For the truth of the fact, we may appeal to moſt of the travellers who deſcribe the ſcenes of uncultivated nature: All theſe agree in telling us, that melody, dance, and ſong, make up the ruling paſtime, adorn the feaſts, compoſe the religion, fix the manners, ſtrengthen the policy, and even form the future paradiſe, of ſavage man. That having few wants, and conſequently much leiſure, the barbarous tribes addict themſelves to theſe alluring arts with a wonderful degree of paſſion, unleſs where their manners are corrupted by an incidental commerce with the off-ſcum of civilized nations. By theſe attractive and powerful arts they celebrate their public ſolemnities; by theſe they lament their private and public calamities, the death of friends, or the loſs of warriors; By theſe united, they expreſs their joy on their marriages, harveſts, hunt:ings, victories; praiſe the great actions of their gods and heroes; excite each other to war and brave exploits, or to ſuffer death and torments with unſhaken conſtancy.

Theſe are the circumſtances moſt common to the ſavage tribes: Beſides theſe, there are many peculiar modes, which ariſe from their different climates, ſituations, opinions, manners. Among ſome tribes the joyous paſſions, among ſome the gentle, among others the ferocious, predominate and take place. To give all the varieties of theſe ſavage and feſtal ſolemnities, were an endleſs labour. Let the following account ſuffice, as a general image of the reſt; which is ſingled out, not only becauſe it is the moſt circumſtantial, but likewiſe for the particular relation which it will be found to bear to a following part of this inquiry.

The Iroquois, Hurons, and ſome leſs conſiderable tribes are free and independent ſavages, who inhabit the northern continent of America; and extend their ſettlements from the back of the Britiſh Colonies to the borders of the Great Lakes, along the ſkirts of Louiſiana, and down the river Ohio, towards the Miſſiſippi, and the Gulph of Florida. Father Lafitau gives the following deſcription of their feſtal ſolemnities;

which it is neceſſary to tranſcribe at large, in order to give an adequate idea of their manners and character.

"On the appointed day, early in the morning, they prepare the feaſt in the Council-Cabbin, and there they diſpoſe all things for the aſſemoly.—In the mean time, a public crier goes through the village, and gives notice that the kettle is hung on in ſuch a cabbin: The common people, and even the chiefs, bring with them their little kettle. It doth not appear, that there is any diſtinction of ranks among them, except that the old men occupy the foremoſt matts. The Iroquoiſe women, aſſiſt not, that I know of, at theſe kind of feaſts; nor are they invited. The children, and young men, who are not as yet choſen into the body of warriors, mount upon the ſcaffolds which are placed over the matts, and even upon the roof of the cabbin itſelf, and look down through the hole at which the ſmoke goes out.

"While the aſſembly is forming, he who makes the feaſt, or he in whoſe name it is made, ſings alone.—The deſign of this is to entertain the company, on ſuch things as have relation to the ſubject on which they aſſemble. Theſe ſongs, for the moſt part, are filled with the fables of ancient times, the heroic deeds of their nation; and are compoſed in an antiquated ſtyle; ſo old, that often they underſtand not what they ſay. The ſinger hath ſometimes an aſſiſtant, who relieves him when he is fatigued: For they ſing with all their force.

"The ſpeaker then opens the ſcene, by aſking in form, if all who are invited are come. He then names the perſon who makes the feaſt, he declares the occaſion on which it was made, and enters into a particular detail of all that is in the kettle. At every thing which he names, the whole choir replies by a repeated ſhout of approbation.

"The ſpeaker then gives an account of every thing, which it is of importance that the public ſhould know. For theſe ſong-feaſts being made on all weighty occaſions which regard the village or the nation; this is the proper time for public affairs, as that of renewing a name, hearing ambaſſadors, or proclaiming war by ſong."

To be continued.

Memoirs of the Academy of Sweden.

AMONG the remarks of M. Triewald on damps, or thoſe dangerous vapours which ariſe in mines, he obſerves there are two ſorts. The firſt, which extinguiſhes the lights, and ſuffocates the miners, he aſcribes to a want of renewing the air, for ſeveral years pent up in ſome corner of the mine, long abandoned by the workmen, and now again opened. It is eaſy to guard againſt this dangerous air, which is deprived of its elaſticity, by carrying a lighted candle at a good diſtance before you, boldly advancing while it continues burning, and retreating when it goes out. The ſecond kind of vapours is fired at the approach of a candle, and is what the mines in England are very ſubject to, where the air is often kindled, and runs through all the caverns with the noiſe and violence of thunder killing all it meets. The oil of ſtone engenders theſe dangerous vapours, and nature has been imitated in their formation by art. M. Triewald alſo recommends antimony in certain diſor-

ders incident to horſes. It is to be prepared by mixing antimony with nitre, making a detonation, and collecting the ſcoria, or ſcurf which remains. This is an emetic, but as horſes do not vomit, this preſcription cures them without any ſenſible evacuation. The ſame gentleman deſcribes a machine for making ſaws with great expedition.

Captain Ehrenſchwerdt, having made experiments on the different degrees of ſtrength in the gunpowder of the ſeveral countries of Europe; found that of Sweden to excel; a meaſured * charge of it threw bombs of a certain calibre 102 Swediſh ells, when French powder carried them no farther than 79, and that of England but 74. Hence, beſides the advantage in ſea fights, Sweden may have a great demand for its powder, as it is not only better, but can be afforded at a much lower price.

M. Moræus had ſeen the fatal effects of henbane with the blue flower, better known by the name Napellus. Whatever M. Deſlandes and others have ſaid of the harmleſſneſs of this plant, it is very poiſonous in the climate of Upland; a ſurgeon, who ventured to eat it in a ſallad, died of it within two hours.

M. Maldercreutz has improved upon Newton's problem, on the method of eſtimating diſtances by ſound.

M. Stromer made experiments on the ſtrength of gunpowder. A double charge will not carry a ball double the length, but much more is required; M. Stromer inquires into the courſe of this phenomenon.

M. Funke examined into the cauſe of another phenomenon. He had obſerved that the perpendicular ſhafts which reach to the bottom of the mines, are, in fine weather, full of thick darkneſs at the depth of 60 or 70 toiſes below the ſurface, and yet are not very dark at the depth of 106 toiſes when the ſky is overcaſt. This paradox M. Funke aſcribes to the refraction of the rays, which is greater in an air charged with vapours: hence the crepuſculum, or twilight, laſts longer towards the north, in proportion to the greater abundance of vapours in that quarter.

It is impoſſible to give a detail of M. Elvius's memoirs on the rapidity of rivers. He found that water runs 2045 feet in a ſecond, when the perpendicular which marks the fall of the water is 34 inches, and when a line drawn from the ſurface of the water to the end of an oblique line faſtened to a ball, and lifted up with the current, is 14 inches.—He alſo demonſtrated, that a figure inſcribed in, or circumſcribed about a circle, has the largeſt area of all the figures comprehended within the ſame lines.

M. Nordenberg commends to poor people three methods of gaining a livelihood. 1. By making pot-aſh, which may be improved and augmented by uſing thoſe plants which grow on the ſea-ſhore, and abound with ſea-ſalt; nothing can be eaſier than the preparation. They are to burn theſe plants, and make of their aſhes a ley, whence by evaporation they extract an alcaline ſalt, of a greyiſh colour which yields a good price. The aſhes, deprived of their ſalt by the elixivation, are an excellent manure for land. 2. A method for making tar, pitch, and turpentine, which are thus prepared: They take the greaſy ſubſtance which is found in the roots of old pines, and melt it over a

* *We are informed that gunpowder ſhould be tried by weight.*

ſlow fire, then ſtrain it, and it becomes very good turpentine, whence it is eaſy to diſtil an oil. What ſticks to the bottom of the ſtill in the diſtillation, becomes colophony by gentle drying, and the impure or droſſy part, which would not paſs the ſtrainer, is a pitch, which may ſerve for links and other uſes. His third method ariſes from a gift of nature in the abundance of hares in the north: he adviſes poor people to pull off their furr, which is to be manufactured with wool, and will turn to great profit.

M. Groberg preſented the figure of a toad, found in the boſom of a rock of very hard ſtone. The generation and growth of theſe animals are ſo incomprehenſible, that one is tempted to think all ſtories of this kind are mere fables.

M. Geo. Brandt communicates his chymical obſervations, which are written with exactneſs and veracity. The firſt treats of the products of vitriol; he extracts from it a limpid oil, which he ſeparates from the common oil, by often changing the receiver. He obtained from colcothar an acid and dry volatil ſalt, of a kind as yet very rare. He gives new proofs how little we ought to truſt to the ſpecific virtues of fixed alcaline ſalts, extracted from different plants. Theſe ſalts preſerve none of the properties of their plants, when they are not produced by a moderate fire, and are perfectly the ſame when extracted by a degree of heat ſufficient to make them true alcalies.

Baron Cedernheilm has taken the trouble to inform himſelf of the neſt and hatching of the cuckow. He found that this bird did actually make uſe of the neſts of ſome other kinds of birds, eſpecially the white wagtail. But he clears the young cuckow from the charge of ingratitude fixed upon it; for it does not kill its nurſe, nor is in the leaſt akin to a ſpecies of ſpar hawk.

M. Scheldon preſented a table calculated by him, which ſhews at ſight the weight of a ſhip of war, as ſoon as you know the number of guns; a ſhip of 26 guns, for inſtance weighs 2134 Schifpfunds.

An incombuſtible wood might be thought no mean curioſity, and was diſcovered by accident: On occaſion of wanting fuel, ſome wood was taken, which had been uſed about the alum manufactory. This wood being impregnated with the ſalts of alum, reſiſted the fire, was conſumed very ſlowly, and that without producing any flame; the maceration of wood in a ſolution of vitriol has the ſame effect.

Some of the moſt common Appearances of Nature.

Of Fire.

IT is difficult to ſay what is the real nature and eſſence of fire, and the enquiry would be too abſtruſe for your comprehenſion; but ſome of its properties and effects may be readily deſcribed and eaſily underſtood. One effect, and that which moſt particularly diſtinguiſhes it, is heat. Another is motion, which it communicates to all bodies; nay, ſome ſuppoſe, that all the motion in nature proceeds only from fire, which reſides more or leſs in all bodies whatſoever, and that if this fire could be extracted and taken quite away, all nature would grow into one ſolid body, hard and immoveable. Another effect of fire is, that it dilates all ſolid bodies, and rarifies all fluids. It melts, calcines,

or vitrifies according to the nature of the body that is offered to its power. It is thought by ſome to be the cauſe of light, but this is doubtful. It is certain there may be fire without light, as in a Dutch ſtove, which warms a room without enlightening it; and there may be light without fire, as the light of the moon, which gives no heat at all. In ſhort, the air we breathe, the water we drink, the earth from whence we draw our food, all are enlivened and rendered fit for the uſe of man by this warm principle reſiding in them.

Of Air.

Air is that thin tranſparent fluid in which we live, and move, and breathe; and without which we cannot ſubſiſt. It ſurrounds this terraqueous globe to a certain height, and is called its atmoſphere, is carried along with it, and partakes of all its motions both annual and diurnal. In this atmoſphere the clouds and vapours, which are exhaled from the earth, are ſuſpended and float about. It is a compreſſible and dilateable body; that is, it may be contracted to a ſmaller ſpace than it naturally fills, or extended to a larger, as may be proved by many experiments. It is fitted by its nature to penetrate and pervade other bodies, by which means it animates and excites all nature, and is one of the principal cauſes of vegetation. It is the breath and life of the whole animal world, whether inhabiting the air, the earth, or the waters. It would be tedious to reckon up all the benefits of this uſeful and delicate element; let it ſuffice juſt to mention its wonderful power in many uſeful engines; its admirable property of conveying ſmells to our noſe, ſounds to our ears, and reflecting the light of the heavenly bodies to our eyes; alſo its great uſe and excellence in contributing by many other ways to the life, the health, and pleaſure of all mankind.

Of Water.

Water is a clear ſimple fluid, inherent more or leſs in all matter whatſoever. There is not a body in all nature but what will yield water. Sir Iſaac Newton affirms that all birds, beaſts, fiſhes, inſects, trees, and vegetables, with their ſeveral parts grow out of water, watery tinctures and ſalts, and by putrefaction, return again to watery ſubſtances. Hartſhorn, after being kept forty years, and turned ſo hard and dry, that being ſtruck againſt a flint it will yield ſparks of fire; yet put into a veſſel and diſtilled, affords one eighth part of its quantity in water. Dead bones, after being dried twenty-five years, will yield by diſtillation half their weight in water. It is the moſt ſubtle and penetrating except fire; it will paſs through pores ten times ſmaller than air will do. Leather or a bladder will contain air, but water eaſily finds its way through them. Nay, it has been known to force its way when ſufficiently preſſed, through a ſpherical veſſel of gold. Thales the Mileſian, and ſome other philoſophers believe, that water was the firſt principle of all things; and ſome have thought that Moſes himſelf was of the ſame opinion, ſince, before any thing was created, he tells us, the ſpirit of God moved upon the face of the waters. The uſes of water, beſides the beauty it gives to the world in ſeas, rivers, lakes, and ponds, are many and various. It is perhaps the moſt pleaſant and healthful drink in the world; as a medicine it is very efficacious in many diſeaſes; and

as a bath, it conduces both to health and pleaſure. In fine, it is ſubſervient to human life in many and various ways, in all fermentations, and in diſſolving all bodies that we have occaſion to diſſolve. Alſo in the motion of mills, and many other engines and machines, its powers are wonderful and ſurprizing.

Of Wind.

Wind is a quick motion of the air flowing from one point or quarter of the earth to another, of which, though various conjectures have been made, the phyſical cauſe is not yet known. The Winds are divided into, 1. Perennial, or ſuch as blow all the year the ſame way, of which the moſt remarkable is that betwixt the two tropics, blowing conſtantly at ſea from eaſt to weſt, and called the general trade-wind. 2. Periodical, or thoſe which conſtantly return at certain times. Such are the ſea and land breezes, which in the evening blow from ſea to land, and in the morning from land to ſea. Such alſo are the particular trade-winds, which blow from the north to the equator in our ſummer, and from the ſouth pole to the equator in our winter. 3. Variable, or ſuch as blow now one way, and now another; are now high, now low, without any regularity either as to time or place, which is the caſe in moſt of the temperate climates in the world. The uſes of the mind are many and great. It is the common ſervant of mankind. The whole buſineſs of navigation is performed by its aſſiſtance. It is not only commiſſioned to warm and cool us by turns, but alſo to keep our habitations clean and wholeſome, which office it performs by carrying away inviſibly every thing that might infect and corrupt the air, which if it was always at reſt, and unagitated by frequent gales and ſtorms, inſtead of refreſhing and animating, would ſuffocate and poiſon all the world.

Of the Clouds, Rain, Hail, and Snow.

The clouds are nothing but vapours raiſed from the waters, or from moiſt parts of the earth, partly by the ſolar, and partly by the ſubterraneous heat; which vapours being lighter than air, mount upwards, till having reached ſuch a region of the atmoſphere, as is of the ſame ſpecific gravity with themſelves, they are there ſuſpended. After a while the watery particles, which were at firſt too thin to be perceived, are ſo condenſed by the cold of the ſuperior regions, as to render them opaque enough to reflect the light of the ſun, in which ſtate they are called clouds; and when their ſpecific gravity is ſo encreaſed as to make them deſcend, it is then called rain. Theſe clouds are formed in the atmoſphere, at very different heights from the earth. When they are formed in the lower regions of the atmoſphere, the rain which falls from them is very ſmall. When they are formed higher, the bubbles falling within the ſphere of each others attraction, incorporate as they fall, and become large drops. If theſe bubbles, in their deſcent through the atmoſphere, meet with a region ſo cold as to freeze them, they condenſe into flakes of ſnow or hail. The uſes of the clouds are manifold: 1. They afford a delightful and refreſhing ſhade from the heat of the ſun. 2. They pour down thoſe fertile dews and ſhowers on all the vegetable tribes, to which they owe their health, their verdure and their beauty: And 3. It is thought

by many that the fountains, ſprings and rivers, which ſo beautifully adorn the earth, and ſerve ſo many uſeful purpoſes, derive their origin from hence.

Of Thunder and Lightning.

Thunder is that loud and rumbling noiſe which is heard in the lower regions of the air, occaſioned by the ſudden kindling of ſulphureous exhalations. For, as Sir Iſaac Newton obſerves, vapours are raiſed into the air, not only from water, but alſo from ſulphur, bitumen, volatile ſalts, &c. where fermenting with nitrous acids, they ſometimes take fire, and generate thunder, lightening, and other fiery meteors. If high in the air, and far from us they will do no miſchief; but if near us, may deſtroy trees, animals, or men: and the nearneſs or diſtance may be computed by the interval of time betwixt the flaſh and the noiſe. Dr Wallis obſerves, that commonly the interval is about 7 ſeconds, which at 1142 feet in a ſecond, the rate which ſound travels, gives the diſtance about a mile and a half; but it is often nearer, and ſometimes farther off. The effects of lightning are ſometimes very ſurprizing; it has melted a ſword without hurting the ſcabbard, and broken the bones of a man without injuring his fleſh, or even his ſkin. Its uſes may be to purge the air, and purify the noxious vapours which might otherwiſe grow pernicious.

Of Earthquakes.

An earthquake is the greateſt and moſt formidable appearance of nature. It is a vehement ſhake or agitation of that part of the earth where it happens, accompanied with a prodigious noiſe like thunder, and frequently with eruptions of water, fire, ſmoke, or wind, &c. The ſame cauſes that produce the evaporation of waters, and all thoſe meteors that roll over our heads, do alſo produce theſe other no leſs dreadful effects under our feet. For the earth abounding every where with caverns, veins and canals, ſome full of water, others of vapours and exhalations, and many parts of the earth being replete with nitre, ſulphur, bitumen, vitriol, and other combuſtibles; theſe, either from ſome fire they meet with, or from their colliſion againſt hard bodies, or their intermixture with other fluids, are kindled, by which means burſting out into a greater compaſs, the place becomes too narrow for them; ſo that preſſing violently on all ſides, the adjoining parts are ſhaken, a noiſe is heard like thunder, which continues till they have either found or made a vent to diſcharge themſelves.

Of the Tides.

The tides are that flux and reflux or ebb and flow of the ſea, which is obſerved to happen nearly twice every day. It flows from ſouth to north for ſomething more than ſix hours, during which time it gradually ſwells, ſo that entering the mouths of rivers, it drives back their waters towards their heads or ſprings; then ſeeming to reſt for about ten minutes, it begins to ebb and retire back again from north to ſouth, for ſix hours more; and the waters ſinking, the rivers reſume their natural courſe. Then after a pauſe of ten minutes more, the ſea again begins to flow as before, and ſo alternately. The period of a flux and reflux is twelve hours twenty-five minutes; ſo that the tides return later and later every day by fifty minutes. Now twenty-four hours and fifty minutes is a lunar day, that is, the moon paſſes

the earth's meridian later and later every day by fifty minutes. So that the ſea flows as often as the moon paſſes the meridian, both under the arch above the horizon, and that below; and ebbs as often as ſhe paſſes the horizon, both at the eaſtern and weſtern points; that is, both at the riſing and the ſetting of it. When the moon enters the firſt and third quarter, that is, at new and full moon, the tides are nigh and ſwift, and called Spring-tides. When ſhe enters the ſecond and laſt quarter the tides are weaker, and called Neap-tides. All theſe phænomena of the tides are accounted for from the principles of graviation.

The Spaniſh Curate and Vexatious Lawyer.

Continued from page 373.

IN two or three days Leandro began to be tired of his ſituation, and thought he ſhould be mortified, if he continued much longer therein; but Bartolus going out upon buſineſs, he was determined to make his firſt trial. With this view, he took his lute, and accompanied it with a ſong, hoping his attempts to pleaſe would lure Jacintha to his chamber. She had deſired to ſee him, and the muſic ſounded ſo ſweetly, that, unable to reſiſt her curioſity, ſhe ſtole ſoftly to his room, and the door being in part open, peeped in. Her good ſenſe ſoon penetrated through the artful diſguiſe of Leandro, who by his dreſs, one of leſs diſcernment would have taken for a plain country youth. She admired his manly face; ſaw expreſſion beam from his eyes, and was convinced that his verſes were no law-jargon, nor his graceful motions thoſe of a clerk. While her attention and thoughts were thus employed, Leandro had deſcried her, and was ſtruck dumb with a ſide glance at her beautiful form, in which he thought he ſaw all the excellencies of the earth combined. He was about to ſpeak to the lovely apparition, but ſhe inſtantly vaniſhed from his ſight. Indeed Jacintha, thinking it neither honourable nor ſafe to favour Leandro with an opportunity of making love to her, retired as he advanced, and called aloud for her Moor (for ſhe concluded of the two evils in her houſe the black devil was the leaſt). When her huſband came home, ſhe told him his poor meagre ſhadow of a clerk had glided by her, "but (ſaid Jacintha) why do you, who are ſo very jealous, employ a young man? I know your mad fits, and poſitively he ſhall not be here. You had beſt place the ſheepiſh thing at your table, and let it walk about the garden; or, as he is ſo modeſt and ſilent, he might ſerve me inſtead of a lap-dog." "By my troth (replied Bartolus) I think you may allow him to do all this; for, though we receive daily preſents from him, yet you find he never ſpeaks. He will eat half a dozen bits, and retire immediately; nor will he in any reſpect, diſquiet thee. This was juſt what Jacintha wanted, being determined the firſt favourable opportunity, to diſcloſe to her huſband the trick that had been put upon him by Lopez and Diego. Leandro had now the liberty of taking the air in the garden; yet, though he watched every opportunity, he could ſeldom meet Jacintha, and when he did, he perceived ſhe carefully avoided him. His friends too, by calling on Bartolus, juſt at his time of dining, procured him a few moments,

which he filled up with the moſt bewitching looks, and ſofteſt language of love; and, at length, Jacintha drew from him a full confeſſion of his name, eſtate, and deſigns upon her virtue. The friends of Leandro, finding he gained little ground, hit upon a plan which they thought would afford him time ſufficient to accompliſh his purpoſes. A meſſenger was diſpatched to Bartolus, letting him know, that his friehd Lopez was at the point of death; who, unexpectedly, was found to be very rich, and earneſtly deſired that the lawyer would come immediately and make his will. He was alſo informed, that the curate had not any kindred, and would make him his executor. Bartolus concealed as well as he could his joy, and ſet out full ſpeed with the meſſenger. When he entered the ſuppoſed ſick man's apartment, he found a table ſet out with paper, pens, &c. in due order. He obſerved ſeveral reſpectable gentlemen about him, among whom were Don Octavio, Angelo, and Milanes. Lopez in a faint voice deſired his good friend Bartolus, his honeſt neighbour, to ſit down, and write his teſtament, of which he appointed him ſole executor. He then ſpun out time a full half hour, in various obſervations, after which, proceeding to the items of his will, he left two thouſand ducats to the poor of his pariſh—three thouſand to build an hoſpital—to his much-eſteemed ſexton, honeſt Diego, who ſtood by weeping and wringing his hands, one thouſand—to the church a new organ—three hundred ducats to ornament the chancel, and correct the orthography of epitaphs on the tomb-ſtones—to the ringers a ſet of bells and new ropes, which laſt, he obſerved, they might uſe at their diſcretion—to pious uſes (a round number of which he enumerated, ſo many that Bartolus in a pet aſked if he had done) five thouſand ducats—laſtly, his ſheep, oxen, moveables, plate, jewels, five hundred acres in land, and three ſhips at ſea, which might ſerve an honeſt lawyer, he bequeathed to his executor, becauſe he was wiſe, provident, and knew well how to rule his wife—"But (ſaid Bartolus) daſhing the pen againſt the table, where am I to find theſe ſums, theſe rich moveables? about your houſe I ſee no great promiſes." "Even (replied Lopez in his natural voice) where you pleaſe, and can." "Yes, yes, (ſaid Angelo) you know beſt where the wealth is. Why, Bartolus, you are neatly hummed, moſt finely fooled!" Milanes wondered how a man of his knowledge could imagine a poor curate to be in an hour rich! A burſt of laughter now drove the rogue of a lawyer from his ſeat; and, for the firſt time, put him out of countenance. He ſneaked off, muttering I am laughed at, ſcorned, baffled, abuſed, betrayed. Remember, Curate, thou notable rich raſcal—I will certainly make you remember. Don Octavio, Milanes, Angelo, Lopez, and Diego followed him, both for the ſake of his wife and their friend, on whom they ſuppoſed the full weight of his wrath and vengeance would fall. If Bartolus fumed and fretted at the treatment he met with from Lopez, he was now much more galled, when he found admiſſion was denied him into his own houſe. He knocked at the doot, called to the Moor, kicked, fumed, and fretted. "Why maid, (ſaid he) open the door, I tell you. You black; why do you not come——Why wife, wife, jewel! What no one here; no one to anſwer? Prithee, good pupil, diſpenſe a little with your ſtudy,

and let me in. I will make you all hear me—but (recollecting) I have a maſter-key which commands all. With this he entered; but turned pale at ſeeing Don Octavio, and his late tormentors at his back. "Nay (ſaid Octavio) here are none but friends, and as ſuch we will part. Come, come, bring out the bottle, and for once make your clients merry."

In the interim, after Bartolus had gone abroad, about the curate's buſineſs, Leandro traverſed the houſe in ſearch of Jacintha. He found her with her hat on, attended by the Moor. She ſeemed at firſt ſurpriſed; but pauſing a little —Sir, ſaid ſhe with a ſmile, I am going to church, and ſhould be glad of your company. This ſervant is rather an obſtacle; one, however, which may be eaſily removed, and I may call upon a friend, at whoſe houſe I have only to command. Leandro interpreted this in his favour. He ſet out joyfully with the lady, and in the way would have perſuaded her to call upon her friend: but ſhe ſo fully convinced him of her own determination to preſerve her honour, and the folly of his wicked purſuits, that when they came to the church door, Leandro took a polite leave, and going home, dreſſed himſelf agreeable to his own proper character.

While Bartolus and his company were coming into good humour over their bottle, Jacintha and her ſervant returned from Veſpers. "Well, Madam, (ſaid Bartolus) you have doubtleſs made a proſperous voyage; to what garden, Lady? or to what couſin's houſe?" "What! (replied Jacintha) cannot I go to church without being ſcandalized; but Gentlemen, he muſt keep a ſweet modeſt youth to wait upon me."—At theſe words Leandro entered.—"But (continued Jacintha) I have been too good a wife; too obedient." —"She has (ſaid Leandro drawing his ſword) and too worthy for your uſage. Thus before the world will I juſtify her goodneſs; on my ſword's point turn that man who dares but taint her virtues." "Who have we here?" ſaid Bartolus, trembling. "A gentleman (replied Leandro) a freeman now; one who made trial of this lady's conſtancy, and found it unblemiſhed. You know my name Leandro, no longer a lawyer. Leave off fooling, otherwiſe you will prove yourſelf a devil, when Jacintha will be canonized for a ſaint." "Be at peace, preſently, with your wife, (ſaid Don Octavio) and ſhake hands with that gentleman, who has honoured you too much. This plot was caſt by me to puniſh you for your jealouſy. No more words; no more anger; no more harſh treatment of Jacintha; for if I hear of any, I will lay your whole life open, and bring before the judges your numerous villanies." "Bartolus knew the power of Octavio, who was one of his noble clients; and, having no remedy, he was obliged to ſhake hands, and promiſe that his wife ſhould have every cuſtomary indulgence. "All is over now (ſaid he) and let us all be merry." However, the tranſactions of the day bred ſtrange imaginations in his brain; and like the churliſh ſpouſe of Abigail; he ſoon fell ſick and died. No one lamented his ſudden exit, and all were rejoiced at the happy concluſion to the ſufferings of Jacintha; who, after the uſual time of mourning was expired, married Leandro, with whom ſhe enjoyed every privilege, and all the pleaſures a virtuous wife could wiſh to poſſeſs.

DIRECTIONS FOR BREWING.

CLEAN your brewhouſe and brewing veſſels; ſcald your caſks two or three days before you brew, and pnt them in a dry airy place, to prevent mothering. Boil your liquor; then let it run out of your copper into your maſhing-tub: then put more liquor into your copper to boil; and as ſoon as the violent heat is gone off the liquor in your maſhing-tub, (which you will perceive by the ſteam abating, or by being able to dip your finger in quick without ſcalding) put in your malt, and maſh it well together for about a quarter of an hour; then cover it up cloſe to confine all the heat and ſteam, and let it ſteep about an hour and a half; then draw it off into your under-back, filling your maſh-tub again with more liquor out of your copper, covering it up as before, and letting it ſteep about two hours; then pump the firſt running into the copper to boil for an hour and a half, with all the hops therein, and juſt before you pump the firſt boiling into your coolers, let the ſecond ſteeping run into your under-back; and after the firſt boiling is pumped into the coolers, then pump the ſecond running from the under-back into the copper, which muſt likewiſe boil moderately for an hour: in the mean time, let your firſt running out of your uppermoſt cooler into the undermoſt; then take the fire out of the copper, and pump the ſecond running into the uppermoſt cooler; let both runnings remain in the coolers till cold, which may be in about eight or ten hours, according to the weather, then let them run down into the working ciſtern in the cellar: then put in your yeaſt, and whip in the head as it riſes with a whiſk or broom-ſtick ſplit at bottom; let it remain working till the head begins to fall and look dead, which may be in about ſixteen or eighteen hours; then tun it up in your veſſels, and let it work therein as long as it will, which generally is about twenty-four hours; during which time, and for five or ſix days after, the cork holes muſt remain open, and the bungs not cloſed very tight; then ſtop them both as cloſe as you can.

Obſervations relating to the receipt for brewing.

1. One quarter of malt makes four barrels of very good table beer; into which ſhould be put from three to ſix pounds of hops, according to the weather, and the time you deſign to keep it; likewiſe regard muſt be had to the quality of your hops.

2. Care muſt be taken not to put your drink together too hot for working, which will make it ſmall and liable to turn; which is the reaſon you cannot brew ſo good beer in hot weather as in cold, hard froſty weather excepted, March and October being generally the propereſt ſeaſons.

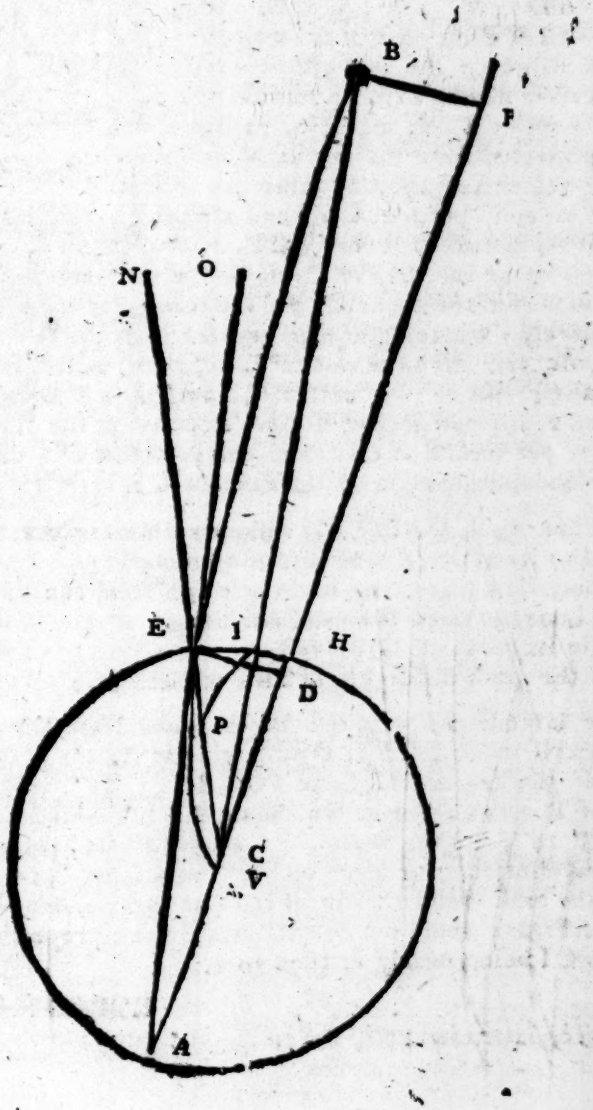
3. Likewiſe that you let not your ſecond ſteeping remain above the uſual time on your malt, which will give it an unpleaſant twang, and prevent its keeping.

4. The keeping your cellar clean ſwept and waſhed contributes much to the preſervation of your drink, more eſpecially in the ſummer time, it having in proportion the ſame effects as in a dairy.

To his Subterranean Majeſty.

May it pleaſe your Smuttineſs,

Having exerted my utmoſt abilities and ſpent much time in perfecting the following Solution to your Majeſty's moſt extraordinary Problem; which, though conciſe, being full and explicit, I cannot entertain a doubt but your Majeſty will forthwith be pleaſed to order the reward, 500 guineas, to be paid, *without any deduction*, by ſome of *your Friends here*, as I have no inclination to repair to your Majeſty's *lodgings*, nor do I wiſh to ſee you at mine; though I could like well enough to have a full view of your Majeſty at an humble diſtance.



Let c be the earth's center, A H its diameter, the circle A E H the prime vertical, E Berwick the place of projection at noon on the firſt of January laſt in lat. 55° 50′ north, and P the North pole.

The velocity of the Ball in the vertical direction E N being 6.9790 miles per ſecond, and that in a direction parallel to the horizon by the earth's rotation .1629 of a mile in the ſame time, the real angle of direction by this compound motion will be 88° 39′ 46½″ and the velocity in this direction E O 6.9812 miles per ſecond; which being the requiſite velocity at the earth's ſurface to cauſe a projectile to deſcribe a parabola, the ball will therefore aſcend *ad infinitum!* Let its place at the time required be at the point B; make the angle E C H equal to twice N E O the complement of the angle of direction, draw E D at right-angles to C H, produce O E and H C till they meet as at A, which from the nature of the parabola will be in the circumference, biſect A D in V, and join C B. Then will V be the vertex, C the focus, and V F the axis of the trajectory, and I the point on the earth's ſurface to which the ball will be vertical on Dec. 31ſt. next at midnight, after having been in motion 364 days, 12 hours, from its commencement at E, or 364 days, 12 hours, 6′ 22⅓″ ſuppoſed it to have been projected from the vertex V in a direction perpendicular to V F with a velocity of 298.625 miles per ſecond.

Let us now put $n = C V$, and $x = B F$; and let us ſuppoſe the area of the parabolic ſector V C B, 10260480000 ſquare miles to be a, and you to be our *preſent Devil!*—By manœuvring thus, we derive expreſſions for the parabolic and the triangular areas V B F and C B F, reſpectively; whoſe difference equated with the ſaid a, becomes, after *judgmatic* reduction, $x^3 + 12n^2x = 24an$; which ſolved, gives $x = 8127.281$; thence we obtain $C B = V F + V C = 7567890$ miles, the ball's diſtance from the earth's center at the time required. Its velocity per ſecond at that time will be .1605 of a mile only, as being in the ſubduplicate ratio of the diſtance C B inverſely.

Thus urg'd, the ball will diſtant realms explore,
And to its native ſphere return no more!
In boundleſs ſpace with various ſpeed 'twill run
To Luna, or ſome Planet of our Sun;
Or in its parabolic Orbit roll
Till the great diſſolution of THE WHOLE!

The latitude and longitude of the point I are thus determined: In the ſpheric triangle P E I, right-angled at E, are given E I the difference of the angles E C H and I C H 2° 37′ 31″, and P E the co-latitude of Berwick; thence we obtain P I the co-latitude of the point I 34° 15′ 19″, and the angle E P I 4° 40′ 3″ its longitude eaſt from the General Meridian, or 175° 19′ 57″ weſt from Berwick, that is, nearly in the moſt weſtern point of the Continent of North America.

The Figure could not be exhibited in due proportion, the ratio of C B to C I being nearly as 1892 to 1.

HURLOTHUNDERO.

Berwick, September 17th, 1787.

POETRY.

THE REAL TEST OF LOVE.

DOES in your mind ſome fav'rite fair-one reign,
Whoſe ſtrong idea mingles joy with pain?
When ſhe appears before you, does ſhe ſpread,
O'er your too conſcious cheek a ſudden red?
To meet her eyes, or view her lovely hand,
Does your heart flutter? Does your breaſt expand?
From hence an early paſſion you may prove,
For your confuſion is a ſign of love.

Is to this fair one all your thoughts confin'd,
And can ſhe only charm your captive mind?
Muſing on her does ſhe alone excite
Your thoughts by day, and all your dreams by night?
Or, does your heart, when other nymphs you meet,
Confeſs deſire, and for new beauties beat?
From hence a real paſſion you may prove,
If you like more than one you do not love.

This choſen damſel, this triumphant ſhe,
Can you no fault nor blemiſh in her ſee?
Her temper, ſhape, her features, and her air,
(Though never yet was ſeen a faultleſs fair;)
Charming alike in perſon and in mind,
In either you no imperfection find?
From hence a real paſſion you may prove,
For if you ſpy one fault, you do not love.

Do you within a ſudden impulſe feel,
To own your love, be ſecret, or reveal?
In tender ſonnets do you vent your flame,
With marks ambiguous, or a borrow'd name?
Where hope and fear directs the cautious line,
Which ſhe may gueſs, but may not prove it thine?
From hence a growing paſſion you may prove,
For poetry was ever food for love.

Does love, pure love, invade the honeſt heart,
Or is it ſtricken with a golden dart?
Still can'ſt thou ſay, and moſt ſincerely ſay,
Should adverſe fortune on thy charmer prey,
That ſtill unchang'd thy paſſion would remain,
That ſtill thou wouldſt abide a faithful ſwain?
From hence a real paſſion you may prove,
For if you ſigh for wealth, you do not love.

Perhaps you judge it an imprudent flame,
And therefore linger diſtant from the dame,
What then affects you? Does your abſence heal
Thoſe wounds that ſmarting in her ſight you feel?
Does not your heart, though diſtant, own the pain?
And don't you long to ſee her once again?
From hence a real paſſion you may prove,
For that which abſence cancels, is not love.

Did you ne'er ſtrive, once more ſincerely ſay,
With friends and wine to drive your love away?
In ſocial converſe, or in jocund ſong,
In free libations to forget each wrong?
And have e'er theſe endeavours prov'd in vain?
Will neither friends nor wine remove your pain?
From hence a real paſſion you may prove,
For if wine drown your flame, you do not love.

Still muſt I touch thee in a tender part;
Would not a happy rival ſtab thy heart?
Cou'd you, unmov'd with indignation, ſtand,
If to another ſhe reſign'd her hand?

Would your heart reſt at eaſe, or would
it ſwell,
With rage and grief, with pain too great
to tell?
From hence a real paſſion you may prove,
For without jealouſy you cannot love.

The Phyſician of the Heart.

THE RETORT COURTEOUS.

AS country Hodge thro' London town,
His plodding footſteps bent;
A bell-rope handle drew his eye,
But knew not what it meant.

With vacant ſtare he ſtupid ſtood,
And view'd it all around;
A wag that paſs'd, his arm pull'd back,
So caus'd the bell to ſound.

Quick to the door the maſter came,
Saying—"Sir, your wants declare?"
"None," ſaid Hodge—"Then tell me friend,
"What countryman you are?"

"Why, if I needs muſt tell as much,
"From Eſſex firſt I came,
"To view the ſights in this large town;
"And Hodge, Sir, is my name."

"I thought as much," the cit repiled,
Then gave a hearty laugh;
"For do but beat an Eſſex buſh,
"And lo! outſtarts a calf."

"It may be ſo," Hodge quickly ſaid,
"There's ſights in ev'ry place;
"For at a London door once ring,
"Out pops a cuckold's face."

TO SENSIBILITY AND LOVE.

Quid facerem? Neque ſervitio me exire licebat,
Nec tam preſentes, alibi, cognoſcere Divos!

YE thrilling pow'rs! that melt the heart,
And ſadly-pleaſing pains impart,
Say, why this langour in my breaſt?
Ah! ſoothe my waund'ring thoughts to reſt.

Say, goddeſs, kindeſt muſe to me!
Say, ſoft-ey'd Senſibility!
What makes this melancholic ſtrain?
What makes me call on mirth in vain?

Say, is it thy mild-moving ſway,
That gently ſteals my peace away;
That makes me heave a ſilent ſigh,
When ev'ry grace in Flora's nigh.

What heart-felt ſympathies controul
The wonted firmneſs of my ſoul;
Why ſeems my being at a ſtand,
Whene'er I touch her tender hand?

Whene'r her glances meet mine eyes,
What trembling ecſtacies ſurpriſe;
What bleſt emotions rule my mind!
How are my feelings then refin'd!

What ſets my ſpirits in a flame,
Whene'er I hear her much-lov'd name?
Whene'er ſhe ſpeaks—whate'er ſhe ſay,
I well could liſten life away!

Say, when I leave the charming maid,
Why cares my anxious breaſt invade;
Why o'er each feature fancy flies,
And paints Elyſium in her eyes?

Where, ſweeteſt goddeſs! thou art ſeen,
In fair contraſt with beauty's queen!
But while thou ſhin'ſt in Clara's ſmile,
Such rapture's ne'er my thoughts beguile.

Ah! Venus laughs in Flora's ſmiles,
And Cupid tries a thouſand wiles,
And Thou doſt ſoft ſenſations move;
Sure this is all that's meant by love.

Love! thou much-endearing theme!
The ardours of my ſoul proclaim!
To Flora tell in diſtant plains,
The ſweet exceſſes of my pains.

And if ſhe ſee my humble lay,
Whiſp'ring bid her fancy ſtray
To where, the budding woods among,
I raiſe this love-inſpired ſong.

And if theſe verſes pleaſe her ear,
If any thought like hers appear,
Sure there will be ſome pity ſhow'n
The heart that imitates her own.

SYLVIUS.

September, 1787.

A REBUS.

THE bird in which fair Juno takes delight,
Minerva's bird that loves the ſhades of night,
The nobleſt beaſt that traces Lybia's plains,
The ſweeteſt paſſion in the boſom reigns,
The lovely ſeaſon when we ought to raiſe
The laſting ſtructure of our future praiſe.
Man's nobleſt part, great Pompey's marſhal foe,
The higheſt mount that Grecia's coaſts can ſhew,
Fam'd Berwick's ſtream, the place where Priam reign'd,
When Hector fought and deathleſs honours gain'd.
Take theſe initials, and you ſoon ſhall find,
A nymph whoſe worth is of the nobleſt kind;
Refin'd her wit, exalted is her mein;
She walks the model of the Cyprian Queen.

SUFFRAGIUM MULTORUM.

N. B. A poetical anſwer will oblige.

A PRAYER,

Under the Preſſure of Violent Anguiſh.

O Thou great Being! what Thou art,
Surpaſſes me to know:
Yet ſure I am, that known to Thee
Are all thy works below.

Thy creature here before Thee ſtands,
All wretched and diſtreſt;
Yet ſure thoſe ills that wring my ſoul,
Obey Thy high beheſt.

Since Thou, Almighty, canſt not act
From cruelty or wrath!
O free my weary eyes from tears,
Or cloſe them faſt in death.

But if I muſt afflicted be,
To ſuit ſome wiſe deſign,
Then man my ſoul with firm reſolves
To bear and not repine.

TO LUCY.

MILD as the morning ſtar, and bright
As that which chears the face of night:
Pure as the drop of new-fall'n dew,
Serener than cerulean blue;
Irradiating as the ſun
When floods of glory from him run;
Soft as the dawning of young May,
Or op'ning April's ſhow'ry ray,
Is that beauteous orb I trace
In the clear heav'n of thy dear face!

O never, Lucy, let it be
A planet that may ſtray from me;
Nor with the fire of high diſdain
Blaze like a Comet on thy ſwain.
Let no eclipſe of ſorrow, part
Its genial beam from this poor heart;
But, 'mong the fix'd ſtars let it prove
Almoſt as conſtant as my love!

ON A GOLDFINCH,

Starved to Death in his Cage.

TIME was when I was free as air,
The thiſtles downy ſeed my fare,
My drink the morning dew;
I perch'd at will on ev'ry ſpray,
My form genteel, my plumage gay,
My ſtrains for ever new.

But gaudy plumage, ſprightly ſtrain,
And form genteel were all in vain,
And of a tranſient date;
For caught and caged, and ſtarv'd to death,
In dying ſighs my little breath,
Soon paſs'd the wiry grate.

Thanks, gentle ſwain, for all my woes,
And thanks for this effectual cloſe,
And cure of ev'ry ill!
More cruelty could none expreſs,
And I, if you had ſhewn me leſs,
Had been your priſ'ner ſtill.

A SONG.

AWAKE, my love! in ſmiles awake!
For night withdraws her ſable veil,
The clouds of morn refulgent break,
And odours breathe in ev'ry gale.

Ariſe! and aid the dawn my fair!
Diſpute the bluſh with yonder eaſt:
Thy breath ſhall mock the fragrant air,
The light, thy radiant eyes increaſe.

TIME.——RONDEAU.

TIME, like the winged courſer flies,
When youthful pleaſures round us roll;
But ah! how faint, how ſlow he is,
When grief or pain obſcures the ſoul.

No ſilken cords of love can bind,
Nor wealthy bribe entice his ſtay;
Nor can the means the wretched find
To urge his cruel cold delay.

The ſons of pleaſure never heed
The moments which their tranſports crown:
Too late perceive the traitor's ſpeed,
And wonder where their joys are flown.

The ſons of woe, with ſighs and tears,
Wiſh ev'ry tedious minute gone;
Unmov'd the ſullen tyrant hears,
Nor mends his pace, but ſlumbers on.

THE BIRTH-DAY.

A Paſtoral.—Addreſſed to Miſs ——.

THE Lark's ſprightly notes to the morn
Had ſcarcely a welcome declar'd,
When leaving each cottage forlorn,
The ſwains to the paſtimes repair'd.
A vale of ambroſial ſweets,
'Mid which ran a murmurring rill,
Long furniſh'd the ſhepherds with ſeats;
Or form'd the gay ring at the will.
Here Damon his Daphne eſpy'd,
And Thirſis his Phillida found,
Alexis his Chloe deſcry'd,
And pleaſure flew laughing around.
They pip'd the quick notes of delight,
Jocundly they utter'd the ſong;
Contentment was pleas'd with the ſight,
And happineſs mix'd with the throng.
'Twas Phillis directed their theme,
Fair Phillis! the pride of the grove!
The ſhepherds who tend by the ſtream,
Have nam'd her, the picture of love!
This day was the day of her birth,
The nymph in full twenty was ſeen;
And hence the indulgence of mirth,
The ſhepherds had choſe her their queen!
She led the gay dance on the plain,
Then join'd in the innocent ring;
Whilſt Corydon—pleas'd with his pain!
Retir'd in her praiſe thus to ſing.
"My Phillis engaging in mien,
"With eyes ſoftly winning and bright,
"Attracts, while her worth is unſeen,
"And fetters the ſwain at firſt ſight.
"But how muſt we pity his fate,
"Who courting love's poiſonous dart,
"Purſues the fond object elate,
"And knowing her—loſes his heart!"

R. M.

THE STAGES OF LIFE.

IN infancy with ſports and plays,
Careleſs I paſs'd my earlieſt days;
As ſhow'rs with April ſuns appear,
So ſmiling joys dry'd up each tear.

In youth I view'd each ſcene invite
To happineſs and new delight,
As dancing ſpirits could impart
Their genial influence to the heart;
Then briſk the purple current flow'd,
The cheek with native crimſon glow'd;
More fragrant ſeem'd the blooming flow'rs,
While life's gay ſpring led on the hours:
And ev'ry hour I could improve,
My object mirth, my buſineſs love:
Nor time's ſucceſſion did I heed,
Nor mark'd the winged moments ſpeed.
On buoyant wings my hopes were rear'd,
An ev'n uncall'd my wiſh appear'd.
Ah! happy days, that I deplore,
Now paſt, which ſhall return no more.

In manhood's prime, with vigour bleſt,
Hygeia's pow'r my nerves confeſt:
Nor leſs th' expanding mind diſplay'd
That ſtrength which yields the ſpirits aid.
Nor I with fond reluctance ſaw,
The early ſpring of youth withdraw;
Still noble proſpects could engage,
The ſummer of maturer age:
For autumn diſtant yet I view'd,
While rolling years their courſe renew'd;
Yet rolling years mov'd on apace,
In time's inceſſant, fated race:
Summer at length and autumn paſt,
Lo! hoary winter comes at laſt.

No more blythe health and vigour reign,
Nor pleaſure beats in every vein;
But torpid now, and ſadly flow,
Life's ſanguine tide will ſcarcely flow;
No more the gilded proſpects riſe,
The flow'rets fade, the landſcape dies.
Whatever yet of bliſs remains,
Or hope, the mind alone contains,
If not in hope we draw our breath,
When age brings ſorrow——welcome death!

FOREIGN OCCURRENCES.

Hague, Sept. 16.

THE States of Holland and West-Frizeland aſſembled yeſterday and to-day extraordinarily, on account of the Pruſſian troops having entered on the territory of the Republic. They were admitted the 13th into the cities of Arnham and Nimeguen, from whence they march in different columns to advance farther into the country. It is ſaid, that the paſſage was demanded by one of thoſe diviſions, through the territory of Over-Yſſel, but not granted. As another diviſion has advanced towards the Southern part of Holland, and by the means the city Utrecht might be attacked on the ſide of that laſt province, where it is not ſheltered whilſt the Stadtholderian army might approach the other ſide: the Rhingrave of Salm, to whom the States of Holland have intruſted the command of their troops, evacuated Utrecht laſt night, and marched on the ſide of Amſterdam, where the Dutch forces are concentrating. The 14th at night, M. Caillard, charges des affairs of his Moſt Chriſtian Majeſty, received a courtier from Verſailles, who brought the anſwer to that which he had ſent off the 9th at night, to acquaint the miniſtry of France, with the laſt note of M. de Thulemeyer. His Moſt Chriſtian Majeſty, juſtly ſenſible of the contents of that note, has not only approved the conduct of the States of Holland, but has alſo declared, that if the Pruſſian troops continue to menace Holland with an invaſion, *his Majeſty was determined, in his quality of Ally, to come to the aſſiſtance of that province.*

Amſterdam, Sept. 20. The premature and perhaps too precipitate evacuation of Utrecht has been of bad conſequence to this Province; as people who were unacquainted thereof, thought it was the Pruſſian troops coming hither to revenge what they are pleaſed to call an affront done to the Princeſs of Orange, and who having penetrated into ſeveral towns of the Province, that ours would not be exempted.

The news which rapidly ſucceeded ſince Monday gave new force to this panic. The taking of Gorcum by the Duke of Brunſwick, who attacked that town with red hot balls and ſet fire to it, made us think all reſiſtance uſeleſs; and that nothing remained but to ſubmit it to the Pruſſians. The French, on whom the nation had depended, not appearing, or any certain account of their march; in ſhort, the various informations on oneſide, and the general ſurprize of the enemy on the other, having produced a general diſorder, the Cabal profited thereby, and with their tricks, of which they are amply ſupplied, did that by a ſtroke of party which was thought next to impoſſible.

But, in ſhort, our ſpirits have begun to revive, and confidence ſucceeds deſpair. It is thought that by putting this town out of the power of being inſulted, the Province and the Republic will be ſaved; becauſe the baſe of the confederation reſting firm, it is always eaſy to repair the breaches that are made. The general aſſembly of all the armed corps and others have been employed ever ſince Monday in conſulting on the

moſt efficacious means to ſave at leaſt Amſterdam.

This Aſſembly have communicated their plans to the numerous Burgeſſes of this town, who have alſo conſulted about it in concert with the Committee of the Council of War, and all the reſults of their deliberations having been communicated to the two Commiſſions of Defence of the town in particular and province in general, they have reſolved it is poſſible to ſave Amſterdam, if they will furiouſly employ all their means. This has been done, and we can aſſure ourſelves, that at this day Amſterdam is out of danger, as at all ſides an approach is nearly impracticable, owing to the flowing of the waters, and by the meaſures taken to ſupport its defence by other means, equally efficacious. The town is abundantly provided with every thing. The armed Burgeſſes aſſembled yeſterday in their reſpective quarters, and were conſulted whether it was better to defend or deliver up the town; when they calmly anſwered, "we might depend upon them to the laſt man."

The Deputies of eight towns, who have voices in the States of Holland, have come hither, and yeſterday they held an aſſembly, which, although it cannot be called an aſſembly of the States, is preparatory to that ſtep. They will aſſemble again to-day in the ſame deſign, and the Hague is in poſſeſſion of the Orange party. We hope our States will retire here, where only they can be ſafe.

The States General have already ſince held two aſſemblies at the Hague, which was attended with much confuſion. In the firſt, the Equeſtrian Order, who now carry every thing, with four ſmall towns and the town of Leyden, have taken a reſolution, by which they have abrogated all that the States of Holland have been two years effecting. But we repeat that Amſterdam holds out, and we hope will continue to do ſo. Alſo, that the victory of the Equeſtrian Order will be only of ſhort duration, when it was procured, and ſtill exiſts, by the majority of only ONE VOICE.

We are informed from a reſpectable quarter, that M. de St. Prieſt, the new French Ambaſſador, will be at the Hague this day or to-morrow, and that he brings an account of the orders and march of the French troops. War is inevitable, if the King of Pruſſia does not withdraw his troops from the territory of the Republic.

The Town Council have ſhewn how much they confide in the citizens, and they have reſolved not to yield to the torrent of weakneſs; theſe brave repreſentatives of the people have proteſted againſt all that has been done at the Hague to the prejudice of liberty, and ſupported by the brave citizens, they will give an uncommon example of virtue to all Europe.

DOMESTIC INTELLIGENCE.

London, September 16.

ADVICE from Holland this day informs us that the States have removed from the Hague to Amſterdam, in conſequence of the late rapid motions of the Pruſſian troops, which have paſſed Hattem, and had taken poſſeſſion of ſeveral

ſluices intended by the patriots to inundate the country, and that the Stadtholder's Flag was flying in ſeveral places which had hitherto been neuter, or declared againſt him.

In conſequence of the laſt advices, Stocks were this morning done at 67, but at twelve had got up to 67½.

The Prince of Brunſwick, at the head of the Pruſſian army, attended by the Prince of Orange who had taken poſſeſſion of the ſluices, were on their march, and within ten miles of Amſterdam when the expreſs, who brought this intelligence, came away. The Patriots every where fled precipitately before the army.

Laſt night Preſs Warrants were iſſued on the River Thames, when 1700 able men were picked up for his Majeſty's ſervice, a great part of which were immediately ſent on board the Race Horſe man of war at Woolwich.

We can aſſure our readers from authority, that the Hon. Mr Grenville is gone over to France, with the determined reſolution of our Court. He carries the ſword in one hand, and the olive branch in the other, and his inſtructions are to demand a ſpeedy and categorical anſwer.

From the ſame ſource we learn, that the laſt diſpatches from the Court of Verſailles to the States, are ſo equivocal and evaſive, that the Dutch can place little dependence on their immediate friendſhip or ſupport.

24. Sir Joſeph Yorke, with the picture of the Stadtholder pendant from an orange coloured ribbon at his breaſt, received ſome diſpatches from Holland, waited on the Miniſter at the Treaſury with the agreeable intelligence, that the diſputes in Holland were finally ſettled, and that their High Mightineſſes had ſued for the Prince to return to his uſual reſidence, and to take the command of the garriſon at the Hague, and accept of all his former titles, dignities, and emoluments.

Humiliating, however, as theſe propoſals were, they were not to be accepted but on conditions that the King of Pruſſia ſhould not evacuate the Dutch provinces, 'till they conſented to reimburſe all the expences attending his taking the field, and the return of his army to his own territories, and that the command of the army and navy ſhould in future be ſolely veſted in the Stadtholder.

Theſe diſpatches further add, that when the expreſs came away, their Highneſſes were left deliberating on the propriety of rescinding from their journals a former reſolution "of *having at any time ſolicited the aſſiſtance of France.*"

In conſequence of his Majeſty's proclamation reſpecting the gold coin, there are ſtrict orders given to the revenue officers at every port in Great Britain, to cut and deface all gold coin that is more deficient in weight than expreſſed in the ſaid proclamation, on the ſame being tendered in payment.

BERWICK,

September 21.

A worthy country clergyman of the Church of Scotland, lately made an excellent uſe of the proclamation for ſuppreſſing vice and immorality. When he came to read it after ſervice, and the people were about to diſmiſs, he addreſſed them to the following purport —"Sit down a little—I am not done with you yet—I have been aye telling ye what a graceleſs pack ye were, diſhonouring your Creator, hurting the intereſts of your families and your country by your practices, and ruining the

young by your bad example; but ye would take no heed to what I ſaid. The king, however, has now got wit of it, and it could not otherwiſe be, as he has ſent me a paper to read to you on your ways of going on." The congregation were all in gaping amazement, while the Miniſter read thoſe parts of the proclamation which applied moſt directly to his pariſh, with ſuitable exhortations.—The pariſh have ſince been moſt exemplary in their conduct; and every family, morning and evening, pray for bleſſings on his Majeſty, for his great condeſcenſion and attention to their welfare. Every one now ſtrives who ſhall be moſt circumſpect and exemplary in their behaviour.

21. This morning, Serjeant Jackſon, of the 23rd regiment of foot, was attacked and robbed by five men on the poſt road near Beltonford, of his money and watch, who forcibly took from him and broke his muſket, and beat his perſon, and threatened to murder him for reſiſting, the ſerjeant having in the ſcuffle run one of them through the arm with his bayonet.

24. The Court of Juſticiary was opened at Jedburgh by Lord Braxfield, when John Buglaſs, tenant in Edinton Mill, for forcing a diſcharge from a neighbouring tenant, and Janet Wallace, for ſtealing clothes from a water ſide, were ſeverally put to the bar, and both found guilty; and on Wedneſday they were ſentenced to be whipped through Jedburgh on Tueſday the 16th of October, and then to be baniſhed Scotland for life.

From the Whitehall Evening-Poſt, Sept. 27.

Four years are ſcarcely elapſed ſince France and England have put up their ſwords; the eyes of the widows and orphans are ſcarcely dry for the loſs of their huſbands and fathers that fell on the plains of America; four months are ſcarcely paſt, ſince France and England have opened their ports in friendſhip to each other, when a bloody ſtreamer again ſkirts the horizon in the weſt, when their arſenals are again opened, and the inſtruments of ravage and murder are preparing a new ſcene of miſery and horror.

When nations are become ſo great and powerful, that one cannot ſuddenly overthrow the other, when they proceed with equal ſteps to their mutual ruin, what ſucceſſes can attend their wars? If a few individuals profit by the diſaſters of it, thouſands of others become the unhappy victims of the conteſt. If a few of thoſe in military command arrive more rapidly in the midſt of carnage at the diſtinctions and honours to which they aſpire; if they receive a reward for their valour, the deſolation of a country, the increaſe of public burdens, the loſs of their fellow creatures who are ſacrificed in the field of battle, the total ſtop which is put to commerce and induſtry, are ſome of the bitter fruits of ſuch a harveſt.

MARRIAGES.

Sept. 2. Mr Alexander Johnſton, ſerjeant 23rd Regiment, to Miſs Currathers.

18. Rev. Mr Jollie of Collingham, to Miſs Elizabeth Paxton of Berwick.

DEATHS.

Sept. 1. Mr Thomas Laing in Tweedmouth, aged 82.

4. Mrs Margaret Nicholſon, aged 74, wife of the late Mr Benjamin Nicholſon, Brewer.

18. Mrs Dorothy Thompſon, wife of the late Mr Joſeph Thompſon, Tanner.

THE

BERWICK MUSEUM,

OR,

MONTHLY

LITERARY INTELLIGENCER.

BEING A VIEW OF THE

HISTORY, POLITICS, AND LITERATURE OF THE TIMES:

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OR,

MONTHLY LITERARY INTELLIGENCER.

FOR OCTOBER, 1787.

THE HISTORY OF HOLY-ISLAND.

[From Hutchinſon's View of Northumberland.]

Continued from page 390.

BUT I will quit this review, to return to the more intereſting features of Friendſhip.

If we compare Friendſhip to the other affections of man, we ſee Love has a powerful influence on the human heart; but its bounds are confined, and its concluſions ſelfiſh; it has but one object to poſſeſs: its attachments are rigorous indeed, but full of prejudice; and its whole influence centers in an Egoity, wherein generoſity and honour loſe much of their luſtre.

Gratitude is an excellent operation of the ſoul; our obligations are therein duly eſtimated: it is a confeſſion of our former indigence; and ſelf-importance is refined by ſuch humiliation: it depends on the compariſon which is drawn, between our own wants and the bounty received. Gratitude is a branch of moral honeſty, a confeſſion of the debt of obligation.

Yet Friendſhip is abundantly ſuperior to Love and Gratitude; it is an affection of the heart, in which Benevolence preſides: it is accompanied by an openneſs of mind, wherein Generoſity and Honour are exemplary, without ſelfiſhneſs, or price, or conſideration of reward. In Friendſhip, the boſom is expanded and elated; ſecrecy, guile, and concealment are expelled; and probity, truth, and virtue reign in their place. There is an energy in Friendſhip, to which every faculty contributes: it fires the ſoul with fervour, and fills the heart with gladneſs. You act therein, from the ſame principles, as would conduct your own neareſt and moſt momentous affairs: it is that divine perfection, to which we are peculiarly exhorted: Love your neighbour as yourſelf. With our friend all diſguiſe is thrown off; the political guiſe of politeneſs, which maſks ſincerity, is taken away; the heart leaps with affection; the eyes gaze with rapture, approbation, and eſteem; the conn-

tenance glows with expreſſions of delight; the boſom is unlocked, the treaſures of the boſom are thrown abroad; you fear no treachery, you are open and confident; you communicate with the ſame joy you receive inſtruction, and all is pleaſure.

Such were the feelings my youth experienced in the poſſeſſion of a friend. How often hath the young mind hung enraptured in the aſſociation of my friend. The cordiality that then took place was as dear as life. Riper manhood hath retained the whole, though in a graver degree.

I think I hear the Saint reply, "the warmth of our ſociability freezes up with declining youth, our cordiality cools as age advances, and our openneſs of heart decreaſes as the frauds of mankind, and diſappointments of life, advance upon experience: we grow afraid of the hidden dangers our confidence hath often prompted; and we gradually treaſure up in our memories, the leſſons of example, and the inferences of experience; which, like the ſepulchres of the dead, only remind us how many friends are departed, how many diſaſters are incident to life, how little dependence there is on man, and how vain is all human confidence in the things of this world."

If ſuch is the conſequence of age; if the delightful taſte of Friendſhip paſſeth away; I will cling to the departing footſteps, I will graſp at the ſacred verge, from whence to fall, is to depart from the firſt, and the fineſt enjoyment of human life; the only poſſeſſion on earth, which gives an idea of the communion of angels.

To return to our Saint. He was elected by the Synod of Aln, but reluctant to aſſume the epiſcopal dignity, rejected the nomination, and refuſed to quit his cell and auſterities, until Egfrid himſelf, attended by all the religious and great perſonages of his realm then preſent, reſorted to his iſland, and on their knees, with tears and ſupplications, in the name of God, won his conſent to take upon him this Epiſcopacy.

Thus, after nine years continuance of a ſolitary life in the Iſle of Farne, was this pious man induced to aſſume an epiſcopal duty. He was conſecrated at York on the 7th day of April, being Eaſter day, in the year 685, and in the 11th of the reign of King Egfrid. The King was preſent at this ceremony, with ſeven Biſhops. He was firſt made Biſhop of Hexham, and thence tranſlated to Lindisfarn, in the place of Eata, who was removed to Hexham. On this occaſion Egfrid, with the Metropolitan Theodorus, in teſtimony of their love and reverence for this holy Prelate, gave to the church of Lindisfarn all the land from the walls of the church of St. Peter, in York, to the weſt gate of the city, and from the ſame church to the city wall on the ſouth; alſo the village of Craike, with territories there not leſs than three miles in circuit, that the Biſhops might have a houſe of reſt as they ſhould paſs to and from York; and alſo added Carliſle, with a large diſtrict, to this See.

Some ſhort time preceding the conſecration of St. Cuthbert, the monaſtery of Coldingham was conſumed by fire. The religious ſociety of this houſe conſiſted of Monks and Nuns, who occupied ſeparate parts of the edifice; but the ſeverities of a devoted life, and the ſtrict rules profeſſed in ſuch ſocieties, were not ſufficient to prevent a ſhameful relaxation of diſcipline, and many groſs abuſes and enormities took place; inſomuch, that the deſtruction of

this ſtately edifice was regarded as a judgment, for the crimes and pollutions of its inhabitants. The monaſtery of Lindisfarn looked upon the event with religious horror, and ſoon after Cuthbert was made Biſhop, he forbid the approach of women to the convent, and even denied them acceſs to the church where the Monks performed their devotions: he cauſed a ſmall chapel to be erected in a diſtant plain on the iſland, for the reception of the female ſex, from its ſituation taking the name of Greenchurch. From thenceforth the women were excluded the churches or cemeteries where St. Cuthbert's body reſted; and ſome miraculous puniſhments are related which attended infringements on this injunction. In the cathedral church at Durham the pavement is diſtinguiſhed by a croſs of black marble, beyond which women were not allowed to advance towards the choir.

Cuthbert enjoyed his change of life and dignities but a very ſhort time, for within two years finding his health declining, and his mind being by habit tempered more for ſolitude and ſilence than the duties of this high office, he reſigned the See, and returned to his cell in Farne, where he ſurvived only two months, yielding his ſpirit to God on the 20th day of May, 687, in the 53d year of the creation of the See of Lindisfarn, and 37 years after he had aſſumed the monaſtic habit at Mailroſs. He directed by his laſt will, that his body ſhould be buried at the eaſt end of the oratory, in a ſtone coffin given him by the holy Tuda, and wrapped up in a ſheet preſented him as a token by Virea Abbeſs of Tynemouth, which out of reverence to that holy woman he had never uſed: and laſtly, if the iſland ſhould be invaded by Pagans, he ordered the Monks to fly from them, and carry his bones away with them. Theſe directions were none of them performed, his body was tranſported to Lindisfarn, where in St. Peter's church, at the right ſide of the high altar, he was ſolemnly laid in a tomb of ſtone; but the Monks left behind them the coffin for which he expreſſed ſuch regard, which ſtill continues to be ſhewn at Farne Iſland, and it is highly probable they were not more mindful of the ſheet. His body was brought from Farne to be interred at Holy Iſland, where his remains were depoſited with great funeral pomp, firſt in the cemetery of the old church, and afterwards on the right ſide of the high altar, on the cathedral's being rebuilt: and for his exemplary piety and virtue, the church enrolled him in the table of Saints.

In the Philoſophical Tranſactions a curious painting of St. Cuthbert is deſcribed, found near Aſhelney, in Somerſetſhire. The portrait is enamelled on gold, drawn ſitting in an epiſcopal chair, with the following inſcription:

ALFRED MEL HETT GEWYRLAN

Thus conſtrued:

Alfredus me juſſit fabricari.

Mr Wallis ſpeaking of this portrait, has the following remarks. "King Alfred preferred theſe characters to the Saxon, and when he ſwayed the ſcepter, brought them in uſe. This curious memorial of St. Cuthbert was found in the very place of that glorious Monarch's retreat and deliverance from the Danes, fortified by him in the time of war, and in time of peace converted into a monaſtery. Dr Muſgrave thinks this curious Cimelium an undeniable inſtance of the uſe of images coming from

the heathens into the Christian church."

St. Cuthbert's shrine had the privilege of sanctuary, where fugitives were safe for 37 days. This respite allowed criminals a time for making restitution, or under the feudal laws they would have suffered immediate pains and punishments: it was the process by which the rigour of common law was moderated; and when kept in due restraint was of great benefit to mankind; but by an enormous extension which took place, it produced infinite mischiefs to the community and to the state.

On St. Cuthbert's death, Wilfrid Bishop of Hexham held the See of Lindisfarn for one year only: He was succeeded by

EPISCOPUS IX.

Eadbert, a learned man of exemplary life and piety, and of a most humane and charitable disposition. His custom was to remit all tithes to the poor. He re-erected the church of Lindisfarn, and covered it with lead. He held the See ten years, and departing this life in the year 698, was interred near St. Cuthbert's body.

EPISCOPUS X.

Egfridth, or, as some authors write him, Eadfrid next possessed the See, a Monk of Lindisfarn, one of the most learned men of his time. He translated the Gospels into Latin; which work after his death was highly decorated by his successor with gold and jewels: Bilfrid, an hermit, illuminated it with various paintings and rich devices; and Adred, a priest, interlined it with a Saxon version. This curious work is now deposited in the British Museum, in the Cottonian collection. Under this learned Prelate's patronage, the venerable Bede wrote the life of St. Cuthbert. Bede presumed to remonstrate to his friend, for the neglect of the duties of his high office; for though he had, early after his coming to the See, through his high veneration of the memory of St. Cuthbert, repaired and beautified his little oratory on Farne, yet he did not so closely follow his exemplary life, as Bede conceived he should have done for the honour of religion; whereupon he took upon him to dictate manners to the prelate. The letter wrote on this occasion, was said to be the means of Egfridth's attending more strictly to his studies; and from that time he translated a great part of the Gospels into the Saxon language, for the easier communication to the people. Bede's maxims were, I doubt not, well adapted to the age; and they still are not insignificant to the Prelates of more modern and learned times. The subjects of this expostulation, were chiefly the importance of a Bishop's duty, and the greatness of the charge which he had assumed; he entreated him to recognize the divine commission, as being the ordination of the great missionary of heaven: that he should rebuke the proud in the vanity of their high station, and instruct them in the duties of humiliation: that they should not erect churches for the sake of popular admiration and worldly honour, but as works of piety only, for the propagation of religion and virtue: that he should visit his Clergy, and reprove or lop off those branches which were contaminated with the vices of the age: and that his leisure hours should be appropriated to acts of devotion and study, and not sacrificed to pleasures, luxuries, and indolent ease. Egfridth was Bishop for 24 years: he departed this life in 721, and was buried at Lindisfarn.

To be continued.

ANCIENT CUSTOMS.

Continued from page 392.

A Lair of clay is placed on the ſtool, and therein is ſtuck, with great regularity, an arrangement of all kinds of flowers, ſo cloſe as to form a beautiful cuſhion: theſe are exhibited at the doors of houſes in the villages, and at the ends of ſtreets and croſs lanes of larger towns, where the attendants beg money from paſſengers, to enable them to have an evening feaſt and dancing. This cuſtom is evidently derived from the Ludi Compitalii of the Romans: this appellation was taken from the Compita or croſs lanes, where they were inſtituted and celebrated by the multitude aſſembled before the building of Rome. Servius Tullius revived this feſtival after it had been neglected for many years. It was the feaſt of the Lares or houſhold Gods, who preſided as well over houſes as ſtreets. This mode of adorning the ſeat or couch of the Lares was beautiful, and the idea of repoſing them on aromatic flowers and beds of roſes was excellent. The chief part of the ceremonies and ſolemnities of this feaſt uſed by the Romans, as we are told by the Poets and Hiſtorians, was exhibiting the houſhold Gods, crowning and adorning them with chaplets and garlands of flowers, and offering ſacrifices up and down the ſtreets. The Britiſh remains of the ceremony are more refined—that of repoſing them on thoſe delicious beds. Suetonius tells us, that Auguſtus ordered the Lares to be crowned twice a year. We are not told there was any cuſtom among the Romans, of ſtrangers or paſſengers offering gifts. Our modern uſage of all theſe old cuſtoms terminates in ſeeking to gain money for a merry night.

SHEEP-SHEARING.

The Sheep-ſhearing feſtival retains nothing ſingular, and is too well known to require any animadverſions.

THE WAKE.

The Country Wake or Feaſt Day, called in ſome places the Hopping, is the ancient Feaſt of Dedication.

MELL SUPPER.

After harveſt the Heathens are ſaid to have ſacrificed to the Deity Vacina or Vacuna, who was ſuppoſed to preſide over Reſt and Eaſe. It is now a cuſtom on the laſt day of reaping, to dreſs up an image of the corn, and bear it home in triumph, which is called the Kern (properly Corn) Baby. In ſome places I have ſeen an image apparelled in great finery, crowned with flowers, a ſheaf of corn placed under her arm, and a ſcythe in her hand, carried out of the village on the morning of the concluſive reaping day, with muſic and much clamour of the reapers into the field, where it ſtands fixed on a poll all day, and when the reaping is done, is brought home in like manner: This they call the Harveſt Queen, and repreſents the Roman Ceres. The ſervants having performed the moſt valuable part of their labour, are entertained by their maſters, when all diſtinction is laid aſide. This feaſt is called the Mell-Supper, at which there are dancing, maſquing, and diſguiſing, and all other kinds of rural mirth. The name of this ſupper is derived from the rites of Ceres, when an offering of the firſt-fruits was made; the word Melle being a provincial word, and ſignifies in this country mingled;

implying that the cakes uſed at this feſtival are mingled or made of new corn, and that it is the feaſt of the mingling of flour of the new reaped wheat. The Romans held a ſolemn day after harveſt, dedicated to Ceres and Ops, the accuſtomed victim a boar: but we cannot from any part of the above rural feaſt gather the leaſt Roman remains, ſave only the ſeaſon and the image of the goddeſs. The rejoicing after harveſt may have an origin as high in antiquity as reaping itſelf: The firſt inſtance we read of is in the 4th chapter of Geneſis, ver. 3, 4.

SEMESLINS.

We have a kind of cake mixed with fruit called Semeſlins. The Romans prepared ſweet bread for their feaſts held at ſeed time, when they invoked the gods for a proſperous year. In Lancaſhire they are called Semens. We have the old French word ſtill in uſe in heraldry, *ſemee;* deſcriptive of being ſown or ſcattered.

Many Cuſtoms are retained in Winter.

ALLHALLOW MASS.

The 1ſt day of November ſeems to retain the celebration of a feſtival to Pomona, when it is ſuppoſed the ſummer ſtores are opened on the approach of winter. Divinations and conſulting of omens attended all thoſe ceremonies, in the practice of the heathen: Hence in the rural ſacrifice of nuts, propitious omens are ſought touching Matrimony: if the nuts lie ſtill and burn together, it prognoſticates a happy marriage or a hopeful love; if on the contrary they bounce and fly aſunder, the ſign is impropitious. I do not doubt but the Scotch fires kindled on this day, anciently burnt for this rural ſacrifice.

MARTINMAS

has no peculiar celebration now remaining: We are told by Moreſin, that the heathen held the feſtival of Bacchus at this ſeaſon; and without remembering the jolly God, the jovial ſervice long remained in the northern counties. Within half a century it was held as a ſeaſon of great mirth and jollity.

CHRISTMAS

has ſtill many peculiar cuſtoms: The Saltatio Armata, the Pyrrhick or Military Dance of the Romans, is ſtill preſerved; men dreſſed out with ribbands perform a Sword Dance; and gather gifts for a merry night.

Others, in the ſame kind of gay attire, draw about a Plough, called the Stot Plough, and where they receive a gift, make the exclamation Largeſs! but if not requited at any houſe for their appearance, they draw the plough through the pavement, and taiſe the ground of the ſtont in furrows. I have ſeen twenty men in the yoke of one plough.

Theſe are perfect remains of Roman cuſtoms: Mr Brand quotes the following paſſage, "Aratrum inducere moris fuit Romanis, cum urbem aliquam evertiſſent, ut eam funditus delerent." Vocab. utriuſque juris a Scot. J. C. in Verb. Aratrum. It may have been practiſed by the Romans in commemoration of the founding of Rome, or ſome cities in Britain.

"Interea Æneas urbem deſignat aratro."

Virgil Æneidos, lib. 5. p. 261.

The Stot Plough has been conceived by ſome to have no other derivation, than a mere rural triumph, the plough having ceaſed from its labour.

To be continued.

The Hiſtory, Dignity, and Uſefulneſs of Aſtronomy.

THE heathen philoſophy, when it took into conſideration that erect poſture which diſtinguiſhes man from all creatures that walk the earth, could not conceive a nobler uſe for which it was ordained, than "contemplating the heavens;" and the rapt Pſalmiſt, in one of his nobleſt flights, warm with the praiſe of his Creator, and eager to addreſs him in the height of his majeſtic dignity, exclaims, "When I conſider the heavens, the work of thy hands, the moon and the ſtars which thou haſt ordained!"

Human reaſon in its utmoſt extent, and inſpiration in its moſt enthuſiaſtic raptures, join in pronouncing aſtronomy the firſt and greateſt of the ſciences. It is, indeed, at once the moſt exalted in its nature, the moſt extenſive in its compaſs, and the moſt uſeful to mankind, of all that are in the reach of our comprehenſion. There can be no object capable of filling the ingenuous mind with ſo auguſt, ſo worthy a ſenſe of the power, the wiſdom, and beneficence of the Creator, as the expanſe of the heavens; nor is there any way to the comprehending what and how vaſt that frame truly is, by what amazing power it is ſupported, by how regular and unvarying laws its ſeveral orbs, that roll in ſeeming wildneſs about it, are governed and directed in their courſe, but by this ſcience.

If the earlieſt ages, in which ſcarce any thing of it was known, held the leaſt approaches toward improvements in it in ſuch veneration; if they cultivated, with the moſt aſſiduous attention, every ſtep that was laid down toward a nearer acquaintance with it; and paid even divine honours to thoſe who could no more than mark out the road to the moſt limited of its inveſtigations; how ought we to reverence the ſcience, and pride ourſelves in the improved ſtate under which we enjoy it; who ſee it carried, if not to the utmoſt perfection, at leaſt to all that can appear to us, to all that our organs can receive of it, all that our very underſtandings can comprehend!

The ſyſtem of that univerſe, of which the orb we inhabit is a part, we are perfectly acquainted with: we know the diſtances, the magnitudes, the forms of all the bodies within its ſphere; and we can lay down the laws by which they are governed. As to the more remote, the worlds enlightened by other ſuns, the ſeveral orbs revolving in other portions of the wide expanſe, he who created them, as well as us who behold them, gave them as the objects of our admiration, not of our immediate knowledge; he adapted our organs to leſs diſtant diſcoveries; and while we collect, from what we know of our own worlds, what may be the ſtate of theirs, and conjecture from his attributes what it is moſt probable ſhould be ſo, we pay him all the tribute he expects, and owe to aſtronomy all the advantages we are capable of receiving from its diſcoveries.

Would we ſee in its juſt light the ſtate in which this ſcience has been delivered to us by the immortal Newton, let us look back to the days of its earlieſt origin: or, if we would know the value of its preſent perfection, let us enquire into the ſteps by which it has ariſen to it, and the ſlow advances that were made toward it.

We hear of aſtronomy among the earlieſt ages, and even in the moſt reſpectful terms: we find the weakeſt attempts toward its im-

provement, received by every civilized nation as obligations of the higheſt kind from thoſe who made them. The ſacred writings abound with proofs of its cultivation among the Jews, and theſe are always applied to the moſt exalted purpoſes. The Chaldeans and Aſſyrians are honoured by all antiquity for their attachment to it; yet all this time there was no more than the attempt in the place of ſucceſs for the object of the world's veneration. It was not till the ſcience paſſed from the Egyptians to the Greeks, that any real diſcoveries were made in it, and theſe ſo ſlow and ſo interrupted, that nothing leſs than a true ſenſe of the dignity, as well as utility of the ſtudy, could have ſupported men under the continued attempts.

Among theſe generous people, the name of Anaximander was extolled beyond that of the greateſt conquerors, for diſcovering that the earth was round; and, four ages after, ſtatutes were erected to Anaximenes, for proving, that the moon ſhone but with a borrowed light: this was the man who, animated and encouraged by the gratitude of his country for his firſt labours, afterwards attempted to explain the manner in which eclipſes both of the ſun and moon were performed. From his time no advance of conſequence was made till the days of Pythagoras, a man more extenſive in his genius, and bold in his attempts, than the world has perhaps produced ſince his time. The improvements under which we now enjoy this ſcience, were wholly out of his reach from the want of thoſe inſtruments, by which they have been made; but he has the honour of being the firſt who diſcovered the obliquity of the ecliptick, and things are recorded of him, at that time ſtrange and unintelligible to his hearers, but which are found to agree in an amazing manner with the lateſt diſcoveries.

I wiſh the hiſtory of aſtronomy could be continued in the ſame advances to perfection; but it muſt be owned, that Ariſtotle, the perſon into whoſe hands it next fell, perplexed, confounded, and almoſt totally overthrew the ſlender but juſt rudiments of it that had travelled down to him from theſe men. His ſchemes, though pompouſly introduced, and laid down with all the dictatorial inſolence of even a modern enthuſiaſt, by no means correſpond with what was then known of the phænomena of the heavens; and his hypotheſis of ſolid orbs, epicycles, excentricks, and intelligences; his wild doctrine of the comets; his miſtakes on the nature of the galaxy; and his ſphere of fire under the moon, were a ſcandal to that age, which had received ſo much truth from his predeceſſors.

It was not eaſily that aſtronomy recovered this blow; for no wounds ſtrike ſo deep into a ſcience, as thoſe given by hands employed in its propagation: the enterpriſing genius of Theophraſtus alone was equal to the raiſing truth and knowledge from under this incumbered load of reverenced ignorance: from him Aratus caught the ſacred fire: he ſupported all the new doctrines of that great and good philoſopher; and reconciled them to the original truths inculcated by the firſt men who had turned their ſtudies towards this point, and whoſe doctrines had been univerſally revered, till the overbearing pride of Ariſtotle had buried them in obſcurity.

From this great author Ariſtarchus delivered the ſcience a little improved to the greater Archimedes; and from the illuſtrations made by that ſurpriſing genius, of the ſeveral already delivered truths:

and from his own additions, all formed by deductions from thoſe principles, Geminus, Menelaus, Theon, Hipparchus, and the noble Ptolemy, delivered it under ſtill more and greater improvements to the Latins and Arabians, from whom it came to us.

Such have been the gradual, the arduous ſteps; ſuch the ſlow and laboured advances to a ſcience, now at its utmoſt height among us.

The Iſland Princeſs and Engliſh Captain.

A Tale.

AMONG the cluſters of Oriental Iſlands, ſituated in thoſe ſeas which form a part of the great Pacific Ocean, are the Moluccas, or Spice Iſlands. Theſe are ſixteen in number, the produce of which are cloves. Thoſe, wherein the incidents related in this tale took place, are Tidore or Tidor, Ternata, Bachian, and Amboyna. In 1500, when theſe iſlands were under their own native ſovereigns, the Portugueſe had a fort at Tidore, the king of which was named Quiſara. He had a ſiſter, whoſe mother was a white woman, courted on account of her beauty and uncommon wit by all the neighbouring princes. Her complexion, conſidering the climate, was remarkably fair, as if the ſun affected her ſweetneſs, and would not, as he does all elſe, dye it with the hue of a tawny livery. In her conduct ſhe was remarkably cautious and circumſpect; to converſe more freely with thoſe ſhe favoured, it was her cuſtom to reſort to a country-houſe belonging to her aunt Panura. In the number of her ſuitors, Armuſia, governor of the fort, held the firſt place in her eſteem; but when he made a declaration of his love, ſhe thus addreſſed him, "Governor, you Portugals, though rugged ſoldiers, yet when inclined to flatter, you are mere courtiers. Do you love me? I love a ſoldier, and what ſpeaks him a true one is his valour. It is not the perſon, nor the royal title that I look upon; that well deſerving man I love, whoſe virtue can work out a favour. You know my noble brother is now a priſoner in Ternata, unjuſtly detained by the governor, who meanly ſurpriſed him when in his Baratto, between the iſlands, with a few friends, on a party of pleaſure; but more of this to-morrow, when the kings of Bachian and Amboyna, my ſuitors, are to have audience, and to produce their claims to my affection. Till then, think on a way to win me handſomely. Court occaſion that ſhe may be ready. Be ſure you take a worthy one that may advance you. I do not ſay I dote, or mean to marry; but ſomething may be done to compel me to it. Be with me to-morrow at the banquet, then to court, where you may chance to hear ſomething that will lead your mind in ſearch of honour, and ſpur it on to ſeek adventure. Be bold, diſcreet, and conſtant, then know I love you."

At this time an Engliſh frigate from the Indies, lay in the harbour of Tidore, commanded by Charles Belmont, a brave captain, and much eſteemed for his polite manners, and generous diſpoſition. Being at the fort, with the governor, who treated him with remarkable diſtinction, he heard of the intended levee at court, and was invited by Armuſia to be preſent. "I muſt," ſaid he, "repair to the banquet, but my nephew, Piniero, will eſteem it a favour to introduce you. We promiſe ourſelves a joyous entertainment, for the princes are luſty

lovers, and bear a proud state. The King of Bachian is lofty, disdainful, and loud in his own commendations; that of Amboyna spirited, yet wise, and temperate; yet the wary Princess of this island looks on both with equal indifference. A letter too is said to have come from the haughty governor of Ternata, the contents of which have not yet transpired; but it is reported, that he also is in the list of Quisara's suitors."

When the court was assembled, Belmont, accompanied by Piniero, went thither, and mixed in the circle. They found the two princes in a warm dispute concerning the ground of their pretensions, and right to Quisara's favour. The King of Bachian spoke loud of his rank, and cast so many contemptuous reflections on his competitors for the princess, that the King of Amboyna told him, he was a vain boaster, full of self-affection, "Talk wiser," said he, in a resolute tone, "it will become you better, talk less too, that men may think you can do more. For my part, I am not good at long arguments; I shall be short with you: here lies the proof, (drawing) with which I shall make good my reasons." At this instant, Quisara, the princess, entered. "Grace was in all her steps, heaven in her eye; in all her gestures dignity and love." "For shame!—Forbear great princes!—Rule your angers!—You violate the freedom, state, and royalty of this place!—Comes your love in violence?—Do you think it fit my presence should be insulted by your childish contentions?—He that loves me, will love my pleasure: be therefore temperate, or be no more, what you profess, my servants. If you love danger you shall find it, but not this way: he that desires my favour must put on a well-confirmed, a temperate, and true valour. It is not unknown to you that I have a royal brother, now a miserable prisoner. Were I ambitious, he might so remain with all his miseries upon him, for then I might here reign absolute: yet, the flattering shews of dignity, the golden dreams of greatness, cannot force me to forget nature, and my affection; therefore, that man who would be known my lover, must be his redeemer, and bring him to my embraces. He that does this shall be my husband. Here is a letter from Ternata's governor. He offers for my love to set my brother his prisoner free, but I scorn his courtesy; and before I would on these terms gain his liberty, I would study to forget he is my brother. By force he was taken, and by force he shall be brought back. Though I love him most tenderly and dearly as a brother, and should rejoice to see him; yet to receive him from the man who has basely wronged us both, I had rather see him sunk in the earth, and there mourn over him. I know the undertaking is a dangerous one; therefore, noble princes, and all here present, take a little time to consider, the cause requires it; great deeds should have deliberate counsels. Farewel! see me no more till some atchievement commands my presence." All admired the spirit of the Princess; all boasted much, but not one promised a fair performance: even Armusia thought the danger great, the attempt extremely hazardous, and the success exceeding doubtful.

Charles, who thought Quisara a mirrour of her sex, stood by as an unconcerned spectator, and suppressed his sentiments on his return to the fort with Armusia and his nephew; but when he got on board his ship he summoned toge-

ther his officers, and while the glaſs freely circulated, related to them circumſtantially the tranſactions of the day. Having warmed them with a long ſtring of healths, and a lively deſcription of Quiſara's incomparable charms, he obſerved it would be a glorious action to bring off the impriſoned king, before the Portugal had come to a determination; and he told them, he conceived the execution of a plan he had concerted would be eaſily effected. His friends and companions immediately profered their aſſiſtance; "And if we ſhrink, captain," ſaid his firſt lieutenant, "let the name of ſlaves die with us." This was repeated by every one, with three hearty cheers. Engliſh ſeamen generally undertake, and proſper, without conſidering much: Belmont being well acquainted with their temper, ordered out the boat, which he manned with eight of his company, well armed, and habited like merchants; each of whom were ſupplied with an aſſortment of goods for traffic. The ſea and wind befriended them; and after a proſperous paſſage, they lodged the boat, ſafely concealed, within the reeds, cloſe by the caſtle where the king was impriſoned. Belmont then, after having examined the ſtrenth of the town, hired a houſe near to the palace, into which, with his merchandize, he conveyed the combuſtibles he had brought with him from the ſhip. When theſe were properly diſpoſed, and the train laid, he told his companions, now was the time for action. "An hour hence," ſaid he, "my brave friends, look for the fire to light us to our purpoſe; then, when all are full of fear, and intent on ſelf-preſervation, let us fly to the priſon. I know you will act bravely, and then fortune will befriend us." Having ordered his little company to their ſtation, Charles went home and put a match to the train. In a ſhort time the bell rung, the cry of fire was heard, and the magazine blew up with a violent exploſion. The governor, his guards, and the garriſon were all now employed to prevent the demolition of the palace, where all the treaſure was depoſited; and, at the height of the general confuſion, Charles ſaid to his friends, "Away! we are not noted. Forward my boys: now if we miſs our fortune! Stop; here is the door; force it open; but keep the way clear behind. See the king; break his chain." "Come Sir," continued Belmont, "this is no time to talk. Gather up your courage, and put your legs forward like a man, otherwiſe we ſhall carry off your head. We are friends, and come to give your ſorrows eaſe. My friends up with him, and to the boat; be ſpeedy; delays are dangerous." His commands were no ſooner delivered than obeyed. Moſt of the guard who oppoſed were ſlain; and the brave adventurers having put to ſea, landed the King of Tidore on his native ſhore. Joy now ſpread inſtantaneouſly throughout the iſland, and every hill reſounded the King! the King is returned. The Princeſs hearing the exclamations of the people, was the firſt to welcome the return of her brother; who bid her riſe, ſaying, he could not be welcome till ſhe had embraced him. "But," turning to Belmont, "This is my friend, my deliverer; look ſiſter what a noble, open countenance, manly, like his great ſoul." Quiſara caſt her languiſhing eyes on Belmont, for ſhe now felt what it was to love. "Brother," ſaid ſhe, "I reſpect my word; beauty hath ſet him on, and ſhall if he can love, reward his bravery." Belmont, in reply,

obſerved, he was a ſtranger, but not to her virtues; that the firſt ſight of her had inſpired him; and then to execute her commands was an eaſy taſk. The king took him in his arms, called him his moſt beloved friend, deſired that no diſcontents might be viſible, "but," ſaid he, "lead on, and let our whole court be crowned with pleaſure."

Piniero obſerved to his uncle, the governor, that Belmont was a brave fellow, and deſerved richly the Princeſs: "For," ſaid he, "here was no demurring nor delays; he took her at her word, and acted like a man. By my faith, a handſome gentleman, and dearly do I love him. The Princeſs picked you out; ſhe bid you go; but you ſee this noble captain ended his market before you were up. You are undone." Armuſia made no reply; and grew on a ſudden melancholy: "Oh! ſhe is ſnatched from me, for ever gone! That Belmont, that new thing, that foreign flag ſtuck up to rob me of my honour, that murdering chain-ſhot, that goodly plague, which I muſt court to kill me, that brave thing has undone me!" But, notwithſtanding the unſettled ſtate of Armuſia's mind made him behold the conduct of Belmont in a wrong light, yet he was a man of honour, and loved virtue; and therefore ſoon became ſenſible of his unjuſt behaviour to Charles: he now thought no one ſo well deſerved the princeſs: allowed him his juſt prerogative, and blamed only his own dilatory negligence as the ſole cauſe of having loſt an ineſtimable prize, which the active Engliſhman had bravely won.

Belmont now ſaw himſelf ſupremely bleſſed in the careſſes of the princeſs, the favour of the king, and the cordial affection of his friends: but he had ſtill a greater difficulty to ſurmount before he could attain the completion of his wiſhes, than what he had hitherto met with. A certain grave and reverend perſon, ſaid to be a Mooriſh prieſt, arrived at court; and gained the ear of the king, by relating the moſt ſtriking circumſtances previous to, and attending his late captivity, which induced him the more readily to credit his predictions of future events. Having ſucceeded thus far with Quiſara and her brother, he began to infuſe into their minds ſuſpicions of the Portugueſe: and of the ſmooth-faced ſtranger, as he called Belmont. "They have already," ſaid he, fed on the fat and freedom of this happy iſle, where every wind blows them perfumes, and every breath of air is like an incenſe: the very rivers as they roll along, throw them up pearls: mark but the end, is it not to this happy town, perpetual ſlavery? Witneſs the citadel, which they have put upon the neck of your Tidore. Next comes a frigate to check your liberty; and the ſtranger, what does he aim at? your ſiſter? is ſhe not your heir? ſhould he marry her whoſe will your kingdom be? But, which moſt nearly concerns me, ſhould their ambition proſper, what reverence ſhall our gods have? Will they not change your ancient cuſtoms, worſhip, and religion too? Excellent princeſs, it is from you we muſt expect deliverance, it is you muſt bring them home to our devotions." Quiſara told the holy man ſhe underſtood him, nor ſhould her zeal be wanting to make trial, and the king ſaid, he would conſider, for it would not become him to act raſhly on a light belief.

A proper place was now appointed for an interview between Quiſara and Belmont, where the

king might hear their converſation without being ſeen. When they were met, Quiſara thus began.—

Quiſ. Belmont, I know you have deſerved as much as man can, and I know alſo it is but juſtice to requite you.

Belm. Madam, there is nothing that can prove my obedience or my ſervice, but I ſhall purſue it ſeriouſly.

Quiſ. I know you are no coward, but now I muſt make trial of your love: if you prove conſtant I am yours, your wife, Sir.

Belm. Say, what is it you require?

Quiſ Change your religion, and be of one belief with me.

Belm. I will be hanged firſt.

Quiſ. Worſhip our gods: offer as we do.

Belm. Ha! To the devil, lady? Offer to thoſe I hate? To dogs and cats, to every bird that flies, and every inſect.

Quiſ. We worſhip the ſun and moon, and thoſe are heavenly.

Belm. Away, fooliſh woman! I adore the maker of that ſun and moon, who gives thoſe bodies light and influence; who pointed out their paths and rules their motions.

Quiſ. I love to hear you, yet we muſt be of one faith, before you can marry me.

Belm. Now I contemn you; that face too now looks ugly methinks.

Quiſ. How, Engliſhman?

Belm. It looks like death itſelf, to which it would lead me; and know, woman, that for this trap you have laid to catch my life, my immortal life, I contemn your wooden deities; ſpurn at their lifeleſs powers; and when I chance to meet them, will kick them into puddles!

"Oh," ſaid Quiſara to herſelf, "what a noble, god-like ſoul is this, in mortal guiſe! Methinks ſomething within me bids me hate our gods."

At this inſtant the king entered with ſome of eis guards, and ordered them to bind Belmont and commit him to ſafe cuſtody. As he was led away, Quiſara bid him ſtill love her, and by her life proteſted, he ſhould be uſed nobly.

The news of this violence no ſooner reached the fort and frigate, than all hands were employed in preparations for action; the great guns were loaded with ſhot, and a ſelect body of Portugueſe and Engliſh ſeamen were drawn up, ready to march, but it was thought moſt honourable, that Pinireo ſhould go firſt and hold a conference with the king. When he came to court, he found him enquiring of the prieſt what could be done; for Quiſara, who was clinging to Belmont had publicly renounced her religion, and declared that, from conviction, ſhe embraced the Chriſtian Faith; in conſequence of which the law of Tidore ſentenced her to death; but the king had the power of pardoning. The Mooriſh prieſt, in the name of his gods demanded the victims. "Make the fires ready," ſaid he, "and let both die." He had ſcarcely ſpoke theſe words, when Piniero, who had obſerved him very attentively, ſpringing forward, ſeized him, ſaying, "My ſword diſdains the raſcal; but thus will I tear him before you." When he had pulled off his falſe beard, every eye diſcerned the governor of Ternata. The aſtoniſhed king cried out, "Oh, my dear Belmont! off with his chains. My noble ſiſter take him; we have delayed your happineſs too long. Away with that falſe hypocrite to priſon: his iſland we will ſeize upon. Come princes, friends,

and lovers; no more guns now, but to announce the marriage of this matchleſs pair, our joys, and triumphs!"

POLYDORE AND HIS SISTER.

A Story.

A Gentleman whoſe eſtates lie ſome miles diſtant from London, had two ſons and a daughter; his income being none of the largeſt, and not entirely free from incumbrances, a near relation, a gentleman of Picardy, was induced to take the youngeſt ſon, for whom he had a particular reſpect, in order to educate and provide for him. Polydore, for ſo I ſhall call him, was about fourteen years old when he left England, and during his ſtay in France, which was near eight years, had made a very great progreſs in all manner of polite literature; which, together with an affable diſpoſition, naturally alert, and a riſing genius, acquired him the title of an accompliſhed gentleman and the love of all his acquaintance. This, without doubt, was no little pleaſure to his relations, who were extremely deſirous of his return to England; if not to remain with them, at leaſt that they might have the pleaſure of ſeeing one ſo near them, bearing ſo brilliant a character.

Agreeable to their deſire, he took leave of his guardian in Picardy, and returned to London. During the interval of his abſence, his ſiſter Aleſia had not only forfeited her title to the honour of their family, but the affection and regard of her father; led on by youth, inexperience, and vanity, ſhe had too long liſtened to the deceitful inſinuations of a villain, who, under pretence of marriage, had betrayed her innocence, which only makes beauty charming, and and rejecting every vow and promiſe he had made, entirely abandoned her. Thus left to the ſevere reflections of her paſt conduct, and the baſeneſs of her paramour, in deſpair, grief, and miſery, ſhe mourned in vain her paſt folly, without a ray of hope to comfort her afflicted mind. What a wretched ſituation!—ſome few months before, the blooming pride of an honourable family, the fondeſt darling of her aged parent, and the moſt engaging of her ſex: now, ſunk by the man ſhe loved into diſhonour and infamy. It might be imagined circumſtances like theſe would have driven her to an act of deſperation, but it was not ſo; evils without remedy, become leſs burthenſome and dreadful, than repreſented by the firſt idea.

Thus Aleſia's diſgrace growing every day more familiar her ſhame decreaſed as what ſhe had taken from her father's, for ſubſiſtence, diminiſhed; till the fear of want, and the want of ſhame, drove her into the moſt abandoned ſcenes of wickedneſs, which led on at length to common proſtitution.

This was her unhappy ſtate when Polydore, ignorant of what had befallen his ſiſter, returned from France; having had notice of his coming, I waited on him the afternoon he arrived, when he received me with all the politeneſs imaginable, embraced me as a friend to their family, and confeſſed his obligations for ſeveral letters I had ſent him. I ſpent ſome hours with this accompliſhed young man, and I think I may affirm I never was more agreeably entertained. Some gentlemen coming in, with whom he had been acquainted abroad, I took my leave

with a promiſe to breakfaſt with him the next morning: but an accident, unexpected as dreadful, the ſad effects of intemperance and wine, rendered that interview, which I flattered myſelf would prove as agreeable as the former, one of the moſt ſhocking I had ever met with.—Coming, according to appointment, to his lodgings, his ſervant told me he had been abſent all that night, and was juſt returned very much diſordered; that he had ſhut himſelf up in his cloſet after ſending a meſſenger for me. You may imagine how much I was ſurprized at his relation. I went immediately up ſtairs, where he ſat in his cloſet, the door being wide open, in the moſt dejected attitude; his eyes were fixed upon a chair that ſtood oppoſite, without regarding my coming in; I ſpoke ſeveral times before he took the leaſt notice, when turning his head, ſeemingly in the greateſt agony of mind, grief being painted on his countenance, he fixed his eyes full on mine, crying out, "Oh, Sir, my Siſter!" then burſt into tears, ſtill looking at me with the greateſt emotion. It is not eaſy to conceive the effect this had on my ſpirits, which were ſunk immediately, ſo that I could not anſwer him, but ſtood ſpeechleſs for ſome time: at length recovering myſelf, I concluded he muſt have heard ſomething of the unfortunate Aleſia. I endeavoured, as well as the confuſion I was in would permit, to alleviate, in ſome degree, her circumſtances, and moderate his grief; but interrupting me, he ſtarted up, repeating with ſome vehemence, "Let me ſpeak!" and ſat down immediately: I ſtood ſilent, I believe near five minutes, when he began to unfold the occaſion of his ſorrows.

When I could underſtand by his imperfect relation, often broken by ſighs and exclamations, that the company I had left him in the preceding evening, had engaged him at the tavern, where being overpowered with wine, he had accepted the offer of one of them to carry him to the lodging of a famous courtezan, who moſt unfortunately proved to be the wretched Aleſia, with whom he inconſiderately engaged to paſs the night; it not being in the power of either of them to recollect each other's features after ſo long an abſence, eſpecially Polydore thoſe of his ſiſter, in a place where he ſhould leaſt have expected to ſee her: but what muſt be their ſurpriſe in the morning, when he diſcovered on her finger, a ring he had once ſent her as a preſent! He ſeized her hand directly, and aſked where ſhe had ſtolen it? ſhe anſwered without equivocation, her brother in France had ſent it her, for whoſe ſake ſhe had kept it, though ſhe had many reaſons to have done otherwiſe; then looking at each other with great earneſtneſs, they remembered too well their affinity, and both ſwooned away.

Polydore firſt recovered, and ſeeing the condition of his ſiſter, gave all the help his endeavours could procure. As ſoon as ſhe began to revive, he, unable to ſpeak, immediately withdrew, having ordered proper aſſiſtance, and returned to his apartments. After I had heard this melancholy affair, he begged I would go and ſee her, which I promiſed him, and according to his deſire went immediately in ſearch of her, in which I ſucceeded, though he could give no poſitive directions, ſo deeply was he affected. I was introduced into her bed-chamber, where ſhe ſat in a very penſive poſture; when

upon the maid's information, I had ſomething of conſequence to communicate, ſhe got up, moved forward to meet me, and in a very ſerious manner, demanded my buſineſs; I was willing to ſee how much the late adventure had depreſſed her ſpirits, and briſkly aſſuming an air of gaiety, anſwered, "Pleaſure, madam!" at the ſame time, preſſing her hand: ſhe drew back ſome few ſteps, and ſnatched it away; telling me, that I was certainly miſtaken in the perſon I intended to honour with my company; that if pleaſure was my buſineſs, her looks might have convinced me ſhe was not the proper object. I made no reply, and ſhe proceeded. "If we may judge from appearance, Sir, you are a gentleman, and as ſuch may make pretenſions to ſenſe, honour, and education. Then tell me, Sir, what pleaſure did you ever taſte, what raptures could you ever enjoy in the arms of a proſtitute!—for I ſuppoſe, Sir, you are pretty well aſſured I am ſo unhappy as to be one. What happineſs can you experience in the ſociety of wretches devoted to infamy! even while we ſmile on you, we hate you, and all your ſex, for the ſake of him who firſt ſeduced us: our fondneſs is all hypocriſy, and the pleaſure we only feign, is an addition to the load of wickedneſs, which at laſt muſt ſink us."

I confeſs I was not ſorry to behold her ſo ſenſibly touched, and therefore told her, that, the ſeeing a perſon in her ſituation ſo deeply affected with a ſenſe of guilt, gave me more ſatisfaction than I had ever experienced, in their ſociety in their looſer hours, and if ſhe would repoſe ſo much confidence in me, as to make me acquainted with her circumſtances, ſhe would find me a perſon of ſo much honour, as to extricate her from the ſtate ſhe ſeemed ſo much averſe to. For this aſſurance ſhe thanked me, deſiring me to ſit down, which we both did; when ſhe proceeded to relate that part of her life, which I had, in ſome meaſure, been a ſtranger to; and from thence had fallen into the moſt laviſh profuſeneſs, in the looſe extravagant ſcenes of affluence and grandeur; and from thence had fallen into the moſt deſpicable extreme of miſery and want. It was eaſy to be perceived that this relation wrung her devoted heart; I was deeply concerned: the ſituation of the unhappy object demanded my relief and compaſſion; but every endeavour to procure an explanation, on the fatal affair preceding her conviction, proved fruitleſs; 'till I propoſed her return to her father, on condition he would receive his unhappy and ſo totally loſt child. This propoſal produced another flow of tears, while ſhe ſuddenly exclaimed, "No never muſt I behold him more! Was not I ſufficiently wretched, on being the moſt abandoned of proſtitutes, but that my miſery muſt receive the aggravation of a brother's embrace? Oh! unforeſeen horror! Oh! grief too bitter for relief! my heart will break! I am loſt for ever here! and eternally curſed hereafter!" Her further utterance was denied for ſome minutes; her ſighs pierced my inmoſt ſoul; at laſt in a weak, low, and affecting manner, ſhe again addreſſed me thus: "There has been a time, Sir, when amid ſurrounding ſcenes of guilt, I could have hoped both from heaven and my parent; but laſt night, Oh! hateful to remembrance! I ſunk into the extremeſt depth of vice and horror, from which no human power can ever relieve me!" Then ſhe informed me what Polydore had before related, without diſguiſing the final-

leſt circumſtance; I ſeemed ſurpriſed at the ſhocking ſtory, as though before, ignorant of it: yet ſtill inſiſted on her writing to her father, if not to be accepted, yet to expreſs her penitence: To this, ſeeming to aſſent, and requeſting I would ſee her the next morning, ſhe retired to her cloſet in gloomy and prophetic ſorrow.

In the mean time Polydore, a prey to keen reflection, had fallen into a moſt dangerous fit of illneſs.—I found him in bed, in a high delirium, and a phyſician attending. On my entering the room, he roared aloud, and called on his "poor, loſt, ſiſter!" The Doctor and myſelf returned to the window, to conſult how to act; when turning round, the wretched maniac preſented himſelf before us in a poſture of defence, graſping his drawn ſword which had hung by his bed-ſide, and pointing it towards us, demanded who we were, and what our buſineſs! adding, he would have no conſultation held about him; and, unleſs we departed, we ſhould feel his reſentment. We were aſtoniſhed!—the phyſician ſurveyed him with grief and ſurprize, while Polydore kept his eye fixed on us both. Watching my time, I fortunately plucked the weapon from his hand; it was, however, with difficulty we held him, 'till the noiſe we had occaſioned brought one of his attendants, aſſiſted by whom, we replaced him in the bed, immediately ordering two perſons to keep him confined. I left him late at night, not finding it in my power to procure one reaſonable ſentence from him the whole day. The hours intended for ſleep, I paſſed in the moſt bitter reflections, heightened by the love I bore to the family of thoſe unfortunate perſons, whom I durſt not venture, as yet, to inform of this melancholy affair.

In the morning I went to Aleſia's lodgings, and was there informed, that in the preceding evening ſhe had taken a coach, and with her maid went to Palace-yard, from whence ſhe took a ſculler to Vauxhall. Imagine my ſurpriſe at this extraordinary circumſtance: I was for ſeveral minutes entirely at a loſs how to act; at length, however, I reſolved to proceed to the gardens, and, by inquiry, endeavour to gain ſome intelligence that might lead to a diſcovery of her preſent ſituation.

To be continued.

THE TEMPLE OF HOPE.

A Viſion.

READING one ſummer's eve in a grove, by which ran a moſt beautiful tranſluceng rivulet, I was, by its murmurs, mingled with the ſighs of Zephyrs, lulled into an agreeable ſlumber. Somnus had no ſooner laid me on his couch of poppies, than I thought myſelf tranſported to a dreary waſte, where nature ſits on her heath-bloſſom'd throne, diſpenſing the ſeeds of furze, broom, brambles, and thiſtles around her.

The ſight of this barren ſcene would have awakened me with diſmay, had not my ſight been immediately charmed, and my mind aſtoniſhed with the riſing of a moſt ſuperb Temple. Multitudes were repairing thither. Miſery ſat on on their wan cheek,—but I was pleaſed to ſee, at the ſame time, expectation gliſten in their eye. Around the Temple ſpontaneouſly roſe, in their moſt perfect, fragrant, and variegated bloom, the moſt beautiful parterres. Amidſt the flowering ſhrubs and ever-

greens, were playing charming infants of both ſexes, whoſe talk was as melodious as the veſper of the nightingale, and as gay as the matin of the lark. Their countenances were as blithe and as beauteous as Flora, bluſhing with the kiſs of Spring. I aſked who theſe delightful cherubs were. I was informed, that they were the children of Arts, Sciences, Peace, Plenty, and Pleaſure. Rills murmured through the walks. Fountains ſcattered over the beds of perennial bloſſoms, their pearls of liquid cryſtal, and Zephyrs, with Æolian harps, cauſed every leaf to dance to their delightful harmony.

The ſtyle of the Temple itſelf united every order of architecture to denote that it was free to the acceſs and devotion of every country. The Gothic, Tuſcan, Doric, Ionic, Corinthian, and Compoſite were there diſplayed. The walls were ſupported by a foundation, that, I learned, was dug from the ſand-pit of Expectation and the quarry of Enterpriſe. The walls themſelves were formed of one entire chryſtal taken from the mountain of Promiſe. I preſume the goddeſs choſe them to be formed of this material, to denote that her various devotees might here be delighted with the moſt charming proſpects which the magic of fancy could create for their allurement and entertainment. It had no roof—that nothing might impede their inceſſant view of the etherial throne of Providence. Inſtead of pillars, the portico was ſupported with anchors, which had been formerly the ſalvation of thouſands ſailing in the bark of human miſery, from being ſhipwrecked againſt the rocks of deſpair. In varied feſtoons, hung around every apartment, cables in the ſtyle of the moſt exquiſite and elegant fancy. They were, likewiſe, wreathed with flowers of various ſorts, which appeared to be always changing, but never loſing their bloom.

The innumerable perſons of all ages, ranks, and deſcriptions, which were going to this Fane, having gained admittance, the Temple roſe moſt majeſtically to the regions of bliſs. Every votary knelt around the ſhrine, and ſung hallelujahs whilſt it aſcended.

I followed it with admiration, ſatisfaction, and and aſtoniſhment, until it diſappeared; and the choruſſes of the happy mortals, thus tranſported, left my liſtening ſenſe to taſte in ſilence that ecſtaſy in which ſo delightful a ſcene of human enjoyment had enwrapped my ſenſibility.

I awoke, and was ſorry to find the happineſs of ſo many of my fellow creatures, was only the deluſive proſpect of a viſion.

Extracts from Cook's Voyages.

Copious Account of the Death of the much lamented Captain Coook.

THE Cutter of the Diſcovery having been ſtolen from the buoy, where it had been moored, Captain Cook, as was his uſual practice in all the iſlands of this ocean, when any thing of conſequence had been ſtolen from him, reſolved, by ſome ſtratagem, to get the king, or ſome of the principal Erees, on board; where he meant to detain them as hoſtages, till the property ſhould be reſtored; this method having hitherto proved ſucceſsful. He gave orders to ſtop every canoe that ſhould attempt to leave the bay; reſolving to deſtroy them, if the cutter could not be recovered by peaceable means. In purſuance of which, the boats of both ſhips were ſtationed acroſs the

bay; and ſome great guns were fired at two canoes that were attempting to eſcape. About ſeven o'clock, Captain Cook and Mr King quitted the ſhip together; the former in the pinnace, with Mr Philips, and nine marines, and the latter in the ſmall boat. Captain Cook and Mr King then ſeparated, the Captain going towards Kowrowa, where Tereeoboo reſided, and Mr King proceeded to the beach; his firſt buſineſs, when he arrived on ſhore, was to iſſue ſtrict orders to the marines to continue within the tent, to charge their muſquets with ball, and not on any conſideration, to quit their arms.

He then attended old Kaoo and the prieſts at their reſpective huts, and explained to them, as well as he was able, the reaſon of the hoſtile preparations, which had ſo exceedingly alarmed them. He found they were no ſtrangers to the circumſtance of the cutter's being ſtolen; and aſſured them, that they, and all the inhabitants of the village, on our ſide, had not the leaſt occaſion to apprehend the leaſt danger from us. He importuned the prieſts to communicate this to the people. Kaoo interrogated Mr King, with great emotion, if any harm was to happen to Tereeoboo? He aſſured him there was not; and he and his brethren appeared ſatisfied with this aſſurance. Captain Cook landed at Kowrowa, with the lieutenant and nine marines. He proceeded immediately into the village, where he was reſpectfully received; the people, as uſual, proſtrating themſelves before him, and making their accuſtomed offerings of ſmall hogs. Perceiving that his deſign was not ſuſpected, his next ſtep was, to inquire for the king and his two ſons, who had been almoſt continually his gueſts on board the Reſolution.

The boys preſently returned with the natives, who had been ſearching for them, and immediately conducted Captain Cook to the habitation where Tereeoboo had ſlept. The old man had juſt awoke, and after ſome converſation, he invited him to accompany him. Every thing had a proſperous appearance; the two boys were in the pinnace, and the reſt of the party approaching the water ſide, when Kanee-kabareea, the mother of the boys, and one of Tereeoboo's favourite wives, followed him, beſeeching him, with tears and enteaties, not to venture to go on board. Two chiefs took hold of him, and inſiſting he ſhould proceed no farther, obliged him to ſit down. The iſlanders, now collecting in vaſt numbers along the ſhore, gathered together round Captain Cook and Tereeoboo.

Thus ſituated, the lieutenant of marines, perceiving that his men were huddled together in the crowd, and conſequently unable to uſe their arms, if occaſion required it, propoſed to Captain Cook, to draw them up along the rocks, cloſe to the edge of the water. The populace making way for them to paſs, the lieutenant drew them up in a line, within about thirty yards of the place where Terroboo was ſitting. The old king continued ſtill on the ground, bearing the moſt viſible marks of terror and dejection in his countenance. Captain Cook urged him moſt earneſtly to proceed; whilſt, on the other hand, if the king expreſſed any inclination to follow him, the chiefs, who ſurrounded him, interpoſed; at firſt they had recourſe to prayers and entreaties, but afterwards even inſiſted on his

remaining on ſhore. Captain Cook, at length, perceiving that the alarm had ſpread too generally, gave up the point. Notwithſtanding this enterprize had now failed, yet it did not appear that his perſon was in the leaſt degree of danger, till an accident happened, which occaſioned a fatal turn to the affair.

The boats, ſtationed acroſs the bay, having fired at ſome canoes, for attempting to get out, unfortunately had killed one of their principal chiefs. Intelligence of his death arrived at the village where Captain Cook then was, juſt as he had parted from the king, and was proceeding deliberately towards the ſhore. The ferment it immediately occaſioned, was but too conſpicuous; the women and children were inſtantly ſent away, and the men were ſoon clad in their war-mats, and armed with ſpears and ſtones. One of the natives, having provided himſelf with a ſtone, and a long iron ſpike, called a pahoos, advanced towards the Captain, flouriſhing his weapon in defiance, and threatening to throw the ſtone. The Captain requeſted him to deſiſt; but the iſlander repeating his menaces, he was highly provoked, and fired a load of ſmall ſhot at him. The man was ſhielded in his war-mat, which the ſhot could not penetrate; his firing, therefore, ſerved only to irritate and encourage them. Vollies of ſtones were thrown at the marines; and one of the erees attempted the life of Mr Phillip with his pahooa; but, not ſucceeding in the attempt, he received from him a blow with the butt-end of his piece. Captain Cook immediately diſcharged his ſecond barrel, loaded with ball, and killed one of the moſt violent of the aſſailants. A general attack with ſtones ſucceeded, which was followed on our part by a diſcharge of muſquetry from the marines, as well as from the people in the boats. The natives received our fire with great firmneſs; and, without giving time for the marines to charge again, ruſhed in upon them with dreadful ſhouts and yells. What followed was a ſhocking ſcene of horror and confuſion. Four of the marines retreated among the rocks, and fell a ſacrifice to the fury of the enemy; three others were dangerouſly wounded, and the lieutenant ſtabbed between the ſhoulders; but having fortunately reſerved his fire, he ſhot the man from whom he had received the wound, at the inſtant he was preparing to repeat his blow. The laſt time our unfortunate Commodore was diſtinctly ſeen, he was ſtanding at the water's edge, and commanding the boats to ceaſe firing. It was obſerved, that while the captain faced the natives, no violence had been offered him; but, when he turned about, to give directions to the boats, he was ſtabbed in the back, and fell with his face into the water. A general ſhout was ſet up by the natives on ſeeing him fall, and his body was dragged on ſhore, where he was ſurrounded by the enemy; who, ſnatching the dagger from each other's hands, ſhewed a ſavage eagerneſs to have a ſhare in his deſtruction.

To be continued.

HISTORY OF

LORD WARTON.

Continued from page 351.

AS I travelled both for amuſement and inſtruction, you will pleaſe to obſerve, that I made

frequent excursions from the direct road, and looked upon an hundred leagues more or less as a trifle: for instance, when I left Vienna, the direct road into Italy was to have gone from thence to Venice, instead of which I went to Milan; but, when my wounds were healed, I bid an eternal adieu to that city (without making my second appearance at the opera) and though my principal wish was to get to Rome, yet I could not prevail on myself to proceed thither, till I had seen Venice; and this famous republic is doubtless a singular and even wonderful object from whatever point you view it; as it has all the appearance of a city risen from the bosom of the ocean, whilst the tops of palaces, and spires of churches, intermingled with sails and masts of ships, added to canals formed into streets, with a kind of quay on each side, make altogether a variety not to be equalled in any other part of the world, whilst the gondolas elegantly painted and gilt, ready to carry you wherever you please, add to the beauty of the prospect, and are carriages infinitely more commodious and easy than a *vis-a-vis*. When I arrived at Venice, the whole city wore the appearance of an universal masquerade, the streets, and all the small boats which covered the canals, were full of persons in masque, I enquired of my landlord with some degree of astonishment, the meaning of this general disguise. "You must know," said he, "that it is now the time of the carnival, which lasts much longer here than in other places; and we celebrate it with the most extraordinary mirth; this delirium extends even to our senators, who are supposed to be the gravest and wisest heads in the Republic; but if you wish for amusement, put on a masque and look like the rest." I determined to follow the advice of my host, and after taking some refreshment and being properly equipped with a bauto and masque, I mixed with the joyous crowd.

Scarce had I began my walk amidst the grotesque figures which surrounded me, when I met with a lady whose fine shape attracted my notice; as I looked earnestly upon her, she stopped and surveyed me in her turn, with great attention; from this behaviour I had reason to think she was not displeased with my person, and resolved to follow her; when she found that I pursued, she looked back several times in a manner not very discouraging to a stranger, and which induced me to hope my adventure would prove agreeable; venturing therefore to approach the disguised nymph, "permit me (said I) the honour of being your *cavilliere servante* for this evening?" She made some little difficulty to accept the offer of my arm, but at length condescended to take it; and to add to my felicity, she soon gave me to understand she knew the meaning of a few English words, which enabled me the better to express my passion; her answers were short, but interrupted by frequent sighs more flattering to a lover than the most elegant discourse: enchanted with her sweetness and affability, I every moment kissed her hand, or rather glove, which she seemed to abandon without reluctance to my transports: we walked a great pace (for so delicate a lady) and though I used all the persuasion I was master of, to prevail on her to sit down, and take off her masque, she made not any other answer than that, "it was not yet time, and if I really wished to know who she was, I must have patience;" we went into the

theatre, at the size and height of which, I was most extremely surprised: the opera was a new one; but as every person who attended the representation, was in masque, I cannot say the audience very strictly adhered to the exact rule of decency in their deportment.

We left the theatre before the end of the piece; I continued close to my incognita, and each moment augmented my passion. We continued to pass through several streets and squares, till both being fatigued, she got into a gondola, into which she desired me to follow her; after rowing some time the gondoliers stopped, and my fair conductress took me with her into a superb palace, where were a great number of tables, covered with heaps of gold and silver, and surrounded by a croud of adventurers. "Doubtless," said the masque, "you must have heard of the high play of the Venetians during the Carnival; this is one of the principal places consecrated to gaming, frequented by all ranks of people; here the haughty noble condescends to forget the dignity he is at other times so tenacious of, and associates with the meanest citizen; the consequence of which is, the money both mingles generally in one purse, and most commonly, it is that of the *illustrissimo* which is left empty."

As she ended these words, she approached one of the tables, drew out a handful of gold, set it on a single card, and lost it directly with the greatest ease and good humour; I had a strong inclination to try my fortune likewise, but she would not permit it. "Come," said she laughing, "we are in a dangerous place, let us go, lest my stay here should prove your ruin, for if you are once seduced to play, you are most probably undone." We again embarked in our gondola, which in a short time stopped before the door of a tavern, of a very miserable appearance, into which the nymph (to my great surprise) entered, without the least hesitation; I had now certainly every reason to rely on the favourable intentions of the lady, and we had no sooner entered a room than I had the presumption to take off her masque, without any great degree of ceremony; but what words can express my astonishment, when I beheld a beard, which plainly indicated the disguised fair one to be one of my own sex!

My confusion equalled my astonishment, which was encreased by the loud laughter of the person who had thus imposed on my credulity, and I felt my situation so truly ridiculous, that I was enraged to the highest degree. "Excuse my mirth," said my companion, "and do not be offended at an innocent pleasantry; I have disappointed many others in the same manner—I am a senator, and one of the noblest in Venice, yet that does not prevent me at this time of universal dissipation from enjoying a frolic; this of to-night has afforded me great entertainment: comfort yourself, therefore, for the loss of your mistress, by having attained a friend who may be of service to you during your stay here.

I repaid the confidence of the old senator, by informing him in my turn of my name, quality, and country; the pleasure he had appeared to receive from my conversation, seemed to be augmented by this intelligence. "I am rejoiced," said he, "that I was so fortunate as to meet with you; I insist on your going home to supper with me this evening, and I will introduce you to my wife." Whilst I returned him thanks for

his politeneſs, and aſſured him that I ſhould with pleaſure accept his invitation, he pulled off his diſguiſe, and I beheld a little, thin, grey-headed man, moſt extremely ugly, he then dreſſed in a long purple robe, and we went into another gondola, infinitely more elegant than that which had brought us thither, and we ſoon after arrived at a palace, ornamented with large columns of marble; as ſoon as we entered, a great number of domeſtics met us with lights, and walked before us to the apartment of his lady, with whoſe beauty I became captivated at firſt light: ſhe was tall, her complection exquiſitely fair, her eyes, large, black, and full of fire, expreſſive both of dignity and ſweetneſs, and her graceful air, and majeſtic deportment would have done honour to royalty itſelf: the noble Venetian preſented me to her in the moſt obliging manner, and expatiated on my family and merit as if he had known me from my infancy; and having finiſhed the enumeration of my good qualities, requeſted ſhe would give me her permiſſion frequently to pay my reſpects to her during my reſidence at Venice, to which ſhe readily aſſented: an elegant ſupper was ſoon after ſerved up, with a profuſion of excellent wine; I was placed oppoſite to the fair Signora, and the glances I ſtole, and the contemplation of her charms, were the moſt luxurious part of the entertainment; the ſtory of our evening's adventure diverted her extremely, but ſuddenly aſſuming an air of the moſt ſerious gravity, "It is not in the leaſt aſtoniſhing," ſaid ſhe, with a profound ſigh, "that your lordſhip ſhould be induced to believe you had met with a woman diſpoſed to liſten to your addreſſes, ſince we every day ſee the moſt ſhocking inſtances of wives who violate their marriage vow without the leaſt ſcruple; yet, I cannot ceaſe from wondering when I hear that there are countries, where the breach of conjugal fidelity is looked upon as a mere *bagatelle*; as to being falſe to a lover, that, indeed, I can readily excuſe, but faithleſs to an huſband! heaven and earth! I ſhudder at the very idea of ſuch a complicated crime." Whilſt the beautiful creature exclaimed thus her abhorrence of inconſtancy to the great comfort and ſatisfaction, I doubt not, of her huſband, ſhe ogled me, unſeen by him, in the moſt expreſſive manner; I did not retire till very late, when the obliging ſenator ordered a ſervant to attend me, and forced me to accept his own gondola, in which I returned to my inn, and found my landlord ſurpriſed at, and my ſervants under great anxiety on account of my long abſence.

To be continued.

On the Preſent State of Alexandria, in Egypt.

From Volney's Travels.

IT is in vain that we attempt to prepare ourſelves by a peruſal of books, for a more intimate acquaintance with the cuſtoms and manners of nations; the efforts of narratives on the mind, will always be very different from that of objects upon the ſenſes. The images the former preſent, have neither correctneſs in the deſign, nor livelineſs in the colouring; they are always indiſtinct, and leave but a fugitive impreſſion, very eaſily effaced. This we more particularly experience, when we are ſtrangers to the objects to be laid before us; for the imagination, in that caſe, finding no terms of com-

pariſon ready formed, is compelled to collect and compoſe new ideas; and in this operation, ill-directed and haſtily executed, it is difficult not to confound the traits, and disfigure the forms. Ought we then to be aſtoniſhed, if on beholding the models themſelves, we are unable to diſcover any reſemblance between the originals and the copies, and if every impreſſion bears the character of novelty?

Such is the ſituation of a ſtranger who arrives by ſea in Turkey. In vain has he read hiſtories and travels; in vain has he from their deſcription, endeavoured to repreſent to himſelf the aſpect of the countries, the appearance of the cities, the dreſſes and manners of the inhabitants; he is new to all theſe objects, and dazzled with their variety; every idea he has formed to himſelf vaniſhes, and he remains abſorbed in ſurprize and aſtoniſhment.

No place is more proper to produce this effect, and prove the truth of this remark than Alexandria in Egypt, the name of the city which recals to memory the genius of one of the moſt wonderful of men; the name of the country which reminds us of ſo many great events. The picturesque appearance of the place itſelf, the ſpread palm-trees, the terraced houſes which ſeem to have no roof, the lofty ſlender minarets, every thing announces that he is in another world. A variety of novel objects preſent themſelves to every ſenſe: he hears a language, whoſe barbarous ſounds and ſharp and gutturalaccents offend his ear; he ſees dreſſes of the moſt unuſual and whimſical kind, and figures of the ſtrangeſt appearance. Inſtead of our naked faces, our heads ſwelled out with hair, our triangular head-dreſſes, and our ſhort and cloſe habits, he views with aſtoniſhment tanned viſages with beards and muſtachies, bundles of ſtuff rolled up in folds on their bald heads, long garments which reaching from the neck to the heels, ſerve rather to veil than to clothe the body, pipes of ſix feet long with which every one is provided, hideous camels which carry water in leathern pouches, and ſaddled bridled aſſes, which lightly trip along with their riders in ſlippers. He obſerves their markets ill ſupplied with dates, and round flat little loaves; a filthy drove of half-ſtarved dogs roaming through the ſtreets; and a kind of wandering phantoms, which, under a ſingle piece of drapery, diſcover nothing human but two eyes, which ſhew that they are women. Amid this crowd of unuſual objects his mind is incapable of reflection; nor is it until he has reached his place of reſidence, ſo deſirable on landing after a long voyage, that, becoming more calm, he reflects on the narrow, ill paved ſtreets; the low houſes, which, though not calculated to admit much light, are ſtill more obſcured by lattice-work; the meagre and ſwarthy inhabitants, who walk bare-footed, without other cloathing than a blue ſhirt, faſtened with a leathern girdle, or a red handkerchief; while the univerſal air of miſery, ſo manifeſt in all he meets, and the myſtery which reigns around their houſes, point out to him the rapacity of oppreſſion, and the diſtruſt attendant upon ſlavery. But his whole attention is ſoon attracted by thoſe vaſt ruins which appear on the land ſide of the city. In our countries, ruins are an object of curioſity; ſcarcely can we diſcover, in unfrequented places, ſome ancient caſtle, whoſe decay announces rather the deſertion of its maſter than the wretchedneſs of its

neighbourhood. In Alexandria, on the contrary, we no ſooner leave the New Town, than we are aſtoniſhed at the ſight of an immenſe extent of ground over-ſpread with ruins. In a walk of two hours, you follow a double line of walls and towers, which form the circumference of the ancient Alexandria. The earth is covered with the remains of ancient lofty buildings deſtroyed; whole fronts crumbled down, roofs fallen in, battlements decayed, and the ſtones corroded and diſfigured by ſalt petre. The traveller paſſes over a vaſt plain, furrowed with trenches, pierced with wells, divided by walls in ruins, covered over with ancient columns and modern tombs, amid palm-trees and nopals, and where no living creature is to be met with but owls, bats, and jackals. The inhabitants, accuſtomed to this ſcene, behold it without emotion; but the ſtranger, in whom the recollection of ancient ages is revived by the novelty of the objects around him, feels a ſenſation, which not unfrequently diſſolves him in tears, inſpiring reflections which fill his heart with ſadneſs, while his ſoul is elevated by their ſublimity.

In its modern ſtate, Alexandria is the emporium of a conſiderable commerce. It is the harbour for all the commodities exported from Egypt by the Mediterranean, except the rice of Damietta. The The Europeans have eſtabliſhments there, where factors diſpoſe of our merchandize by barter. Veſſels are conſtantly to be met with there from Marſeilles, Leghorn, Venice, Raguſa, and the dominions of the Grand Signior; but it is dangerous to winter there. The new port, the only harbour for the Europeans, is clogged up with ſand, inſomuch, that in ſtormy weather ſhips are liable to bilge; and the bottom being alſo rocky, the cables ſoon chafe and part; ſo that one veſſel driving againſt a ſecond, and that againſt a third, they are perhaps all loſt. Of this there was a fatal inſtance ſixteen or eighteen years ago, when two-and-forty veſſels were daſhed to pieces on the Mole in a gale of wind from the north-weſt, and numbers have been ſince that loſt at different times. The old port, the entrance of which is covered by a neck of land called the Cape of Figs, is not ſubject to this inconvenience; but the Turks admit no ſhips into it but thoſe of the Muſſulmen. It will perhaps be aſked in Europe, Why they do not repair the new port? The anſwer is, that in Turkey they deſtroy every thing and repair nothing. The old harbour will be deſtroyed likewiſe, as the ballaſt of veſſels has been continually thrown into it for the laſt two hundred years. The ſpirit of the Turkiſh government is to ruin the labours of paſt ages, and deſtroy the hopes of future times, becauſe the barbarity of ignorant deſpotiſm never conſiders to-morrow.

In time of war Alexandria is of no importance: no fortification is to be ſeen; even the Pharos with its lofty towers, cannot be defended. It has not four cannon fit for ſervice, nor a gunner who knows how to point them. The five hundred Janiſſaries who ſhould form the garriſon, reduced to half that number, know nothing but how to ſmoke a pipe. It is fortunate for the Turks that the Franks find their intereſt in preſerving this city. A ſingle Ruſſian or Malteſe frigate would ſuffice to lay it in aſhes; but the conqueſt would be of no value. A foreign power could not maintain itſelf there, as the country is without water. This muſt be brought from the Nile by the Kalidj, or canal of twelve

leagues, which conveys it thither every year at the time of the inundation. It fills the vaults or reſervoirs dug under the ancient city, and this proviſion muſt ſerve till the next year. It is evident, therefore, that were a foreign power to take poſſeſſion, the canal would be ſhut, and all ſupplies of water cut off.

It is this canal alone which connects Alexandria with Egypt; for from its ſituation without the Delta, and the nature of the ſoil, it really belongs to the deſerts of Africa; its environs are ſandy, flat, and ſterile, without trees, and without houſes, where we meet with nothing but the plant which yields the Kali, and a row of palm trees, which follows the courſe of the Kalidj or canal.

Singular Hiſtory of Hendia, a Maronite Girl.

From the Lounger.

ABOUT the year 1755, there was, in the neighbourhood of the Jeſuit Miſſionaries a Maronite girl, named Hendia, whoſe extraordinary mode of life began to attract the attention of the people. She faſted, wore the hair-cloth, poſſeſſed the gift of tears, and, in a word, had all the exterior of the ancient hermits, and ſoon acquired a ſimilar reputation. Every body conſidered her as a model of piety, and many eſteemed her a ſaint. From ſuch a reputation to miracles the tranſition is very eaſy, and in fact it was ſoon reported that ſhe worked miracles. To have a proper conception of the effects of this report, we muſt not forget that the ſtate of men's minds in Lebanon, is nearly the ſame as in the earlieſt ages. There were neither infidels therefore, nor wits, nor even doubters. Hendia availed herſelf of this enthuſiaſm for the completion of her deſigns; and, imitating the conduct of her predeceſſors in the ſame career, ſhe wiſhed to become the foundreſs of a new order. In vain does the human heart endeavour to conceal its paſſions, they are invariably the ſame: nor does the conqueror differ from the monk; both are alike actuated by ambition and the luſt of power; and the pride of pre-eminence diſplays itſelf even in the exceſs of humility. To build the convent, money was neceſſary: the foundreſs ſolicited the pious charity of her followers, whoſe contributions were ſo abundant as to enable her, in a few years, to erect two vaſt ſtone houſes, which could not have coſt leſs than one hundred and twenty thouſand livres (five thouſand pounds). They are called the Kourket, and are ſituated on the ridge of a hill, to the north weſt of Antoura, having to the weſt a view of the ſea, which is very near, and an extenſive proſpect to the ſouth, as far as the road of Bairout, which is four leagues diſtant. The Kourket ſoon filled with monks and nuns. The Patriarch for the time being was Director-General, and other employments of various kinds, were conferred on the different prieſts and candidates, to whom one of theſe houſes was allotted. Every thing ſucceeded as well as could have been wiſhed; it is true that many of the nuns died, but this was imputed to the air, and the real cauſe was not eaſily to be diſcovered. Hendia had reigned over her little kingdom near twenty years, when an unforeſeen accident threw every thing into confuſion. A factor travelling from Damaſcus to Bairout, in the ſummer, was overtaken by night near this convent; the gates were ſhut,

the hour unſeaſonhble; and as he did not wiſh to give any trouble, he contented himſelf with a bed of ſtraw, and laid himſelf down in the outer-court, waiting the return of day. He had only ſlept a few hours, when a ſudden noiſe of doors and bolts awaked him. From one of the doors came out three women, with ſpades and ſhovels in their hands; who were followed by two men, bearing a long white bundle, which appeared very heavy. They proceeded towards an adjoining piece of ground, full of ſtones and rubbiſh, where the men depoſited their load, dug a hole in which they put it, and covering it with earth, trod it down with their feet, after which they all returned to the houſe.—The ſight of men with nuns, and this bundle thus myſteriouſly buried by night, could not but furniſh matter of reflection to the traveller. Aſtoniſhment at firſt kept him ſilent, but to this anxiety and fear ſoon ſucceeded; he, therefore, haſtily ſet off for Bairout at break of day. In this town he was acquainted with a merchant, who, ſome months before, had placed two of his daughters in the Kourket, with a portion of about four hundred pounds. He went in ſearch of him, ſtill heſitating, yet burning with impatience to relate his adventure. They ſeated themſelves croſs-legged, the long pipe was lighted, and coffee brought. The merchant then proceeded to enquire of his viſitor concerning his journey, who anſwered, he had paſſed the night near the Kourket. This produced freſh queſtions, to which he replied by further particulars, and at length, no longer able to contain himſelf, whiſpered to his hoſt what he had ſeen. The merchant was greatly ſurpriſed; the circumſtance of burying the bundle alarmed him: and the more he conſidered it, the more his uneaſineſs increaſed. He knew that one of his daughters was ill, and could not but remark that a great many nuns died. Tormented with theſe thoughts, he knows not how either to admit or reject the diſmal ſuſpicions they occaſion: he mounts his horſe, and, accompanied by a friend, they repair to the convent, where he aſks to ſee his daughters.—He is told they are ſick: he inſiſts they ſhall be brought to him; this is angrily refuſed; and the more he perſiſts, the more peremptory is the refuſal, till his ſuſpicions are converted into certainty. Leaving the convent in an agony of deſpair, he went to Dair-el-Kamar, and laid all the circumſtances before Saad, Kiaya of Prince Youſef, chief of the mountain. The Kiaya was greatly aſtoniſhed, and ordered a body of horſe to accompany him, and, if refuſed admiſſion, to force the convent. The Cadi took part with the merchant, and the affair was referred to the law. The ground where the bundle had been buried was opened, and a dead body found, which the unhappy father diſcovered to be that of his youngeſt daughter; the other was found confined in the convent, and almoſt dead; ſhe revealed a ſcene of ſuch abominable wickedneſs, as makes human nature ſhudder, and to which ſhe, like her ſiſter, was about to fall a victim. The pretended ſaint being ſeized, acted her part with firmneſs; and a proſecution was commenced againſt the prieſts and the patriarch. The enemies of the latter united to effect his ruin, in order to ſhare his ſpoils; and he was ſuſpended, and depoſed. The affair was removed to Rome in 1776, and the Society de Propaganda, on examination, diſcovered the moſt infamous ſcenes of debauchery, and the moſt hor-

rible cruelties. It was proved that Hendia procured the death of nuns, ſometimes to get poſſeſſion of their property, at others, becauſe they would not comply with her deſires: that this infamous woman not only communicated, but even conſecrated the hoſt, and ſaid maſs: that ſhe had holes under her bed, by which perfumes were introduced at the moment ſhe pretended to be in extacy, and under the influence of the Holy Ghoſt; that ſhe had a faction who cried her up, and publiſhed that ſhe was the mother of God returned upon earth, and a thouſand other extravagancies.—Notwithſtanding this, ſhe retained a party powerful enough to prevent the ſevere puniſhment ſhe merited: ſhe has been ſhut up in different convents, from whence ſhe has frequently eſcaped. In 1783, ſhe was preſent at the viſitation of Antoura, and the brother of the Emir of Druzes was deſirous to give her her liberty. Numbers ſtill believe in her ſanctity; and but for the accident of the traveller, her greateſt enemies would not have doubted it. What muſt we think of reputations for piety, when they may depend on ſuch trifling circumſtances?

A Prayer of the preſent Emperor of Germany.

O THOU eternal, incomprehenſible Being, who art the fountain of mercy, and the ſource of love. Thy ſun lights equally the Chriſtian and the Atheiſt. Thy ſhowers equally nouriſh the fields of the believers and the infidels. The ſeed of virtue is found even in the heart of the impious and the heretic. From Thee I learn, therefore, that diverſity of opinions does not prevent Thee from being a beneficent Father to all mankind. Shall I, then, Thy feeble creature, be leſs indulgent? Shall I not permit my ſubjects to adore Thee in whatever manner they pleaſe? Shall I proſecute thoſe who differ from me in point of thinking? Shall I ſpread my religion with the point of my ſword? O Thou! whoſe mighty power and ineffable love embrace the univerſe, grant that ſuch erroneous principles may never harbour in my breaſt! I will try to be like Thee as far as human efforts can approach infinite perfection. I will be as indulgent as Thou to all men whoſe tenets differ from mine, and all unnatural compulſions in point of conſcience ſhall be baniſhed for ever from my kingdom. Where is the religion that does not inſtruct us to love virtue, and to deteſt vice? Let all religions, therefore, be tolerated. Let all mankind pay their worſhip to Thee, Thou eternal Being, in the manner they think beſt. Does an error in judgment deſerve expulſion from ſociety? And is force the proper way to win the heart, or bring the ſwerving mind to a true ſenſe of religion? Let the ſhameful chains of religious tyranny be parted aſunder, and the ſweet bonds of fraternal amity unite all my ſubjects for ever. I am ſenſible that many difficulties will occur to me in this bold attempt; and that moſt of them will be thrown in my way by thoſe very perſons who ſtyle themſelves Thy miniſters: but may Thy almighty power never forſake me! O thou eternal and incomprehenſible Being! fortify my holy reſolutions with Thy love, that I may ſurmount every obſtacle; and let that law of our Divine Maſter, which inculcates charity and patience, be always impreſſed upon my heart. Amen.

Reflections on Human Reason.

IS man the maſterpiece of a workman infinitely wiſe, and infinitely perfect? Is the reaſon of which he boaſts ſo valuable a bleſſing? Are not the brute inhabitants of the fields and foreſts, though deprived of this celebrated endowment, and of a nature far inferior to ours, compenſated by advantages, which render them equal to proud man, who believes himſelf their lord, their maſter, and their king?

Theſe queſtions I aſk myſelf, when I reflect on the various events recorded in the hiſtory of former ages. I there behold man continually a prey to deſires which he cannot gratify; to paſſions which he ſeems unable to reſtrain; to evils which he cannot avoid. If I conſider him in the firſt years of his life, I find him more miſerable than the vileſt animal inhabiting the ſolitary waſtes; weak, helpleſs, incapable of procuring what he wants, and abſolutely dependant on all who ſurround him; but he leaves even this deplorable ſtate, only to enter upon another incomparably more frightful. I now, in idea, behold all the paſſions, like a cruel cohort, ſurround him, and diſpute the glory of conquering and poſſeſſing his heart. His youth is a perpetual delirium, an inceſſant intoxication. He at length opens his eyes; but, like a ſick man, ſcorched by the heat of a burning fever, is ignorant of his weakneſs, till the inſtant he is abandoned by his cruel enemy, becauſe his exhauſted ſpirits can no longer furniſh fuel for the diſeaſe. He knows not his miſery till the cloſe of his life, which his irregular courſes threaten to terminate in the midſt of its courſe.

If he ſurvives this period, he becomes a prey to impotent deſires, to revengeful remorſe, to pining melancholy, and to frightful apprehenſions. Is this then, I again aſk myſelf, the lord of the creation, the vicegerent of the Almighty here below?

But are theſe miſeries of man eſſential to his nature? Does his reaſon, his liberty, which he ſeems to uſe only to degrade himſelf beneath the ſhaggy rangers of the wood; does that thirſt of deſire, which draws him towards the object he thinks capable of quenching it; do thoſe paſſions which tyrannize over him; do all theſe particulars, I ſay, conſpire to render him miſerable? May they not, on the contrary, contribute to his happineſs? Theſe are queſtions I would gladly reſolve.

O ye mortals, who are inceſſantly complaining of the miſeries annexed to human nature; ye who give a looſe to diſingenuous reflections, degrade the preſent made you by your Creator giving you life and reaſon; come learn with me to bluſh at your ignorance, your folly, your ingratitude.

None are ſo ignorant as not to know the value of reaſon; we complain only of its impotence. Man would have Reaſon an abſolute miſtreſs, capable of forcing him to walk in the path that leads to happineſs. But he does not conſider that reaſon armed with ſuch power would deprive him of his liberty a prerogative of which he is infinitely jealous. Nay, an inſtinct of this kind could not be called reaſon. Let us examine what conſtitute the perfection of this faculty, and endeavour to define it. Reaſon and liberty are, in ſome meaſure, the ſame: it is a beam of light, which, by diſcovering the qualities of different objects, inclines us to chuſe

what is advantageous, and to reject what is prejudicial. But have we really a liberty of choice? Is not this liberty fettered by our different paſſions, which govern us at their pleaſure; paſſions that were born with us, are neceſſary to our exiſtence, and not to be extinguiſhed but with life? If the man who blindly follows his inclinations finds himſelf perpetually agitated, can we imagine a life more unhappy than that which is expoſed to inceſſant conteſts? If every inſtant is diſtinguiſhed by a victory, it is alſo diſtinguiſhed by a painful, a dangerous conflict. Is it not therefore evident, that this feeble Reaſon was formed for our puniſhment, by diſcovering the unavoidable evils found in the paths in which we are neceſſarily obliged to walk? and have we not a juſt title to envy the fate of the animals, that, without care, without duty, without remorſe, enjoy the preſent moment in tranquillity, neither regretting the paſt, nor being ſolicitous for the future?

It muſt indeed be acknowledged, that the difficulty of governing the paſſions plants ſome brambles in the road that leads to happineſs; but will theſe form obſtructions ſo conſiderable as we imagine? Are not the pleaſures reſulting from our paſſions, when properly reſtrained, infinitely ſuperior to the difficulties they occaſion?

Here we diſcover the value of Reaſon. The man who is a ſlave to his paſſions, acknowledges that he gratifies them at the expence of his tranquility; and believes himſelf under the ſevere neceſſity of chuſing the leaſt of two evils. It is not the hope of being happy that determines him; it is that of being leſs miſerable. Let him therefore acknowledge his error by the light of that Reaſon he unjuſtly accuſes of being his puniſhment; and let him own, that he is unhappy only from neglecting the uſe of this noble faculty.

Nothing, cries the ambitious man, is more painful than to renounce the purſuit of honour. Conſult your Reaſon, I reply, and you will be convinced that it is ſtill more painful to acquire and to preſerve it. The ſame anſwer will be ſufficient to the avaricious and the voluptuous. Were it poſſible to ſet bounds to our deſires, I would permit the ſenſual man to ſatiate himſelf with pleaſure: but experience informs us, that the human heart, though bounded by its nature, is immenſe in its deſires, and never ſays, It is enough. It is impoſſible to ſatisfy it, though not to confine it within juſt bounds. Like a fiery horſe, it knows the ſtrength of him who holds the reins; and, tractable to the hand of its maſter, rebels only againſt the rider who has not ſtrength ſufficient to reſtrain its fury. Are you determined to deliver yourſelf up without reſerve to your paſſions? There is no crime that you may not commit; and opportunities alone will determine the degree of your guilt. You would tremble with horror, were it poſſible for you to ſee the depth of the abyſs, on the precipice of which you ſtand. How many have flattered themſelves that virtue was a quality inherent in their own breaſts, but found themſelves, even almoſt before they were aware, in the beaten track that leads to deſtruction? Weigh, if you can, the dreadful load under which they groan; conſider the remorſe that diſtracts their minds, and the fears that ſurround them. Compare the torments they feel, with the pains it would have coſt them to have confined their paſſions within proper bounds; and, after this examination, let Reaſon decide which ought

to have been preferred. But, perhaps you pretend to deliver yourſelf up to ſome darling paſſion only to a certain degree, and to weigh, as in a balance, the aliments with which you will nouriſh it. Can any thing be imagined more dreadful than this ſituation? It may be compared to that of a man, who, having precipitated himſelf into a rapid torrent, has no other method of preventing his being carried away with the ſtream, than a few weak reeds growing on the margin. This Reaſon diſcovers, if we liſten to her voice. Nor does ſhe content herſelf with pointing out the evils that await us; if we conquer our paſſions, ſhe will make us acquainted with true happineſs.

The paſſions indicate that the ſource of happineſs is in the objects around us; reaſon diſcovers it to be within ourſelves. Happineſs is ſeated in the heart, and there we ought to ſearch for, and deſtroy the enemies of its felicity. What are its enemies? Immoderate deſires; and deſires imply want and indigence. Whoever ſhall be the tranquil poſſeſſor of all the bleſſings of the earth, if he at length imagines one which he cannot procure, and which he ſhall make the object of his deſires, will be really poor. This is the leſſon taught us by Reaſon: ſhe demonſtrates that we ought not to meaſure the wealth of a man by what he enjoys, but by what he has learnt not to want.

Socrates had acquired this true riches, when he ſaid, on examining the luxury of ſome Athenians. How many things are here uſeleſs and ſuperfluous to me! Reaſon, therefore, diſcovers the only path to happineſs; ſhe ſnatches us from imaginary bleſſings, to procure us thoſe that are real. But it will be objected, that in this the difficulty conſiſts; that to moderate the paſſions is a perpetual puniſhment; and that happineſs cannot be conſiſtent with this continual conflict. I might reply, that the ſolicitude occaſioned by being ſubject to the paſſions, produces an appearance of good that is ſtill more cruel, and that of two evils a prudent man ought to chuſe the leaſt. But is the pain of conquering the paſſions ſo great as is imagined? Aſk the undeceived courtier, diſguſted with the ſervice, and whom a fortunate ſhipwreck has conducted into port; examine the wiſe artiſt, who, ſatisfied with the ſimple neceſſaries furniſhed by his labour, knows no wants, becauſe he knows no deſires; they will give you the ſame anſwer that a philoſopher formerly made to Alexander. This learned ſage, though ſprung from royal blood, was reduced to the neceſſity of procuring ſubſiſtence from a ſmall field, which he cultivated with his own hands, but at laſt was ſuddenly choſen to fill the throne of his anceſtors. Alexander aſking him how he had ſupported his poverty, received this celebrated anſwer: "Would to the gods I may be able to ſupport my new dignity with equal fortitude. In my former ſituation, theſe hands furniſhed me with ſubſiſtence, and while I had nothing, I wanted nothing." But if the lovers of pleaſure and riches falſely contradict the teſtimony of this great man, let them have recourſe to experience: let them endeavour to reſtrain their deſires; and they will ſoon cry out, I poſſeſs every thing, for I want nothing.

Anecdotes of the late Mr William Emerſon.

BEING educated in an adjacent town to that in which the object of my preſent attention reſi-

ded, I had frequent opportunities of ſeeing and hearing him converſe; and though I do not attempt to delineate his character, or to do juſtice to his talents, vigour of mind, or profound learning, yet the circumſtances concerning him, which fell under my own obſervation, or which have been authentically related to me, may perhaps afford ſome entertainment to the readers of your well-conducted Magazine, and therefore are here tranſmitted to you.

Mr Emerſon in his perſon was rather ſhort, but ſtrong and well-made, with an open countenance and ruddy complexion. He lived at a place called Hurworth, near Darlington, in the county of Durham, and if I miſtake not, was born there. He inherited a ſmall paternal eſtate of about 60l. or 70l. a-year, and was as independent as if he had enjoyed as many thouſands. He was never known to aſk a favour, or ſeek the acquaintance of a rich man, unleſs he poſſeſſed ſome eminent qualities of the mind. In all the various ſpecies of learning he poſſeſſed he was ſelf-taught, having never had a maſter of any kind but to learn the mere elements of the Engliſh language. He was a very good claſſical ſcholar, a tolerable phyſician ſo far as it could be combined with mathematical principles, and teach a demonſtration as Keil and Morton had endeavoured to bend to their hypotheſes. The latter he eſteemed above all others as a phyſician—the former as the beſt anatomiſt. He was exceedingly ſingular in his dreſs. He had but one coat, which he always wore open before, except the lower button; no waiſtcoat; his ſhirt quite the reverſe of one in common uſe, no opening before, but buttoned cloſe at the collar behind; a kind of flaxen wig which had not a crooked hair in it, and, probably, had never been tortured with a comb from the time of its being made. This was his dreſs when he went into company. No change was ever made during the time I knew him, which, at leaſt, was more than ten years. Many people affirmed he had never had any other for twice that period. He never rode although he kept a horſe. I frequently have ſeen him lead the horſe with a kind of wallet ſtuffed with the proviſions he had bought at the market. He always walked up to London when he had any thing to publiſh, reviſing ſheet by ſheet himſelf:—Truſting no eyes but his own, was always a favourite maxim with him. He never advanced any mathematical propoſition that he had not firſt tried in practice, conſtantly making all the different parts himſelf on a ſmall ſcale, ſo that his houſe was filled with all kinds of mechanical inſtruments together or diſjointed. De Moivre, Mac Laurin, and other mathematicians uſed to ſay, "He had no learning, poor man!" He would frequently ſtand up to his middle in water while fiſhing, a diverſion he was remarkably fond of. He uſed to ſtudy inceſſantly for ſome time, and then for relaxation take a ramble to any pot-alehouſe where he could get any body to drink with and talk to. The Duke of Mancheſter was highly pleaſed with his company, and uſed often to come to him in the fields and accompany him home, but could never perſuade him to get into a carriage. On theſe occaſions he would ſometimes exclaim, "Damn your whim-wham! I had rather walk." When he wrote his ſmall Treatiſe on Navigation, he and ſome of his ſcholars took a ſmall veſſel from Hurworth, and the whole crew ſoon got ſwamps;

when Emerſon, ſmiling, and alluding to his treatiſe, ſaid, "They muſt not do as I do, but as I ſay." He was a married man, and his wife uſed to ſpin on an old faſhioned wheel, whereof a very accurate drawing is given in his Mechanics. He was deeply ſkilled in the ſcience of muſic, the theory of ſounds, and the various ſcales both ancient and modern, but was a very poor performer. He carried that ſingularity which marked all his actions even into this ſcience. He had, if I may be allowed the expreſſion, two firſt ſtrings to his violin, which he ſaid, made the E more melodious when they were drawn up to a perfect uniſon. His virginal, which is a ſpecies of inſtrument like the modern ſpinnet, he had cut and twiſted into various ſhapes in the keys, by adding ſome occaſional half tones in order to regulate the preſent ſcale, and to rectify ſome fraction of diſcord that will always remain in the tuning. He never could get this regulated to his fancy, and generally concluded by ſaying, "It was a damned inſtrument, and a fooliſh thing to be vexed with."—In the earlier part of his life he attempted to teach a few ſcholars; but whether from his conciſe method, for he was not happy in explaining his ideas, or the warmth of his natural temper, he made no progreſs in his ſchool; he therefore ſoon left it off—He never had a ſcholar that did him any credit except Mr Richardſon of Darlington, who was always a great favourite with him, and of whom he uſed to ſay, that he was the only boy who had a head in his ſchool. Mr Emerſon lived to the age of 81, and died on the 9th day of June, 1782. He was buried at Hurworth.

Theſe particulars I tranſmit to you only as outlines of a very eminent man, whoſe merits as a mathematician I forbear to enlarge upon. Should they be the means of a more able hand doing him the juſtice he deſerves, I ſhall not deem the trouble I have taken thrown away, or my time miſpent.

I am Yours, &c.

M. M.

THE following is as accurate a liſt of Mr Emerſon's Works, as we have been able to obtain.

1. The Doctrine of Fluxions, 8vo, about 1748.

2. The Projection of the Sphere, orthographic, ſtereographic, and gnomonical; both demonſtrating the Principles, and explaining the Practice of theſe ſeveral Sorts of Projections, 8vo. 1749.

3. The Elements of Trigonometry; Containing the Properties Relations, and Calculations of Sines, Tangents, Secants; or, the Doctrine of the Sphere, and the Principles of plain and ſpherical Trigonometry: All plainly and clearly demonſtrated. 8vo. 1749.

4. The Principles of Mechanics; explaining and demonſtrating the general Laws of Motion, the Laws of Gravity, Motion of deſcending Bodies, Projectiles, Mechanic Powers, Pendulums, Centers of Gravity, or Strength and Streſs of Timber, Hydroſtatics, and Conſtructions of Machines. 8vo. 1754.

5. Navigation; or, the Art of Sailing upon the Sea; Containing a Demonſtration of the Fundamental Principles of this Art. Together with all the practical Rules of computing a Ship's Way, both by Plain Sailing, Mercator, and Middle Latitude, founded upon the foregoing Principles. With many other uſeful Things thereto belonging. To which are added, ſeveral neceſſary Tables. 12mo. 1755.

6. A Treatiſe of Algebra, in two Books. Book 1, containing the fundamental Principles of this Art;

together with all the practical Rules of Operation. Book 2. containing great Variety of Problems, in the moſt important Branches of the Mathematics. 8vo. 1765.

7. The Arithmetic of Infinites, and the differential Method, illuſtrated by Examples. The Elements of the Conic Sections demonſtrated in three Books. Book 1. Of the Ellipſis. Book 2. Of the Hyperbola. Book 3. Of the Parabola. The Nature and Properties of Curve Lines. Book 1. Of the Conchoid, Ciſſoid, Cycloid, Quadratrix, Logarithmetic Curve, the Spiral of Archimedes, the Logarithmetic Spiral, and Hyperbolic Spiral. Book 2. Of Curve Lines in general, and their Affections. 8vo 1767.

8. Mechanics; or, the Doctrine of Motion. Comprehending, 1. The General Laws of Motion. 2. The Deſcent of Bodies perpendicularly, and down inclined Planes, and alſo in curve Surfaces. 3. Motion of Pendulums, Centers of Gravity, Equilibrium of Beams of Timber, and their Forces and Directions. 4 Mechanical Powers. 5. Comparative Strength of Timber and its Streſs. The Powers of Engines, their Motion, and Friction. Hydroſtatics and Pneumatics. 8vo. 1769.

9. The Elements of Optics, in four Books. 8vo. 1768.

10. A Syſtem of Aſtronomy. Containing the Inveſtigation and Demonſtration of the Elements of that Science. 8vo. 1769.

11. The Laws of Centripetal and Centrifugal Force. 8vo. 1769.

To the Editor of the Berwick Muſeum.

SIR,

The following are correct Solutions to the two Queſtions propoſed in your Muſeum for Auguſt laſt.

The 1ſt Queſtion anſwered.

The Area of the leſſer Tetrahedron being x, that of the greater will be $x + 18$; and, therefore, $\overline{x^2 + x + 18}^2 = 459$, per queſtion; which reduced and ſolved, gives $x = 3$, and $x + 18 = 21$, the reſpective areas; thence the altitudes are readily found to be 1,074 and 2,843.

The 2nd Queſtion anſwered.

The Lady's age being x, her fortune will be $\frac{12000}{x}$; and therefore, $\overline{x^2 + \frac{12000}{x}}^2 = 640225$, per queſtion; which reduced and ſolved, gives $x = 15$, and $\frac{12000}{x} = 800$, her age and fortune reſpectively.

The laſt was anſwered in Verſe by R. S in C———m.

*** To prevent impoſition, it becomes neceſſary to inform the Public, that the excellent BOB SHORT, Rectifier of Evil Spirits, and *one* Robert Short, of C———m, are different perſons.

Berwick, October 22, 1787. J. B.

A New Queſtion.

Let a right Line, drawn from the neareſt point of the Perephery of a Circle, inſcribed within a right-angled Triangle, to the right Angle, be 5; and a line drawn from the center of the Circle parallel to one of the Legs 16; required the Legs?

PORTUGALISENSIS.

POETRY.

Extract from the SHIPWRECK, a Poem.

By William Falconer.

A Ship from Egypt, o'er the deep impell'd
By guiding winds, her course for Venice held:
Of fam'd Britannia were the gallant crew;
And, from that isle, her name the vessel drew.
The wayward steps of Fortune, that delude
Full oft to ruin, eager they pursu'd:
And, dazzled by her visionary glare,
Advanc'd incautious of each fatal snare,
Tho' warn'd full oft the slippery track to shun,
Yet Hope, with flattering voice, betray'd them on.
Beguil'd to danger thus, they left behind
The scene of peace, and social joy resign'd.
Long absent they, from friends and native home,
The cheerless ocean were inur'd to roam:
Yet heaven, in pity to severe distress,
Had crown'd each painful voyage with success:
Still to atone for toils and hazards past,
Restor'd them to maternal plains at last.

Thrice had the sun, to rule the varying year,
Across th' equator roll'd his flaming sphere,
Since last the vessel spread her ample sail
From Albion's coast, obsequious to the gale.
She o'er the spacious flood, from shore to shore,
Unwearying wafted her commercial store.
The rich ports of Afric she had view'd,
Thence to fair Italy her course pursu'd;
Had left behind Trinacria's burning isle,
And visited the margin of the Nile.
And now, that winter deepens round the pole,
The circling voyage hastens to its goal.

They, blind to Fate's inevitable law,
No dark event to blast their hope foresaw;
But from gay Venice, soon expect to steer
For Britain's coast, and dread no perils near.
A thousand tender thoughts their souls employ,
That fondly dance to scenes of future joy.

Thus time elapst, while o'er the pathless tide,
Their ship thro' Grecian seas the pilots guide.
Occasion call'd to touch at Candia's shore,
Which, blest with favoring winds, they soon explore:
The haven enter, borne before the gale,
Dispatch their commerce, and prepare to sail.

Eternal powers! what ruins from afar
Mark the fell track of desolating war!
Here art and commerce, with auspicious reign,
Once breath'd sweet influence on the happy plain:
While o'er the lawn, with dance and festive song,
Young Pleasure led the jocund hours along
In gay luxuriance Ceres too was seen
To crown the vallies with eternal green.
For wealth, for valor, courted and rever'd,
What Albion is, fair Candia then appear'd —
Ah! who the flight of ages can revoke?
The freeborn spirit of he sons is broke;
They bow to Ottoman's imperious yoke!
No longer fame the drooping heart inspires,
For rude oppession quench'd it's genial fires.
But still her fields, with golden harvests crown'd,
Supply the barren shores of Greece around.

What pale diſtreſs afflicts thoſe wretched iſles!
There hope ne'er dawns, and pleaſure never ſmiles.
The vaſſal wretch obſequious drags his chain,
And hears his famiſh'd babes lament in vain.
Theſe eyes have ſeen the dull reluctant ſoil
A ſeventh year ſcorn the weary lab'rer's toil.
No blooming Venus, on the deſart ſhore,
Now views, with triumph, captive gods adore.
No lovely Helens now, with fatal charms,
Call forth th' avenging chiefs of Greece to arms.
No fair Penelopes inchant the eye,
For whom contending kings are proud to die.
Here ſullen beauty ſheds a twilight ray,
While ſorrow bids her vernal bloom decay.
Thoſe charms, ſo long renown'd in claſſic ſtrains,
Had dimly ſhone on Albion's happier plains!

Now, in the ſouthern hemiſphere the ſun
Thro' the bright virgin and the ſcales had run;
And on the ecliptic wheel'd his winding way,
Till the fierce Scorpion felt his flaming ray,
The ſhip was moor'd beſide the wave-worn ſtrand;
Four days her anchors bite the golden ſand:
For ſickening vapour lull the air to ſleep,
And not a breeze awakes the ſilent deep.
This, when th' autumnal equinox is o'er,
And Phœbus in the north declines no more,
The watchful mariner, whom heaven informs,
Oft deems the prelude of approaching ſtorms.
True to his truſt when ſacred duty calls,
No brooding ſtorm the maſter's ſoul appals:
Th' advancing ſeaſon warns him to the main:—
A captive, fetter'd to the oar of gain!
His anxious heart, impatient of delay,
Expects the winds to ſail from Candia's bay;
Determin'd from whatever point they riſe,
To truſt his fortune to the ſeas and ſkies.

Thou living ray of intellectual fire,
Whoſe voluntary gleams my verſe inſpire!
Ere yet the deepening incidents prevail,
Till rous'd attention feel our plaintive tale,
Record whom, chief among the gallant crew,
Th' unbleſt purſuit of fortune hither drew!
Can ſons of Neptune, generous, brave, and bold,
In pain and hazard toil for ſordid gold?

They can! for gold, too oft, with magic art,
Subdues each nobler impulſe of the heart:
This crowns the proſperous villain with applauſe,
To whom, in vain, ſad merit pleads her cauſe:
This ſtrews with roſes life's perpleſing road,
And leads the way to pleaſure's bleſt abode;
With ſlaughter'd victims fills the weeping plain,
And ſmooths the furrows of the treacherous main.

O'er the gay veſſel, and her darling band,
Experienc'd Albert held the chief command.
Tho' train'd in boiſterous elements, his mind
Was yet by ſoft humanity refin'd.
Each joy of wedded love at home he knew;
Abroad confeſt the father of his crew!
Brave, liberal, juſt! the calm domeſtic ſcene
Had o'er his temper breath'd a gay ſerene.
Him ſcience taught, by myſtic lore to trace
The planets wheeling in eternal race;
To mark the ſhip in floating balance held,
By earth attracted and by ſeas repel'd;
Or point her devious track, thro' climes unknown,
That leads to every ſhore and every zone.
He ſaw the moon thro' heav'ns blue concave glide,
And into motion charm th' expanding tide?
While earth impetuous round her axle rolls,
Exalts her watery zone, and ſinks the poles.

Light and attraction from their genial source,
He saw still wandering with diminish'd force:
While on the margin of declining day,
Night's shadowy cone reluctant melts away—
Inur'd to peril, with unconquer'd soul,
The chief beheld tempestuous oceans roll;
His genius, ever for th' event prepar'd,
Rose with the storm, and all its dangers shar'd.

[To be continued.]

FOR THE BERWICK MUSEUM.

Rari quippe boni.

SO cautious your plan, or so pure your intention,
That nothing of satire, or lampoon you'll mention:
Whilst all who can flatter are sure to find place,
And sages, and beauties, each number doth grace.
And yet some folk think, that those frail modern days,
Would yield greater subject for censure than praise.
Since those who have mankind minutely observ'd,
Declare them most strangely cut, fashion'd, and carv'd;
Their virtues and vices so oddly combin'd,
So little and great, and so complex their mind;
To something like perfect, so near and so distant,
That now they're just wise—and now inconsistent.
Sure creatures so form'd, and with passions so strong,
Need no aid from flatt'ry to make them act wrong.

TIMON.

THE LASS OF DEE.

A New Song.

I.

NOW all the groves, in verdure gay,
Are deck'd to hail the Spring;
Our fleecy care securely play,
The birds melodious sing:
Ye blooming nymphs, and jocund swains
Assemble round this tree,
And join, with me, in rustic strains,
To praise the lass of Dee.

II.

While fragrant odours fill the air,
We haste to yonder grove;
And there, with rural sports, prepare
To hail the Queen of Love:
Then come ye nymphs, and jocund swains,
Assemble round this tree,
And join with me, in rustic strains,
To praise the Lass of Dee.

III.

Then while ye tune the merry reed,
We'll lead the dance with glee;
Like Graces or the Queen of Love,
Our hearts from envy free:
In rustic strains we'll ever prove,
Assembled round this tree,
That nymphs with joy, and swains from love,
All prais'd the Lass of Dee.

EPITAPH.

I.

THY fragrant breast, O Grave! unfold,
And lightly lay thy softest mould;
We, with this lovely slumberer come,
And give her back into thy womb.

II.

Let roses spread their blushing bloom,
And lillies flourish o'er the tomb;
Roses and lillies best can shew,
The beauteous charms that fade below.

III.

Let no rude hand disturb the bed,
Where this reposing treasure's laid;
While little cherubs soothe her sleep,
And always watch, and always weep.

IV.

But think not, Earth! that we resign
This dust, and call it ever thine;
Here shall it find a gentle stay,
Till heaven unfold th' Eternal Day.

V.

Then shall this moulder'd frame of flesh,
Be cloath'd with blooming life afresh;
And thou, that swallow'st all, shall be
Swallow'd, O Grave! in Victory.

VERSES by the late Miſs Harriot Eliza Channing when 14 years of Age.

TO EMMA.

GO, gentle breeze, and waft my ſighs
To Emma's tender ear,
Tell her, I pant for Friendſhip's ties,
To ſoothe each riſing care.
A Friend, who courts not affluence,
Who wiſhes not for power,
Content with happy competence,
To ſhare my humble bower.
Whoſe faithful boſom I might truſt,
With all my hopes, with all my fears,
Who kindly would my ſorrows nurſe,
And join her ſympathetic tears.
Still might the ſiſter of my heart,
If happier days ſhould prove my lot,
Share in the joys, as well as ſmart,
Partake the bleſſings of my cot.
To ſuch a friend my ſoul aſpires;
Emma, that Friend be you:
Your Piety, and Senſe, conſpires
To make your Friendſhip true.

AN ELEGY.

WHAT worth, what genius, here we mourn,
As o'er the tomb we penſive bend,
O thou! that didſt ſo early ſpurn
A world that could not give one friend!

For thee the muſes drop the tear,
While ſilent and unſtrung's their lyre:
No more reſounds their native ſphere,
And faintly burns poetic fire.

No longer airy fancy, wild,
Roves thro' th' ideal world of things;
But, mourning here her darling child,
Bends o'er thy tomb her drooping wings.

While genius with prophetic eye
Surveys, dear youth! thy earthly bed;
And, mourning thy ſad deſtiny,
Reſts on thy ſtone his penſile head.

Lo! unrewarded merit here
(Still conſcious of intrinſic worth)
Lets fall the ſympathetic tear,
And pours unnumber'd ſorrows forth.

But vain the griefs that here diſcloſe
The anguiſh of his bleeding heart;
Since they ne'er from thy ſoft repoſe
Can wake thee, or new life impart.

From the Rev. Mr Ridpath's Tranſlation of Boethius's Conſolation of Philoſophy.

WHEN Phœbus breaks thro' dawning day,
In all his glories bright,
The ſtars diminiſh'd die away
Before his flaming light.

When gentle Zephyr paints the green,
And roſes deck the glade,
An eaſtern blaſt deforms the ſcene,
And all its glories fade.

Now calmly ſmooth, a ſhining plain
Old Ocean's ſurface lies,
Now bluſtering ſtorms aſſault the main,
And raging billows riſe.

If Nature change each circling hour,
If nought can fix'd abide,
Go,—fondly truſt in tottering pow'r!
In winged wealth confide!

In this confide, this maxim know
Thro' Nature's various range,
That all things alter here below,
And nothing's ſure but change!

A SONG.

From the French of MARY, Queen of Scots.

AH! pleaſant land of France, farewell!
My Country dear,
Where many a year
Of infant youth I lov'd to dwell!
Farewell for ever, happy days!
The ſhip that parts our love conveys
But half of me—One half behind
I leave with thee, dear France, to prove
A token of our endleſs love,
And bring the other to thy mind.

STATE OF POLITICS.

FOR SEPTEMBER, 1787.

From the Engliſh Review.

THE preſent conjuncture of affairs is ſo critical, and full of anxious expectation, as to huſh for a time the ſpirit of ſpeculation and conjecture, and to fix the political eye in deep attention on the conduct of two great powers, the French and the Auſtrians. A ſtrict league, cemented by the bonds of affinity, has for ſome time united France and Auſtria after they had been diſunited by hoſtilities and animoſities for a period of little leſs than three centuries. But this amity between rival powers it was eaſy to foreſee, and has in fact been predicted by every political obſerver, was, ſooner or later to be ſhaken and overturned by ſome of thoſe accidents that are perpetually changing the face of the world. The period of its duration ſeems now to be completed. France is politically attached both to the Hollanders and the Turks; and the emperor is hoſtile to both. Can the Imperialiſts and the French draw the ſword againſt each other on one ſide of the Danube, and cordially embrace on the other? It will be as difficult for his Imperial majeſty to make a diſtinction between a Frenchman in the Crimea, and a Frenchman within the dominions of the grand monarque, as it is to ſeparate in his ſentiments and mind the King of Great Britain from the Elector of Hanover. With regard to the hoſtility of the emperor to the Dutch republic, it is true that he has equal cauſe of animoſity againſt the family of Orange. But, in the firſt place, it is not the intereſt of the Imperial court, in the preſent moment, to exhibit an example of ſucceſsful rebellion in one half of the Belgic provinces, while his own ſubjects, which form the other half, are in a ſtate of commotion, and almoſt of actual inſurrection. It is now time for princes and kings to know the power of example, which will be found, on an enlarged and philoſophical view, in reality to govern mankind. In the ſecond place, if, in the preſent conteſt, the fortune of the Hollanders ſhould prevail againſt that of the Prince of Orange, the whole maritime force of the republic would be eventually thrown into the ſcale of France, which, with that of Spain, would render the maritime power of the houſe of Bourbon the firſt in the world. It is impoſſible, therefore, that ſuch an event could be contemplated by the emperor without jealouſy and alarm: accordingly we muſt conclude that he will favour the ſtadtholder if France ſhould take an active part againſt him. Whether ſhe will do this or not, is the grand point in queſtion, and which the recent irruption of the Pruſſians into the territories of the United Provinces muſt ſoon determine. In the mean time, it is hardly of moment, in a matter that muſt ſo ſoon be decided, to reaſon concerning the effects which the preſent diſcontents and pretenſions avowed by the friends of liberty in France may produce in the councils of that government reſpecting war or peace. It is evident, that, as ſelf-preſervation is the firſt law of nature, the French court will be naturally in-

clined to divert that high ſpirit which pervades their nation from a ſpirit of internal reform, to foreign attacks, and to convert animoſity againſt the abettors of tyranny into national pride, and the point of military honour. But diſordered finances on the other hand, and a wiſh to give effectual ſuccour to the Grand Signior, may diſpoſe them to accommodate matters in Holland for the preſent, while, by their continual intrigues they encourage their party, and prepare for future hoſtilities on ſome favourable occaſion.

While we are employed in expreſſing theſe ſentiments, intelligence is brought that the Pruſſian army has not only reduced Utrecht, with many other towns, but alſo the city of Amſterdam, the ſtrength of the United Provinces. If this be ſo, the French will have a pretext either for war or peace. On the one hand, the irruption of the Pruſſians holds out the impoſing plea of relief to the oppreſſed, if they are diſpoſed to hazard an appeal to arms: on the other, the daſtardly cowardice of the Dutch patriots will afford ground of excuſe to the French, if they ſhould not. For how can the Hollanders expect the French are to fight for a people that ſhrink at the firſt approach of real danger, and will not defend themſelves? Courage and conſtancy find ſupport; the timid and irreſolute, deſerted by their very friends, are uſually abandoned to their fate. It was not until the brave anceſtors of the degenerate Dutch preſented an intrepid front, and proved their reſolution by multiplied acts of active and paſſive courage, that they were aſſiſted by Queen Elizabeth and Henry the Fourth. It was not until the Americans had taken that *comis* general with his army priſoners, that they were aſſiſted by the French. If the Hollanders yet ſhew determined ſpirit, then, and then only, may they expect ſuccour from their allies.

It is ſaid, on probable grounds, that there is a ſecret compact among the Ruſſians, the Emperor, and the French; the general object of which is, to ſupport each others pretenſions where they are in any degree reaſonable, and do not interfere with one another; but the moſt immediate particular view is, the partition of the Turkiſh dominions in Europe. This great object, if it is not merely ideal, will ſufficiently explain that breach of faith, which, if we may judge from preſent appearances, is intended on the part of the French towards their Batavian confederates.

It is evident, almoſt to demonſtration, that, in the late commercial treaty, the court of France was not ſincere, and that it had nothing ſo much in view as to lull the Engliſh nation into the ſlumber of peace, and the pleaſant intoxication of temporary gain. They continued to build ſhips of war; they formed new harbours; they fomented ſuch diviſions in Holland as might, in the end, give the influence of France a decided and permanent ſuperiority in the councils of that republic; and they entered into a cloſe alliance with the Imperialiſts and the Ruſſians: all theſe circumſtances were intended as a preparation for a new attack on Great Britain, either in the Eaſt or Weſt-Indies, or both. It was not indeed to be expected that ſucceſs in the cabinet and field would ceaſe to produce its uſual effects in the moſt ambitious and the moſt volatile nation in Europe. If the internal diſcontents in France, and the firm conduct of Great

Britain and Pruſſia ſhould reduce the French to the neceſſity of temporizing in the preſent juncture of affairs, yet ſtill we ought to keep conſtantly on our guard: their ambitious views, we may be well aſſured, are only ſuſpended, not abandoned. The Britiſh ſovereign, court, and nation, ſeem to be unanimous in opinion that the ſtadtholder ſhould be ſupported; and this obvious, though wiſe policy, deſerves approbation. If, however, we muſt draw the ſword, let us beware of the conditions on which we ſheath it. Great Britain depends for proſperity on her public credit. The diſeaſe that threatens her diſſolution is the accumulation of the public debt. To aggravate and precipitate this morbid diſtemper by entangling us in conſtant wars, is the inhuman policy of the court of France, which, in this game of blood, can play at leſs expence than Great Britain, and with leſs riſk. Of what avail are the pitiful ſavings of a few years of peace, if a new war is to ſwallow up, in its enſanguined vortex, our ſinking fund? As we wiſely imitate the conduct of the great oppoſer of French ambition, King William, in the ſpirited preparations now on foot for the ſupport of the ſtadtholder; let us imitate him alſo in his enlarged and profound views; in forming alliances, and oppoſing art to art. It may be queſtioned whether Engliſh councils were guided by the ſoundeſt policy when we formed that new alliance in Germany which determined Auſtria to depart from her ancient ſyſtem, and to enter into an intimate union with a power that had ſucceſsfully oppoſed her for near three centuries? In this refined and enlightened age it is eſſential for politicians to counteract the deſigns of refined ambition by uniting the minds of princes in the defence of juſtice. If we ſit down, as the Dean of Glouceſter adviſes, and apply ourſelves wholly to the fabrication of manufactures, we may grow rich; but we ſhall loſe the political and the military ſpirit; we ſhall become effeminate; and ſome warlike nation will ſweep away our accumulated wealth, juſt as we drain their treaſures from the weavers and other manufacturers of India; and as the Pruſſians may make themſelves maſters of the thirty millions ſterling depoſited in the bank of Amſterdam.

It would ſeem to be the policy of Great Britain to detach the emperor from his French alliance, by aſſiſting him to recover Franche Compte, Alſace, and Lorrain, and other territories wreſted from his anceſtors in the Low Countries. The French muſt be thoroughly purged, and bled, otherwiſe they will continue to diſturb and harraſs their peaceful neighbours by the rage of their reſtleſs ambition.

The late inſurrection at Bruſſels proves the inſidious policy of the emperor, who, after repeated declarations of moderate and juſt deſigns, manifeſtly diſcovered an intention of ſlipping the yoke of ſlavery over a generous people. It alſo proves the ſpirit of that people. But their political wiſdom and foreſight yet remain to be proved by ſome arrangements that will ſecure their liberties againſt the ſudden attacks of a reſtleſs and ambitious ſovereign, who has diſcovered a deſire of reducing them under obedience, even by ſtratagems and conſpiracies.

By the concurring teſtimony of all travellers it is confirmed that there is a very active ſpirit of induſtry and improvement of every kind, mechanical as well as liberal, in Scotland. The general diffuſion of knowledge in that kingdom

by expanding the views of all ranks of men beyond thoſe that uſually ſatisfy the ſame ranks in other countries, nouriſhes in the Scottiſh youth a ſpirit of enterprize and adventure, which conſpires with hardy conſtitutions, and the neceſſity of making a fortune, to ſcatter them over the face of the earth, and to carry them forward in a career of induſtry and honour. Young men, at an early age, enter into the navy, the army, the ſervice of the Eaſt-India Company, and other employments. But home is the centre that attracts their hearts, and to ſettle and make a figure there is the ultimate object of their views. It is chiefly to the influx of wealth derived from this channel that we are to aſcribe thoſe buildings and public walks that adorn the city of Edinburgh, which ſtretches it over various and new ground, and promiſes to make it one of the moſt magnificent as well as beautiful cities in the world. It is to be hoped that the increaſe of wealth will increaſe the ſpirit of liberty, and that the people will at laſt triumph over that ſervility of diſpoſition which ſtill, in too many inſtances, diſgraces not only individuals, but even bodies of men in Scotland. The magiſtrates of Edinburgh, are not, in general, backward to compliment ſtrangers with the freedom of their city. That honour has been lately conferred, and very properly, on Mr Breresford from Dublin. Why was it not offered to Mr Haſtings? Why was there not ſome public mark of honour ſhewn in Scotland to the man, who had, by the preſervation of India, preſerved the ſource whence Scotland derives its greateſt opulence? Where were the relations of all thoſe adventurers from Scotland who were promoted by Mr Haſtings? By what pitiful policy was it that the late governor-general of Bengal has been neglected by a city which owes him ſo much?—the honours due to Warren Haſtings were ſacrificed at the ſhrine of Henry Dundas!

FOREIGN OCCURRENCES.

Pohopol, near Cherſon, Sept. 3.

THE Ottoman army is aſſembling with great diligence. The Ruſſian troops who were on this ſide Kiova, have marched. Eighteen pulks of Coſſacks are approaching near Cherſon. The army reaches from Balta to Kamieneck.

Warſaw, Sept. 16. The Ruſſian troops neareſt the Crimea are filing off towards that peninſula, where they will join the grand army. Prince Potemkin and Marſhal Romanzow are expected there daily.

The report that a body of Ruſſian troops had been defeated in the Crimea is not confirmed.

Frankfort, Sept. 30. Letters from Vienna inform us, that the Ottoman Miniſter's anſwer to the declaration of the Emperor's Miniſter, relative to the rupture with Ruſſia, is expected there every day. We are aſſured this anſwer will decide what part his Imperial Majeſty will take in theſe circumſtances.

Vienna, Sept. 23. The Generals, who are here ſet out daily for their deſtinations. The troops al-

ſembling on our frontiers, for the formation of the line and the army, will amount to 163,780 men. It is ſaid that the declaration made on the part of our Court to that of Conſtantinople is in ſubſtance, —"That his Imperial Majeſty had reaſon to imagine that the Ottoman Court would have demanded his declaration with more decency and reſpect than they did; that the anſwer of his Imperial Majeſty is, that he cannot but highly diſapprove of the precipitate ſtep of the Ottoman Court in declaring war againſt Ruſſia, and that the Porte muſt be anſwerable for all the unhappy conſequences that will infallibly reſult from it; that the Divan cannot be ignorant that in the preſent circumſtances his Imperial Majeſty, as friend and ally to Ruſſia, muſt furniſh the Empreſs with the ſuccours ſtipulated in the Treaty, by ſending 80,000 men to join the Ruſſian forces; that if the Porte ſhould look upon this as an hoſtility, our Court was prepared to repel force by force, if neceſſary; but that if the Porte would not look upon ſuch a proceeding as hoſtile, they might, notwithſtanding the ſuccours granted to Ruſſia, continue, with regard to the reſpective frontiers, to keep up the good underſtanding that has hitherto ſubſiſted between the two empires in which caſe his Imperial Majeſty will with pleaſure undertake the office of mediator in the differences between the Porte and Ruſſia."

Warſaw, Sept. 24. Of the four ſquadrons diſpatched by the Turks to the Black Sea, one is deſtroyed by the Ruſſians, and it is with great difficulty that three of the ſhips of the diviſion were ſaved. Six thouſand Poliſh troops are on march for the defence of the garriſon of Kaminieck.

Paris, Oct. 8. A report has tranſpired from Court, which is, that the Duke of Dorſet has declared to Lord Montmorin, that the intention of the Britiſh Cabinet is to require that the works at Cherbourg be deſtroyed, and Engliſh Commiſſioners appointed to ſee it done. However, if ſuch a demand has been made, the anſwer from Louis XVIth can be no other than a look of indignation and orders to prepare for war. As for the reſt all the batteries at Cherbourg are mounted with guns, and according to M. de Suffrein's account, 50 ſhips of the line can ſhelter there, and from thence greatly incommode the Engliſh navy, in caſe of a rupture.

DOMESTIC INTELLIGENCE.

Extract of a letter from Paris, October 10.

"IF we are to judge of future events by the obvious reſpective diſpoſitions of the Courts of London and Verſailles, war ſeems now inevitable. It is already affirmed that our commanders by land and ſea are appointed. There is a talk of two naval armaments, of which one that is to cruize in the ocean will be commanded, it is ſaid, by M. the Bailli de Suffrein; the other deſtined for the Mediterranean will be entruſted to M. d' Albert de Rions. Both armaments will make in all thirty-five ſhips of the line.

"A courier arrived from Vienna has brought the formal declaration of the Emperor, that he has executed a treaty of alliance with the Empreſs of Ruſſia and with the Republic of Venice againſt the Turks; and it is further ſaid, that the plan of the co allies is to make the Ottomans go back into Aſia"

Baptiſm Extraordinary.

On Sunday morning, in conſequence of a prior intimation that one Moſes Bender, a Jew proſelyte, was to be initiated into the faith, ſeveral hundreds of people aſſembled at a meeting in Princeſs Street, Moorfields, among whom was a great number of Jews, moſtly of the lower claſs, who violently took poſſeſſion of the beſt ſeats, notwithſtanding theſe (as it is cuſtomary among Conventiclers upon particular occaſions) were retained at the price of one ſhilling per head. However, by this means, the congregation had ſuch a motley appearance as can ſcarce be imagined; ſhaven faces, bearded Iſraelites, beggars, pickpockets, and people of genteel dreſs making up the groupe. What ſeemed moſt ſingular, was, that in the moſt conſpicuous part of the gallery behind the dial a beggar-woman all beſmeared with ſnuff, had placed herſelf; next to whom ſat a genteel middle aged man, with his hat full of papers, on which large Hebrew characters were written, with which he ſeemed anxious to amuſe, or rather aſtoniſh the whole congregation. Two miniſters attended, one of whom, we are informed, was lately a coachmaker, the other a hat-maker, and what is rather ſingular, the clerk was lately a bailiff's follower. One of thoſe preached a ſermon on the occaſion; during the ſame, the Jews behaved with the utmoſt decorum: But when the proſelyte (a moſt inſenſible figure) who had ſtood at the communion table the whole time, anſwered to the firſt queſtion in Baptiſm put to him by the Miniſter, in the affirmative, which was, "whether he believed in Chriſt as a Saviour, &c." their rage became quite intolerable: grinning, laughing, and ſwearing aloud, became univerſal; one of them diſtinctly exclaiming—"He peleeve it! he pe tamn'd!" It was remarkable, that as ſoon as ever the ceremony was finiſhed, a number of the better ſort of them drew out their watches, and held them up, as they ſaid, as a teſtimony of the time of his damnation. A great number of them awaited his coming out, who, in all probability, would have added martyrdom to his virtues, as their inſults increaſed to ſuch a degree, that it is thought their completion was only prevented by ſome humane perſons, who generouſly took the poor wretch into a houſe in Long-alley, Moorfields.

18. By the mails of yeſterday, the following gallant action is confirmed, of which ſome imperfect accounts had been received. It was ſaid, that after the Porte had declared war againſt Ruſſia, the Turks had gained great advantages over the Ruſſian marine on the Black Sea; the Ruſſian fleet was even ſaid to be entirely deſtroyed. The following, however, is the fact:—A Ruſſian frigate, ſailing from Cherſon to Sebaſtapolis in Crimea, and not knowing of the declaration of war, was ſuddenly and unexpectedly attacked by eight Turkiſh veſſels, one of which was of the line, and two others frigates, the reſt armed tranſports. Notwithſtanding this unequal engagement, the Ruſſian veſſel not only did not receive any damage, but actually kept up ſuch a fire on the Turks, as obliged

them to quit the ſeas; the Ruſſian Captain, with ſeven glorious wounds he had received, had the ſatisfaction to ſee them fly before him, and afterwards came in triumph into the harbour of Sebaſtapolis.

30. A letter from Dover, ſays, that it is currently reported there, that an embargo has been laid on the veſſels in the French ports, and the like by the emperor in Oſtend, and that the troops of thoſe Monarchs are forming a conjunction to aſſiſt the Patriots in Holland, who are collecting themſelves in great numbers under the command of the Rhingrave of Salm.

This day at noon the following notice was ſent from the Marquis of Carmarthen's Office to to the Bank, and to Mr Taylor, Maſter of Lloyd's Coffee-houſe, for the information of the mercantile intereſt in the city.

Whitehall, Oct. 30. 1787.

"A Meſſenger arrived this morning with an acccount that a Declaration and Counter-Declaration was ſigned and exchanged at Verſailles, on the 27th inſtant, between the Duke of Dorſet and Mr Eden, on the part of his Majeſty, and the Count de Montmorin, on the part of his Moſt Chriſtian Majeſty; by which it was agreed, that the armaments and all warlike preparations ſhould be diſcontinued on both ſides."

We underſtand that the declaration from France contains a renunciation on the part of his Moſt Chriſtian Majeſty, of all connections whatever with the Dutch, pledging himſelf not to interfere, directly or indirectly, with the ſettlement of their public affairs. Thus, without a blow, and at an expence too inconſiderable for a moment's reflection, we have attained an object of the firſt magnitude in the political ſyſtem of Europe. The views of France, which, by perfidy, open and concealed, and at an expence of near forty millions ſterling, ſhe had been invariably purſuing in Holland ſince the death of William the Third, have been blaſted in the ſhort period of ſeven weeks. And this country, which at the peace in 1783, ſeemed ſhrinking into political inſignificance, is raiſed to a ſtate of envied greatneſs, and reaſſumes her wonted influence and ſuperiority.

BERWICK.

October 26.

The Rev. Mr Thompſon of the Aſſociate Congregation at Ayton, riding towards Kirkleſtown, about nine in the evening, and within three miles of the place, he was ſtopped by a ſtout man on foot, who leapt from a hedge, and catched hold of the horſes bridle, and aſked if he had got any money, and immediately two men on horſeback came up, one of them with a club hit him a violent blow between the ſhoulders, and repeated it; he alſo received a moſt violent blow upon the temple, which brought him from his horſe, they immediately fled, ſaying, he ing, he is now dead. It is ſuppoſed they had been afraid of ſome coming up, that they did not take either his watch or money, but left him for dead wallowing in his blood. When he came to himſelf, after lying long inſenſible upon the ground, he found his horſe ſtanding by him, and with great difficulty mounted and got to Kirkleſtown, about 12 o'clock, where much praiſe is due to the people of the inn, for their hoſpitable care and attention to him, and getting his wounds dreſſed, &c. We are happy to hear he has got home, and in a fair way of recovery.

11. Upwards of 500 tenants and ſervants, belonging to the Right Hon. Lord Delaval, aſſembled at his Lordſhip's ſeat at Ford Caſtle, where they were entertained with the utmoſt liberality; 50 of the moſt ſeaſonable diſhes were placed on each table; a large fat ox was prepared; and the liquor, which was plentifully ſupplied, was of the very beſt quality; 150 gallons of rum, 80 gallons of brandy, 180 bottles of wine, and ſeveral barrels of ſtrong beer were drank, one bowl of punch contained 18 gallons of ſpirits, ſix ſtone of ſugar, and 40 lemons. Many toaſts, expreſſive of the higheſt regard for the noble donor and his family were drank, and the whole was conducted with the greateſt harmony and jovialty. The remaining victuals, which weighed upwards of 80 ſtone, were diſtributed to the poor inhabitants in the neighbourhood. The cannons were fired by *Bold Mather*.

The Dutch, by the reſtoration of their government are again in that ſtate, naturally the beſt for them, an alliance with Britain—and though they are fallen in the rank of nations, and from thence but ſmall in political ſtrength, little as it is, it muſt for very obvious reaſons, be better with us, than againſt us!

The principal objects of change in Holland, from what it was, to what it is, reſpect no leſs than the home trade, the export trade, and the loſs of capital—they are all, almoſt no more!

It continues to be invariably aſſerted, that matters are in a fair train of accommodation between Great Britain and France.

28. At a little paſt nine o'clock at night, two meſſengers arrived for Mr Pitt and Lord Sydney, containing the melancholy intelligence of the death of his Excellency the Duke of Rutland, Lord Lieutenant of Ireland.

The Parliament will certainly meet next month, agreeable to the call announced in the Gazette: Circular letters to this effect were on Friday laſt diſpatched to all the Treaſury Members, and their preſence required at the Houſe.

Great praiſe is due to Bridge-Street Scavengers, at this time, for their care and attention to the Street, as nothing can be more conducive to the health of the inhabitants than *cleanlineſs*.

BIRTHS.

October 23. Mrs Gilchriſt, Surgeon, of a daughter.

24. Mrs Ferrow Marſhal, of a ſon.

31. Mrs Blacket, Merchant, of a daughter.

MARRIAGE.

October 28. At Paxton, Mr Fergy Crowan, an eminent ſhip-builder, aged 25, to Mrs Story, Shopkeeper, aged 60.

DEATHS.

October 14. Mr John Huet, Maſter of the Charity School, aged 47. He poſſeſſed great abilities, and an amiable diſpoſition. He taught the ſaid School 22 years with unwearied attention, and his loſs is moſt ſincerely lamented by all who knew his worth, and in particular by his widow and children.

James Fiſher, Eſq; of Clekmea.

17. Miſs Cathrine Clavering, daughter of W. Clavering, Eſq. of Berrington.

23. Mrs Pearſon, aged 24, wife of Mr Pearſon, Surgeon, 40th Regiment, in Ireland.

Mr John Ferraby, many years a reſpectable Bookſeller and Printer at Hull.

28. Mr John Forſter.

THE

BERWICK MUSEUM,

OR,

MONTHLY

LITERARY INTELLIGENCER.

BEING A VIEW OF THE

HISTORY, POLITICS, AND LITERATURE OF THE TIMES.

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FOR NOVEMBER, 1787.

THE HISTORY OF HOLY-ISLAND.

[From Hutchinſon's View of Northumberland.]

Continued from page 438.

EPISCOPUS XI.

ETHELWOLD Abbot of Mailroſs ſucceeded to this Biſhopric. He was an intimate friend of St. Cuthbert. His epiſcopacy was famed for the abdication of King Ceolwolfe, who quitted the throne, to take upon him the monaſtic habit at Lindisfarn, where he died A. D. 764. His body, after ſome years ſepulture, was tranſlated to Norham; and from thence his head was removed to the cathedral church in Durham. Ceolwolfe gave great poſſeſſions to the See of Lindisfarn. Ethelwold made a ponderous crucifix, of ſtone, inſcribed with his name, which afterwards attended the body of St. Cuthbert in its journeyings. This is remarked by Hiſtorians to be the firſt crucifix that was erected in the dioceſe: it was brought to the cathedral of Durham with the remains of St. Cuthbert, and placed in the century yard. This prelate died in the year 740, and was ſucceeded by

EPISCOPUS XII.

Cynewolf, who was elected the ſame year. His epiſcopacy was attended with innumerable troubles: King Egbert accuſed him of being acceſſary to the death of Offa, a perſon of the royal line, who had taken refuge in the church of St. Cuthbert. Some authors ſay, that his refuſing to give up the aſſaſſin gave the ſuſpicion of his being privy to the crime. The Biſhop was impriſoned at Bebbanburgh, now called Bambrough, where he remained cloſe durance for a conſiderable time. After his reſtoration, being exhauſted with age and affliction, he reſigned the See, and died, A. D. 783, having ſpent the latter days of his life in acts of the ſtricteſt piety and devotion.

Turgot repreſents this matter ſomewhat different. He was charged (he ſays) for ſuffering Offa, after almoſt periſhing by hunger in the ſanctuary of St. Cuthbert, whether he had fled for refuge, to be carried away from it by unarmed foes, who afterwards put him to a cruel death. The King thus

provoked, beſet St. Peter's church, ſeized the Biſhop, and detained him a priſoner in Bambrough, comitting the adminiſtration of his See to Fredbert Biſhop of Hexham, until Cynewolf, having made his peace with him, was reſtored.

EPISCOPUS XIII.

Higbald, who had officiated during Cynewolf's impriſonment, ſucceeded to the See. During his epiſcopacy, on the 7th of June, 793, the Barbarians from the north made a deſcent upon this iſland, and not only ſeized the cattle, but alſo deſtroyed the monaſtery, pillaged the church, and inhumanly butchered many of the inhabitants; among whom ſeveral of the Eccleſiaſtics fell These heathens rejoiced in defiling the ſacred things, overturning the altars, and ſpoiling the hallowed ſhrines of their relics and ornaments. They were not informed of the chief treaſure, the body of St. Cuthbert, which remained undiſturbed, and to which after their retreat, ſeveral of the Monks returned. The epiſcopal ſeat ſtill continued here for ſeveral years after this invaſion. All theſe misfortunes, according to the legends of thoſe days, were ſome ſhort time before portended to the inhabitants, by dreadful ſtorms of thunder, and a horrid convulſion in the aerial regions; during which fiery ſerpents were obſerved flying and winding through the tempeſt.

The Biſhop with ſome few of the Monks eſcaped the maſſacre; and eleven years after this cataſtrophe, Higbald, having been Biſhop 22 years, departed this life in the year 804: to whom ſucceeded

EPISCOPUS XIV.

Egbert, whoſe epiſcopacy furniſhes hiſtory with nothing memorable, though it continued 18 years. He died A. D. 821, and was ſucceeded by

EPISCOPUS XV.

Heathured, who held the See in peace nine years; and to whom ſucceeded

EPISCOPUS XVI.

Egfrid or Egrid, a perſonage of noble birth and enlarged mind, ſtrenuous in good works; he greatly contributed to the honour and opulence of the church of St. Cuthbert: he built the church of Norham, and dedicated it to St. Peter, St. Cuthbert, and the royal St. Ceolwolf he gave to the See of Lindisfarn, Gedword, the church and village which he had built at Gainford, and all his poſſeſſions between Tyne and Tees, together with his eſtates at Cliff and Wyckliff, in Yorkſhire, and Billingham in Heortneſs. He was Biſhop of this See 16 years, departed this life A. D. 845, and was ſucceeded by

EPISCOPUS XVII.

Eanbert, whoſe epiſcopacy, of eight years continuance, affords the Hiſtorian no memorable matters. He died in 854, and was ſucceeded by

EPISCOPUS XVIII.

Eardulf, whoſe poſſeſſion of this See is marked with peculiar misfortunes, among which was the ſecond deſcent of the Danes. This invaſion happened in the 17th year of the reign of Oſbert king of Northumberland. By ſome authors it is aſcribed to the reſentment of Bruen Brocard, a Northumbrian nobleman. King Oſbert having come to Bruern's caſtle in his abſence, was moſt courteouſly received and entertained by his lady, of whom he became enamoured; and in defiance of all the principles of humanity, hoſpitality, and juſtice, conſtrained her to receive his embraces. Bruern on his return being

informed of the irreparable injury and diſgrace he had ſuſtained by this royal rape, went to court, attended by his kindred and dependents, and ſolemnly renounced his allegiance, and the lands he held of the king: then taking his paſſage immediately to Denmark, he fell at the feet of King Guthred, to whom Bruern was related, deſcribing his injury in ſuch pathetic terms, and uttering his grief with that energy, that the Daniſh monarch readily hearkened to his requeſts, fitting out a powerful fleet and great army for the coaſts of Northumberland, under two generals who were brothers, Inguar and Hubba. Matthew of Weſtminſter ſays, the principal view of this Daniſh expedition, was againſt the dominions of Edmund King of the Eaſt Angles, who was falſly charged with putting to death the father of the Daniſh chieftains, who had been aſſaſſinated by an exiled traitor. They had propoſed to land, this author ſays, on the coaſts of Edmund's kingdom, but by contrary winds being driven northwards, they landed at Berwick upon Tweed. The convent of Coldingham having been reſtored after a former conflagration, was then poſſeſſed, it is ſaid, by nuns, under an abbeſs called Ebba, of royal blood. She dreading the barbarities theſe invaders exercied in their former deſcent, on all ranks of religious, in an aſſembly of her nuns repreſenting the hazard their chaſtity was in, communicated a device which ſhe preſumed would preſerve them from theſe violators. Without heſitation they vowed that her rules ſhould be ſtrictly obſerved. Forthwith ſhe drew out a razor, and as an example, with the greateſt fortitude, cut off her noſe and upper lip: ſhe was followed by the whole ſiſterhood. When the Danes entered the convent in the morning, they were ſhocked with the horrid ſpectacle, and diſappointed in their luſts, ſet fire to the edifice, wherein the abdeſs with all her whole convent were conſumed. This is the ſtory of Matthew of Weſtminſter; but other authors, whoſe relations are attended with greater probability, fix the place of this Daniſh deſcent at the mouth of the Humber, from whence the invaders marched to York. Oſbert at their approach led forth a powerful army, and engaged them near the city, where he fell amongſt the ſlain, and his troops were totally routed. Ella, who had held a conflict of five years for the kingdom of Northumberland with Oſbert, under the ſupport of Bruern and his allies, is ſaid upon the Daniſh invaſion to have come to a compromiſe with Oſbert, and joined with him againſt the common enemy; and that in the battle, he alſo fell with Orſbet. This account gains greater credit than that of Bruern's application to the Danes; and it ſeems moſt probable, the object of this invaſian was no other than rapine and plunder. The Danes after this victory, having laid waſte the country between York and the Tyne, made Egbert King of Northumberland, north of Tyne, to hold his crown as their dependent: Being afterwards employed in expeditions againſt the ſouthern parts of this iſland, the Northumbrians dethroned this vaſſal king, and gave the crown to Ricſig. Not long after this the Daniſh king embarking his troops in ſome of the ſouthern counties, ſailed for the mouth of Tyne, and landed at the town of Tynemouth, where he wintered, it being too late in the year to attempt any thing againſt the Northumbrians. On the opening of the ſpring they began their ravages on this unfor-

tunate country, and marked their progreſs with unequalled barbarities: Lindisfarn was the object of their peculiar wrath—the Chriſtian religion their moſt inveterate averſion. The Biſhop of Lindisfarn, with Eadred the abbot, on the approach of the Danes, left the iſland, carrying with them the remains of St. Cuthbert, and the moſt valuable of their riches and ſacred things. This deſertion of the monaſtery of Lindisfarn happened in the 22d year of Eardulf's epiſcopacy, 241 years after the foundation of the See by Oſwald and Aidan, and 189 years after the death of St. Cuthbert. Theſe eccleſiaſtics flying from the fury of the invaders, wandring from one hiding-place to another with their hallowed burthens, of which even the ſtone crucifix of Ethelwold made a part, for ſeven continued years; at length reſting at Cheſterle-ſtreet, in the county of Durham.

With the ſacred remains of the Saint, the Biſhopric was removed from this iſland to Cheſter; and whilſt ſettled there, this Biſhop, A. D. 883, annexed thereto the vacant Biſhopric of Hexham, which had been without a Paſtor 63 years, from the time of Tidfrith's reſignationr Eardulf continued the remainder of his epiſcopacy at Cheſter in peace, and died in the year 900, having been Biſhop 46 years

Soon after the the deſertion of Lindisfarn, the monaſtery was deſtroyed, and the church diſmantled: but afterwards there was a cell of Benedictine Monks eſtabliſhed here, who were ſubordinate to the Priory of Durham. The annual revenues were valued at 48l. 18s. 11d. by Dugdale, and 60l. 5s. by Speed. 26 King Henry VIII. in in the 33d year of the ſame reign, the poſſeſſions were granted to the Dean and Chapter of Durham.

There is a legendary tale, that Guthred received from St. Cuthbert a ſingular mark of protection, on an invaſion of the Scots, who had in their progreſs trampled on the remains of ſeveral religious houſes, and threatened the utter demolition of Lindsfarn. When the Scotch army was drawn up in array, and ready for action, the earth opened, and in an inſtant ſwallowed their tens of thouſands.

As the future ſucceſſion of Biſhops is in no wiſe pertinent to this work the See of Lindsfarn being tranſlated from this iſland, and never reſettled there, I muſt take my leave of that rich and powerful epiſcopacy; but cannot refrain mentioning ſome few circumſtances which happened to the wandering bones of Cuthbert.

In 995, the Danes again afflicting the Clergy, who had been ſettled at Cheſter for near a century, they took up the holy relices, and fled with them to Ripon in Yorkſhire: where remaining till the ravagers again quitted the country, and preſuming it a proper ſeaſon for their return to Cheſter, on their way, by a miraculous power, they were ſtayed at Wardelaw, a hill near the ſea coaſt, within about eight miles of Durham. where, in a viſion, Eadmerus, one of their pious attendants. had a revelation, that at Dunhelmus the ſacred relics ſhould reſt for ever: a ſituation fortfied by nature, being a lofty eminence, ſurrounded by the river Wear, overgrown with thick entangled grove, in the center of which was an open though concealed plain of cultivated land, which offered its ſequeſtered boſom for their religious repoſe.

To be continued

To the Editor of the Berwick Muſeum.

SIR,

An account of this curious and ſurpriſing Hole may be acceptable to ſome of your inquiſitive Readers; therefore I have tranſmitted it to you; if you pleaſe to inſert it in your Muſeum, you will oblige you reader,

INQUISITOR.

ELDINE Hole in Derbyſhire, is a mile ſouth of Mamtor, and four miles eaſt of Buxton. It is a perpendicular gulph or chaſm, which being fathomed by a line, or meaſured by ſound (at the rate of $16\frac{1}{12}$ feet in one ſecond, the meaſure Dr. Halley allows near the earth, for the deſcent of heavy bodies) is found to be 1266 feet or 422 yards down to the water; but how deep the water is, cannot be known. This chaſm is 40 yards long above ground, and ten over at its broadeſt part; but from the day there is a ſloping deſcent of forty yards to the mouth of this horrible pit, and this is only four yards long, and one and a half broad. It is ſaid, that two villains who were executed at Derby, not long ago, confeſſed at the gallows, that they threw a poor traveller into this dreadful gulph, after they had robbed him.

Anecdote of Alexander, Second Duke of Gordon.

AT a time not very remote, when the Duke of Gordon, and all the Lords of that family were Roman Catholics, a Proteſtant, not unknown to his Grace, rented a ſmall farm under him, near Humley Caſtle, and, from whatever cauſe, had fallen behind in his payments. A vigilant ſteward, in the Duke's abſence, ſeized the farmer's ſtock for arrears of rent, and adverti ſed it by the pariſh crier to be *rouped*, that is ſold by auction, on a fixed day. The Duke happily returned in the interval; his tenant, who knew his road, made the beſt of his way onward to the Duke's apartment, and he was not interrupted, but forwarded in it by the ſervants, who concluded he came by appointment. "What is the matter Donald?" ſaid the Duke, as he ſaw him enter melancholy. Donald told his ſorrowful tale in a conciſe natural manner; it touched the Duke's heart, and produced an acquittance in form. Staring, as he cheerily withdrew, at the pictures and images, he expreſſed a curioſity to know what they were in his homely way. "Theſe," ſaid the Duke with great condeſcenſion, "theſe are the Saints who intercede with God for me."—"My Lord Duke," ſaid Donald, "would it not be better to apply yourſelf directly to God; I went to muckle Sawney Gordon, and to little Sawney Gordon; but if I had not come to your guid Grace's ſelf, I could not have got my diſcharge, and baith I and my bairns had been harried."

ANCIENT CUSTOMS.

Continued from page 440.

YULE CLOG.

ON the eve of the Nativity, the peaſants place upon the fire a large piece of wood, called a Yule Clog, ſome have looked upon this as a rural ſacrifice, the beaſt being ſtalled, there is no further uſe for the tether clog, by which he was prevented ſtraying in the ſummer for his paſture. It has had a more diſtant implication, and intended

to keep up the wake, and drive away malevolent ſpirits, and ſpirits of darkneſs. The Druids held a ſolemn feſtival at this time, and fires were lighted to fill up the ſpace between the laſt night and firſt morning of the year, that the evil genius might not prevail. The Eluſinian myſteries were typical of of the renewing year; and the howlings and lamentations made in the hours of darkneſs for the loſs of Adonis, were like our ſolemn wake over the yule clog, which was to baniſh the ſpirits of darkneſs whilſt the ſun was in his deepeſt receſs. In thoſe rites, the return of Adonis, or the ſun, was repreſented by the approach of a Prieſt with a lighted torch, thereby diſpelling the horrid darkneſs, in which the prevalency of the evil genius was deſcribed by horrid noiſes, and all the dreadful ſpectacles ingenuity could deviſe, to ſecure the ſuperſtition of the aſſembly. Among all nations there has appeared a prevalent ſuperſtition touching good and evil ſpirits, one ſuperintending the hours of light, the others darkneſs; one the guides of man's rectitude and virtues, the other his malevolence and vice.

On the word Yule or Gule, there have been innumerable controverſies with the learned, from whoſe arguments I am induced to believe it is a word derived from the old Britiſh language, and implies a Feſtival; and thence that Yule Clog expreſſes the feſtive fuel.

The Yule Baby was a ſweatmeat image given to children, in commemoration of our Saviour's nativity.

The windows are dreſſed with ever-greens, as typical of our Saviour, who was called the Branch of Righteouſneſs, that liveth for ever: alſo as memorials of his promiſes, and our victory over death.

CHRISTMAS BOX.

Gifts to ſervants and mechanics, for their good ſervices in the labouring part of the year. The paganalia of the Romans, inſtituted by Servius Tullius, were celebrated in the beginning of the year: an altar was erected in each village, where all perſons gave money. This was a mode originally deviſed for gaining the number of inhabitants.

THE DEAD.

Cuſtoms attending Death and Funerals are well known, and their origin of no very diſtant antiquity; ſo that I will avoid a ſubject ſo peculiarly melancholy and affecting, ſave only the Arvel Dinner.

On the deceaſe of any perſon poſſeſſed of valuable effects, the friends and neighbours of the family are invited to a dinner on the day of interment, which is called an Arthel or Arvel Dinner. Arthel is a Britiſh word, and is frequently more correctly written Arddelw. In Wales it is written Arddel, and ſignifies, according to Dr. Daviſe's Dictionary, *Aſſerere*, to avouch. This cuſtom ſeems of very diſtant antiquity, and was a ſolemn feſtival made at the time of publicly expoſing the corps, to exculpate the heir, and thoſe intitled to the poſſeſſions of the deceaſed, from fines and mulcts to the Lord of the Manor, and from all accuſation of having uſed violence; ſo that the perſons then convoked might avouch, that the perſon died fairly, and without ſuffering any perſonal injury. The Dead were thus exhibited by ancient nations, and perhaps the cuſtom was introduced here by the Romans.

A Diſſertation on the Riſe, Union, Power, &c. of Muſic.

Continued from page 411.

"WHEN the orator hath done ſpeaking, ſometimes they begin to eat before they ſing, that they may have the better ſpirits: Sometimes they ſing before they eat: If the feaſt is to continue for the whole day, the kettle is in part emptied in the morning, and in part reſerved for the evening; and in the intervals they ſing and dance.

"The maſter of the feaſt touches nothing. He buſies himſelf only in ſeeing that the company be ſerved, or in ſerving them himſelf; naming aloud the pieces which he deſtines and preſents to each. The beſt morſels are given by way of preference, to thoſe whom he chuſeth to diſtinguiſh.

"After the repaſt, the maſter of the feaſt begins the Athonront, a ſong and dance peculiar to the men. They relieve each other, by beginning with thoſe of moſt conſideration, and paſſing gradually down to the youngeſt. They have that civility and attention to each other, that every one waits till another of ſuperior dignity enters the liſts, and takes the lead.

"The ancients and men of dignity, often do no more than riſe from their ſeats; and content themſelves, while they ſing, with making ſome inflections with their head, ſhoulders, and knees, in order to accompany and ſuſtain their ſong. Others ſomewhat leſs grave, take a few ſteps, and walk along the cabin around the fires. Every one hath his particular ſong; that is, an air, to which he adjuſts a very few words, which he repeats as often as he pleaſeth. I have obſerved, that they even retrench or ſtrike off ſome ſyllables from their words, as if they were verſes or meaſured words, but without rhyme.

"He who means to dance, begins by riſing from his matt; and the whole company anſwers him by a general ſhout of approbation: As he paſſeth along before every fire, they who ſit on each ſide, beat the meaſure or cadence of his ſong by a correſpondent motion of the head; and by throwing out continual ſhouts which they redoble at certain times, where the meaſure demands it, with ſo much truth, that they never err; and with ſuch a delicacy of ear, as the French who are moſt practiſed in their cuſtoms, cannot attain to. When he paſſeth to a ſecond fire, they of the firſt take breath; they of the more diſtant fires are likewiſe ſilent; but the time is always beat by thoſe before whoſe fire he ſings and dances. The ſong concludes by a general Ehoue! of the whole choir; which is a ſecond ſhout of approbation.

"The young men have their Songs of a more lively, and their dances of a more vigorous caſt; ſuch as are ſuitable to their age. When the dance is much animated, they dance two or three together, each at his own fire: Nor does this mixture ever occaſion any confuſion.

"Among theſe dances, ſome are no more than a ſimple and noble manner of marching up to an enemy: and of facing danger with intrepidity and gaiety of mind.

"A ſecond ſort of dance, but ſtill of the ſame kind is that of the Pantomimes: Which conſiſts in repreſenting an action in the manner in which it paſſed, or ſuch as they conceive it to have been. Many of thoſe who have lived among the Iroquois, have aſſured

me, that after a chief of war hath circumſtantially recounted, at his return, all that had paſſed in the expeditions he had undertaken, and the battles he had fought, they who are preſent at the recital often riſe on the ſudden to dance, and and repreſent thoſe actions with great vivacity, as if they had been preſent. And all this, without any previous concert or preparation.

"In their ſongs they praiſe not only their gods and heroes, but they likewiſe praiſe themſelves. In this they are not ſparing; and are even prodigals in their praiſe of others, whom they think worthy of it. He who is thus applauded, anſwers by a ſhout of thanks, as ſoon as he hears himſelf named.

"They are ſtill quicker at rallying each other; and ſucceed to a wonder in this. He who dances, takes whomſoever he pleaſeth by the hand, and brings him forth into the midſt of the aſſembly; to which he yields without reſiſtance. Meanwhile the dancer continues to ſing, and ſometimes in his ſong, and ſometimes in the intervals, he throws his ſarcaſms on the patient, who hears him without reply.—At every bon mot, loud peals of laughter ariſe along the galleries, who animate this ſport, and often oblige the patient to cover his head in his mantle.

"They have another kind of dance, in which the whole choir dances; and this is common both to men and women. As this is very different from the preceding ones, they do not uſe it in their ſong-feaſts. Their pretenders to magic often ordain it as an act of religion for the healing of the ſick: it is alſo one of their modes of divination. It is likewiſe practiſed, at times, as a mere exerciſe of pleaſure, at the feaſts and ſolemnities of the village. The manner is as follows. Notice is given early in the morning through all the cabins, for the performance of this ceremony: Every cabin deputes a certain number, either of men or women who dreſs themſelves in all their finery, that they may go and perform their part. They all appear at their appointed hour (which is proclaimed by a public crier) either in the council cabin, or ſome other place deſtined for the purpoſe. In the middle of the place or cabin they build a little ſcaffold; and on this they raiſe a ſmall ſeat for the ſingers who are to accompany and animate the dance. One holds in his hand a tambour or little drum, the other a tortoiſe ſhell. While theſe ſing, and accompany their ſong with the ſound of their inſtruments (which is farther ſtrengthened by the ſpectators, who beat with little ſticks upon the kettles that are before them) they who dance, go round in a circular movement; but without taking hands, as they do in Europe. Each dancer makes various motions with his feet and hands, as he pleaſeth: And though all the movements are different, according to the whim and caprice of their imagination, none of them ever loſe the time. They who are moſt expert in varying their poſtures, and throwing themſelves into action, are reckoned to excel the reſt. The dance is compoſed of ſeveral returns: Each return laſts till the dancers are out of breath; and after a ſhort interval of repoſe, they begin another. Nothing can be more animated than theſe movements: To ſee them, one would ſay, they were a troop of furious and frantic people. What muſt fatigue them ſtill more is, that not only by their movement, but likewiſe with their voice, they follow the ſingers and their inſtru-

ments to the end of each return; which is always closed by a general and loud Ouch! which is a shout of approbation, implying that the return hath been well performed.

"Although I have not spoken particularly of any nations but those of Iroquois and Hurons, yet I may truly say, that I have described, at the same time, all the other barbarous nations of America, as to what is essential and principal. For though there appears to be a great difference between the Monarchic and Oligarchic state, yet the genius of their savage policy is every where the same: We find the same turn for public affairs, the same method of conducting them, the same use of secret and solemn assemblies, the same character in their feasts, their dances, and their diversions.

"The music and dance of the Americans have something in them extremely barbarous, which at first disgusts; and of which no idea can be formed by those who have not seen and heard them. We grow reconciled to them by degrees, and in the end partake of them with pleasure. As to the savages themselves, they are fond of these feasts even to distraction. They continue them whole days entire; and the shouts of their choir are so violent, as to make the village tremble."

Thus far the learned father Lafitau: For whose detail no apology need be made to the curious reader. But the more particular reasons, why it is here given at length, will appear in the following number.

To be continued.

HISTORY OF LORD WARTON.

Continued from page 457.

WITH my mind wholly employed in retracing the charms of the beautiful Venetian, I passed a sleepless night, and rose very early in the morning, and then walked out, with an intention to amuse myself, in hopes to dissipate those ideas, which could only serve to render me miserable if I persisted to indulge them. I put on the same domino and masque that I had worn the evening before, when I had walked for some considerable time, I felt somebody tap me on the shoulder, and turning hastily I saw behind me a gondolier, elegantly neat in his dress, leaning on his oar, which was painted with a variety of colours. I was going to enquire his business with me, but he prevented me, by saying, "By your graceful air, I am convinced I speak to Lord Warton." I acknowledged he did so. "Here then, (said he) is a billet I have orders to deliver into your own hands—read it, and you will find, that the ladies of this country are not very cruel to strangers, and only require in return for their favours, secrecy and discretion." I hastily opened the note, and read these words:

"Your lordship's merit has "gained a complete victory over "an heart, not unworthy your attachment; I have a thousand "things to communicate to you, "which you will not be displeased "to hear; come, then, in the cool "of the evening into the same "street where you met with the "gondolier, who shall conduct you "to me."

I promiſed faithfully to be at the place appointed, and to induce the gondolier to be punctual, I preſented him with a few pieces of gold; my generoſity redoubled his good humour, he quitted me ſinging, and left me tranſported with joy; as ſoon as I regained my inn, I aſcended to my chamber, and entered in my common-place book, "that Venice was undoubtedly the moſt agreeable city in the univerſe."

It was ſcarce dark, when I haſtened to my aſſignation; the gondolier approached me immediately ſinging and rowing along very gaily; he beckoned me to come into his little bark, and when I was ſeated, rowed away haſtily from the ſhore, continuing his ſong; though the gondola went ſwiftly down the current, and the rower was both ſtrong and robuſt, yet it was late at night when we ſtopped before a villa on the banks of the gulf, which appeared (as well as I could judge of it by the faint light of the ſtars) to be large and elegant. My gondolier now ſet me on ſhore, and after informing me he would return and fetch me at break of day, he directed me to go ſtreight forward to a little door, where I found an old woman, who took me by the hand, and deſired me to follow her; we traverſed in utter darkneſs a court yard and ſeveral large apartments, ſhe then opened a cloſet, put me into it, and retired, leaving me ſtill in obſcurity. After waiting ſome time, I became very impatient, at laſt my conductreſs returned, and took me into a chamber, moſt ſplendidly illuminated; the door of which being opened on a ſudden, my eyes were dazzled with the number of lights, and richneſs of the furniture, but I no longer paid any attention to this magnificence, when I ſaw advance towards me a tall woman, whoſe eaſy ſhape and majeſtic air, (though covered with a long veil) attracted all my admiration; this I doubted not was the beautiful creature who had ſo ingenuouſly confeſſed herſelf my captive: the lady ſat down on an elegant ſopha of velvet, embroidered with gold, and having made a ſign for me to ſit by her, then threw back her veil, and diſcovered, to my inexpreſſible joy, the beautiful Signora, the virtuous wife of the old ſenator.

The tranſport of my heart, which was viſible in my countenance, ſeemed to give new animation to the eyes of the lovely Venetian; and whilſt I paſſionately kiſſed her ſnowy hand, ſhe addreſſed herſelf to me in the following manner: "The ſtep I have taken muſt ſufficiently prove to you the exceſs of my affection; yet it may be neceſſary perhaps to apologize to an Engliſhman for a deviation from that delicacy, which is more ſtrictly obſerved by the ladies in his own country. The women of our nation go great lengths in love in a ſhort time, but the reaſon is obvious, the continual reſtraint we are under, obliges us to renounce thoſe litte *douceurs*, which may be properly called the prelude to affection, and give the women in happier climes time to capitulate, and ſurrender in form; here it is impoſſible to improve friendſhip into love, we therefore begin with the latter, and this is all our wiſe huſbands gain by their jealouſy and precaution, and thus they abſolutely advance the misfortune they endeavour to prevent, and render us more condeſcending to the addreſſes of our lovers. The Italians look upon their wives as beings incapable of reaſon ſufficient to conduct themſelves properly; and their ſuſpicions will carry them ſo far, that a man who behaves

with any extraordinary politeneſs, even to a woman who is a ſtranger, runs a certain riſque of being aſſaſſinated, either by her huſband or her lover; and, believe me, it was from the moſt unaccountable caprice of a moment that my huſband brought you that evening into my apartment, as you was the firſt man he has ſuffered me to converſe with ſince I became his wife, my own family not excepted; is it not juſt then (continued ſhe, with a bewitching ſmile) that we ſhould dare ſometimes to throw off this reſtraint thus impoſed upon us, and follow the dictates of our own heart, which cannot but revolt at the idea of ſo ſervile a chain, and bids us revenge the contemptible opinion they entertain of our honour and virtue."

The blooming fair one heſitated as ſhe pronounced theſe laſt words, and her downcaſt eyes and bluſhes ſeemed to call upon me for vows of everlaſting love. I threw myſelf at her feet, and began a declaration of my paſſion, with an eloquence dictated by truth and ſincerity, when on a ſudden I was interrupted by a noiſe, which filled us both with terror, and ſeemed to be the footſteps of many perſons coming towards the room where we were; and a few minutes after we heard the door in the anti-chamber burſt open, as if by violence. "Heaven have mercy on us! (cried the terrified beauty) this is our laſt moment, for I hear my huſband's voice." On hearing theſe words I ſhould moſt certainly have endeavoured to leap out of the window, and not have made the leaſt ſcruple to have left the lady to ſettle matters with her huſband in the beſt manner ſhe was able, but I had only time (trembling and agitated as I was) to draw out my piſtols, before the room door flew open, and the old ſenator entered, with a poignard in his hand, followed by a croud of domeſtics likewiſe. I ſaw my danger, and there not being any time to be loſt, I attempted to fire, but unfortunately both my piſtols flaſhed in the pan, which gave the ſervants an opportunity to diſarm and bind me, whilſt the furious old man, going to his wife, (who had ſunk fainting on the ſopha) he plunged his dagger ſeveral times into her boſom, who gave one loud ſcream, and dropped down inſtantaneouſly.

This barbarity to a woman whom he loved, was ſufficient to convince me that I had not any clemency to expect; and though I was exceſſively ſhocked at the death of the lady, I muſt own, I was under greater apprehenſions for myſelf. "Wretch, (ſaid the Venetian, addreſſing himſelf to me) thou who haſt dared to meditate my diſhonour, in return for the confidence I replaced in you, by introducing you to my wife, prepare for death, and know that I obſerved that very evening, the glances which paſſed between you, and that perfidious creature who lies dead before you; they were ſuch as too plainly proved the intended crime, but I then diſſembled my rage, and to ſecure my revenge, employed ſpies, who have faithfully ſerved me to your deſtruction." Having ended theſe words, he raiſed his poignard, and was going to plunge it into my heart, but recollecting himſelf, "No, (ſaid he) I will not contaminate my hand, by ſhedding the blood of one unworthy of ſo noble a death, rather, let us, (ſaid he, turning to his valets) invent ſome new kind of puniſhment to gratify my reveuge, therefore, each of you, in turn, ſpeak what you think he merits." Having received this permiſſion, the raſcals willing to

ſhew their zeal for their maſter, proceeded to give their ſeparate opinions: one propoſed (with the utmoſt alacrity and unconcern) that I ſhould have my tongue ſlit; another to cut off my noſe and ears; and a third, rather more merciful than the others, was for hanging me directly, I leave you to gueſs, how agreeably I muſt be entertained all this time, whilſt they were thus inventing new devices to torment me, forced to be a patient liſtener where I was ſo nearly concerned. At laſt, "Go, (ſaid the ſenator) fetch hither a ſack, I have found out a method which will at once deprive him of life, and prevent our being troubled how to diſpoſe of the body." The ſack was brought, and they forced me into it, inflexible to my prayers, and deaf to my entreaties; they then tied it faſt round the top, and the ſtrongeſt of them, by the order of his maſter, took it on his ſhoulders, and carried me a conſiderable way, till at laſt I heard a voice, which ſaid, "This is the deepeſt part of the gulf, throw down your load here." At theſe words, I felt myſelf precipitated with violence into the ſea, enveloped in the ſack; ſoon after loſt my ſenſes, and moſt probably ſunk down.

Thus certainly would have ended both my life and my travels, had not a fiſherman (luckily for me) chanced to have let down his nets there, and as fortunately come juſt at that time to take them up, when finding them heavy, he doubted not but he had taken a ſurpriſing quantity of fiſh, but was much diſappointed on bringing it to ſhore, to find only a packet of coarſe cloth; he determined, however, to take it home to his cabin, which was at ſome little diſtance, there to examine what it contained; but he and his family were equally ſhocked and diſappointed at finding only the body of a dead man, yet, being perſons of humanity, they ſurveyed it accurately, in hopes there might remain ſome ſigns of life, and at laſt diſcovered near the heart a latent warmth, which made them hope they might be able to reſtore a fellow creature once more to the world: their charitable endeavours ſucceeded in bringing me back to my ſenſes, and they took ſuch care of me, that in ſome hours I was perfectly recovered, but not chuſing to communicate to them the truth of my adventure, I only told them, that being on horſeback alone, on my return to Venice, from a ride of a few miles, I had met with thieves, who, after robbing me of ſome valuable jewels, and being unable to find my purſe, they tied me in a ſack, and threw me into the ſea. When I left the cabin of the fiſherman, I made him a preſent of my purſe, and the honeſt man, when it was night, conducted me in his boat ſafe to my inn, where I immediately ordered poſt horſes, and quitted Venice without ſeeing any one of its curioſities except the old ſenator, from whoſe character I judged the national one of the Venetians, to be cruel, and very inhoſpitable to ſtrangers.

I could not believe myſelf to be in ſafety, till I had traverſed the Po; therefore, leaving the city of Modena, and ſome others behind me, I went on directly to Florence. As ſoon as I came into the inn, a man was introduced to me, whoſe employment it was to ſhew ſtrangers all that was moſt curious in that city, and accompany perſons (for a trifling ſum) to whatever is worthy their obſervation; theſe perſons generally underſtand all the European languages, are to be met with all over Italy, and are very uſeful. The firſt thing I de-

ſired to ſee was, the famous antique ſtatue of the celebrated Venus de Medicis, of which I had heard ſo much; it is in the palace of the Grand Duke, and is, it muſt be confeſſed, the repreſentation of a very pretty woman, as finely ſhaped as our opera girls here, and her limbs ſo well proportioned, that one would rather ſuppoſe it the work of imagination in the ſculptor, than a figure taken from real life, unleſs we are at liberty to believe, that the ladies are much degenerated ſince the days of Phidias and Praxiteles. Whilſt my conductor was giving me the hiſtory of this ſtatue, I obſerved a man gazing on it with the moſt enraptured countenance I ever beheld; when I had ſhewn him to the Italian, "that (ſaid he) you muſt underſtand, is one of the many lovers of our marble Venus; you laugh, I ſee, and do not believe me, but be aſſured, that many of our Florentines, whoſe hearts are extremely ſuſceptible to beauty from daily admiration, at laſt become enamoured of this figure, to their misfortune, ſince their ſighs are vain, as the chaſte Lucretia herſelf, could not treat them with more *coldneſs*, or remain more rigorouſly virtuous; yet many of them will paſs whole days in gazing on her, without either eating or drinking, others addreſs her in the moſt tender and elegant verſes, to all which ſhe is equally inſenſible; and ſome conſumed by ſo hopeleſs a love have died the victims of their nonſenſical paſſion."

To be continued.

POLYDORE AND HIS SISTER.

Continued from page 451.

HAVING fixed my reſolution, I deſired to leave a meſſage with her ſervant, who was called; but whoſe agitation was ſo great, for the poor girl loved her unhappy miſtreſs, that it was with difficulty, ſhe gave me to underſtand that Aleſia did not land at Vauxhall, but on the Willow Walk.—"Oh, Sir! continued ſhe, "her parting words and her parting looks have almoſt broke my heart: ſhe claſped my hand, and ſaid, Oh Harriet! you are very young! and not ſo deſperately wicked as I am, heaven may forgive you; but I am devoted to never-ending miſery! Go, my affectionate friend, go home to your parents, if they will take you in; and by continuing a *good girl*, you may in time become a *happy one*.—I want to take a melancholy turn or two, therefore leave me to myſelf; don't reply my dear, I have ſomething to reflect on in my troubled mind, and no ſpot ſo fit as this; I ſhall ſoon return, prepare therefore to receive me, for I have one more leſſon to impart on that return, that may ſink ſtill deeper into your mind than any thing I can poſſibly ſay to you at preſent!"

At this inſtant a porter came up, and preſenting a card, inquired if any one in the houſe knew the perſon whoſe name was thereon mentioned; the card was one of thoſe convenient intelligences which theſe unhappy children of proſtitution call their addreſs, and too ſure this was her's! I anſwered him in the affirmative—"Then, ſays the fellow, ſomebody muſt come directly to the Swan, at Weſtminſter-ſtairs, where there is a young woman found drowned near that place." I inſtantly put ſome money into his hand, and told him to conduct me to the ſpot: the humanity of this rough, though not unfeeling meſſenger pleaſed me, who wiping his eye with his finger, cried, "Follow me, my maſter, you look like

a good gentleman; the *human ſiety* is there, but Lord help them! they won't make her alive again if God don't chuſe it!"

I followed my honeſt conductor to where I found the remains of this melancholy victim of illicit love—*paſt recovery!*

Part of that Society, whoſe inſtitution has been the means of ſnatching thouſands from a too early grave, had exhauſted their laſt benevolent efforts; the worthy philanthropiſts could do no more.—They appeared to me as delegates from that God, who, no doubt, ſmiles on their bleſſed work, and will reward them accordingly.

I could not help reflecting, notwithſtanding the compaſſion I bore to this unhappy creature, how ſeverely the juſtice of heaven had followed her in the courſe of providence. I now wiſhed myſelf diſengaged from a concern ſo replete with every thing that humanity ſtarts at!—yet I felt myſelf obliged to ſee her decently interred. The people with whom ſhe lodged, laid claim, with what juſtice I know not, to every thing in her apartments. Ignorance of circumſtances induced the coroner's jury to attribute her death to *accident*, and I was at the expence of a private burial. I was now doubtful whether to inform her friends of this dreadful circumſtance, or keep it a ſecret? I had concluded on the former, when a gentleman from the country deſired admittance: I received him at the very time I was going to write; but, imagine what were my feelings, when I beheld the brother of Polydore!

Amazed at my agitation, he enquired if I had ſeen his brother ſince his arrival. At this, I burſt into tears. He urged me to explain the cauſe, adding, he could not forbear thinking ſomething ſtill more fatal than what he could imagine was the occaſion of my extreme grief and perturbation. I then related all I knew of his brother and ſiſter, which left him in aſtoniſhment and ſilent grief; at length riſing, he advanced to the window, then returned, ſat down, and wept in all the anguiſh of deſpair, repeating in agony, "My poor father! my loſt ſiſter! my wretched brother!"—Then, in all the tumult of hopeleſs paſſion, he cried out, "It is well, Aleſia thou art gone; ruin, ſhame, and miſery haſt thou brought on thyſelf and family! But oh! my brother! to loſe thee too! I cannot ſupport this, I cannot preſent myſelf before a father, to whom I muſt relate a tale of ſuch complicated horror!"

I may attempt, but to give a juſt idea of his grief, is impoſſible; ſuffice it to ſay, that at length he attended me to the heart-ſtruck Polydore, whoſe mortal exiſtence we found beyond the power of advice or medicine to preſerve. The hapleſs youth ſaw and knew his brother: we approached the bed, when cloſing our hands in both his, he exclaimed, "Heaven bleſs my friend and brother! it is better for me to die now than to exiſt an unhappy lunatic. I know I have loſt my reaſon, pity my poor ſiſter, forgive her crimes; has ſhe not died for them? Sacred be the memory of the ſons and daughters of wretchedneſs; we know not the extent of Providence." Saying this, his eyes again glared with horror and diſmay; he attempted to riſe, but his ſtrength not permitting, he ſtruck his forehead, and with a convulſive groan, expired!—It is needleſs to enlarge;—the laſt mournful rites were paid him, and I am now going to accompany his afflicted brother to his ſorrowing family, whom we have prepared for the melancholy meeting.

For the Berwick Museum.

Nimirum insanus paucis videatur eo quod
Maxima pars hominum morbo jactatur eodem. Hor.

THE generality of authors, as well as the bulk of the people agree, that the mode of *trial by Jury* is one of the most precious privileges of an Englishman. To endeavour to explode a doctrine which is so universally applauded might be deemed striving against the stream, and to tell the good folks of England that they are mistaken in their ideas, would only have the effect to increase their resentment, not their knowledge. You cannot eradicate antient prejudices without incurring a temporary censure, and the instant you hint that a man's notions are depraved, you acquire an enemy. In despite, however, of the laughter of the illiterate, and of the malice of the prejudiced, I shall proceed to take a view of the disadvantages arising from trial by Jury, in the first place, and conclude with considering the import of the expression, "a full proof."

Jurys then are not only competent to decide of the fact, but also of the law. To establish the former, a proof by writing or by witnesses must be adduced, and such evidences are to operate freely upon the minds of the jury. We must here note, that (in counties) jurys are more frequently composed of farmers than of gentlemen of landed property, and that in general the education of the first is greatly inferior to that of the latter. I have just now said, that jurys are to judge of the proof before them in order to ascertain the fact, however intricate and however difficult. The very want of practice, setting the want of education aside for the present, must certainly prevent them from arriving at the truth, either when interrogating a witness (for the power of doing so is legally vested in them) or when comparing the jarring import of various writings. The degree of art and penetration requisite to enable the querist to examine the witness is altogether awanting from the want of custom, and the jurors simplicity serves only to puzzle and confound him. A designing witness, or a dishonest party, will easily evade his questions, and baffle his interrogatories. Besides, a person whose occupation is husbandry, and whose reading is confined to the Bible, the Berwick Museum, or the Kello Chronicle, is utterly unfit from habit to lead proofs, or to reconcile a clashing written evidence. Were the question which they are to determine to relate to the fallowing of a field, or the feeding of an ox, perhaps the jury would be more competent to decide upon it than Mr Erskine or Lord Mansfield! But numberless perplexing disputes arise amongst individuals relative to property or private right, which they are unable to comprehend, and error, gross error, must ever accompany their decisions. They are evidently more apt to be misled, and doubly so to be partial, since the cause takes its rise amongst their door neighbours, than a single judge who is fitted for the office by habit and education, and whose fortune exalts him above the reach of corruption. Such a magistrate is more capable of determining disputes than a hundred jurymen! I have stated above that jurys are also judges of the law. This is an attack upon common sense. What does an illiterate farmer know of the law? Or what does

a booby 'ſquire know of it? The knowledge of the law is only acquired by a long courſe of ſtudy; but ſuch is its intricacy that a liberal education alone can qualify a perſon for the purpoſe of knowing and underſtanding it. Where then are the mighty advantages ariſing from trials by jury? Does not ignorance and the want of practice perpetually beget error; and is not an illiterate jury more apt to be miſtaken than a learned judge?—But to enter upon the import of the expreſſion "*a full proof*."

The expreſſion literally means a ſufficiency of evidence to condemn a criminal, or to eſtabliſh a fact. This is indiſputably its plain import—but ſuffer me to add, that there is no expreſſion ſo well underſtood by every individual, and at ſame time ſo perplexing when conſidered by a jury of twelve or fifteen. Every one forms a different idea of the weight of the proof adduced, and what appears a poſitive and compleat proof to one, is faulty and defective in the view of another. A lawyer, for inſtance, will learnedly explain to you, "that a full proof may be "compoſed of certain parts; and "that ſix hearſays on one ſide, "three on the other, and four "fourths of a preſumption," amount to three full proofs. A countryman has no notion of a half or a third of a proof. The fact muſt either be eſtabliſhed or not; or in other words, he is either convinced or not convinced. When a man is convinced he muſt neceſſarily find the fact proven, ſo that conviction is naturally followed by condemnation. The proof, therefore, the inſtant it convinces amounts to a full proof, and ought to convict the criminal accordingly. It is true, indeed, that lawyers argue very differently, and they will tell you, that whatever may be the circumſtances which ſerve to convince a juryman, yet he is not at liberty to condemn the criminal unleſs the proof amounts to a full one. According to this logical way of reaſoning, a juryman, who may have ſeen the murder committed (for no man is bound to offer himſelf as an evidence) muſt not find the priſoner guilty, for no other reaſon than becauſe the proof amounts only to a ſtrong preſumption. I would hold, however, ſuch a juryman to be guilty himſelf of perjury. In a word, in ſpite of the ſophiſtry of the bar, *a full proof* is that which convinces the jury, or any individual of it.

I am, yours,

PHILOSTRATUS.

Beaumont Banks, 1787.

An Eſſay on Improvement of Time.

THE power of looking forward into futurity, though it is the diſtinguiſhing mark of reaſon, and evidences that moſt important truth, namely, the immortality of the ſoul, yet if miſapplied or miſuſed, will ſerve only to flatter the imagination, and miſlead the mind into a mazy tract of errors, and embitter all the few comforts that are allotted to human life.

It is a misfortune incident to all men, more eſpecially to people of volatile diſpoſitions, that they know not how to enjoy the preſent hour. The mind of man is perpetually planning out ſchemes of future happineſs, and contemplating diſtant proſpects of pleaſure, which he flatters himſelf he is one day to poſſeſs, inſtead of endeavouring to enjoy the preſent with ſolid ſatisfaction. This unhappy diſpoſition, this fickleneſs of mind, makes us live in a continual ſtate of uneaſy

expectation; for when we have gained any thing which we have long wiſhed for, when the tardy reſolution of time has brought to us what we have long impatiently expected, we ſoon grow cool with poſſeſſion, and look with indifference upon that which ſo lately engaged our attention, and was the ſole object of our hopes. Like children we long for a bauble; no ſooner have we got it but we are tired and long for another; more pleaſed with the gratification of our wayward humours, than with the poſſeſſion of the thing we wanted; new objects, new pleaſures then ſtrike our imagination; theſe we purſue with the ſame ardour; theſe we long for with the ſame impatience, and poſſeſs them with the ſame diſappointment and diſſatisfaction.

One would imagine that ſo many fruitleſs endeavours, ſo many repeated diſappointments, would effectually cure us of the folly of indulging our minds in the fond expectation of future felicity; that we ſhould at laſt be prevailed upon to ſit down contented in our reſpective ſtations, to enjoy the bleſſings that are ſet before us, and to make the moſt of that only portion of time which we can with any certainty call our own; yet ſuch is the imperfection of our nature, ſuch the infatuation of our minds, that in ſpite of the moſt convincing demonſtrations of the folly of building upon futurity, though we ſee people unexpectedly ſink into the grave who were engaged in the ſame eager purſuit with ourſelves, we ſtill continue to perſevere in the fond deluſion; we ſtill purſue a phantom that mocks us at a diſtance, but always eludes our graſp.

Would every man, inſtead of indulging vain and uncertain expectations, inſtead of forming romantic ſchemes of viſionary happineſs, employ his thoughts and the faculties of his mind, in ſtudying how he may beſt improve the preſent hour, he would find ſolid advantages reſulting from his conduct, and be enabled to caſt a retroſpective eye upon paſt life with pleaſure and ſelf ſatisfaction. Happineſs, as much as our nature will admit of, it is in every man's power to obtain; it does not require a great genius, or eminent abilities to render life agreeable; on the contrary, we often ſee great wits fall into great errors; men of more vivacity than judgment, often wander in a fruitleſs ſearch of happineſs, by giving way to the deluſions of fancy, while a man of plain common ſenſe jogs on contented in the road of life, enjoys the pleaſures that fall in his way with thankfulneſs, without flattering his mind with the hopes of future enjoyments, which would certainly diſappoint his expectations.

The happineſs of life does not conſiſt in the poſſeſſion of affluence or power, or the indulging in what the world calls pleaſures; our time is given us for more important purpoſes; he alone can be ſaid to enjoy life, that knows how to make a proper uſe of time, that labours with honeſt induſtry in his calling, and who does all the good in his power.

To ſpeak in the Eaſtern phraſe, life may be compared to a book, our days to the leaves of it; we ſhould be careful therefore to write nothing in any page which we ſhould be aſhamed to have ſeen by all the world. Happy will it be for us, when we come to give up our accounts, (and no man knows how ſoon he may be called upon) if we can produce records of virtuous actions; but it will fill us with confuſion to find many pages intirely blank, and others diſfigured with foul and deteſtable

blots. Every portion of miſpent or neglected time muſt be accounted for; it is well known, that the emperor Titus, who for his many excellent qualities was ſtiled the delight and darling of mankind, being told one night that he had beſtowed no favour that day, exclaimed with lively tokens of regret and ſorrow, *My friends, I have loſt a day.* This godlike man, though a heathen, thought every day loſt that was not employed in acts of goodneſs, whilſt many Chriſtians think every day thrown away, that is not ſpent in a ſucceſſive round of idle pleaſures, or the ſordid acquiſition of money.

When we conſider what a little portion of time is here allowed us, and how precarious and uncertain even that little is, it ſhould teach us to ſet a juſt value upon it, to huſband every hour with the utmoſt frugality, to let no day ſlip without performing ſomething worthy reaſonable beings and Chriſtians; we muſt truſt as little as poſſible to to-morrow; to-morrow is no more the property of the young man than the old, but is equally uncertain to both.

"Be wiſe to-day, 'tis madneſs to
defer,
"Procraſtination is the thief of
time.
"Year after year it ſteals till all
gone!
"At thirty man ſuſpects himſelf
a fool,
"Knows it at forty, and reforms
his plan;
"At fifty chides his infamous de-
lay,
"Reſolves, and re-reſolves, then
dies the ſame."

NIGHT THOUGHTS.

Such is the folly of letting time elapſe without improving it. We are taught, that the duties of life are commenſurate to its duration, and that every day brings with it a taſk, which if neglected, is doubled on the morrow; we ought not then to contract debts, which we are not ſure we ſhall live to diſcharge; we muſt curb all irregular deſires, all anticipations of time, and all expectations of futurity. Were human life indeed to be extended to the ſtupendous longevity of the Antediluvians, and were we bleſſed with the ſame happy temperament of body, ſome excuſe for our folly, ſome extenuation of our guilt might be admitted for trifling away a century; but ſince half that period of time is more than what half the race of man attain to, ſince we are liable to ſo many accidents, our faculties may be impaired by a tedious illneſs, or a diſeaſe may hurry us out of life with unexpected rapidity; what madneſs is it to defer living till to-morrow, to depend for happineſs on a day remote, which though we may live to ſee, yet the ſame fooliſh paſſion will render us incapable of enjoying? Since the events of futurity are involved in an impenetrable miſt, why ſhould we be anxious about what we know nothing of? why ſhould we torture our minds with the diſmal apprehenſions of chimerical dangers, and conjectural calamities? The heathen poets frequently exhort us with earneſt ſolicitations, to make the moſt of time preſent, to ſnatch the fleeting moments as they paſs, and to enjoy pleaſures while it is in our power; we ought to follow their advice, but not in the manner they would inculcate it; we are not to wallow in extravagant riot and debauchery: though we may enjoy innocent amuſements, we muſt endeavour to ſuppreſs bad habits, not to humour

them; to correct our vices, not to give way to them; as it is infinitely of more advantage and importance to practice virtue, than to indulge pleasure.

On the Improving State of Mankind.

Tempora mutantur, & nos mutamur in illis.

I BELIEVE it is the general opinion, that vice is becoming more and more prevalent among us, and that every day is considerably worse than the preceding. What reasons can be given for entertaining that opinion, I am really at a loss to know; but I cannot help thinking that such notions are exceedingly gross, and tend to derogate the infallible judgment of *Him*, who, for his own glory, made man a rational being.

There would, indeed, have been sufficient reason to believe the world was growing worse, if God had forsaken us, and left us entirely to live as we list; but we have frequent and comfortable assurances of this not being the case, and even in the few past years of our own lives, we may recollect many awful instances of Divine Visitation, that might convince the most hardy atheist, not only that there is a God, but also, that he still watches over us, and sees our most secret thoughts and actions.

It is remarkable, that those who pretend most to religion, cry out most against the increasing depravity of the human race; but how can these dismal complainers reconcile the Omnipresence of God, with their ignoble opinion of the times?

We are told, and have the greatest reason to believe, that before the final destruction of this world, every manner of wickedness will be banished from it; and it is certainly more probable, (though no doubt the contrary is possible) that this glorious change should be gradually coming on for many hundred years, than that it should happen suddenly. Let us compare the present state of the world with what we have recorded in ancient writ, and we can see no reason to doubt that man is now actually regaining, by degrees, his original upright and happy state; though, alas! he is as yet very far from it.

It is certain that revealed religion was never in so flourishing a condition as at present. We see it, not only held in esteem over all Europe, but also spreading with inconceivable rapidity over the most distant and savage nations on earth.

We have not, indeed, such holy men as the prophets and apostles among us; but it is evident, that those were only thought necessary, by the all-wise God, in the darkness of former times, to diffuse knowledge amongst mankind:—We have now sufficient knowledge on earth to make us live happy, if we made a good use of it and took pains to communicate it to each other.

The number of good men in the world certainly bears a very small proportion to the bad, but I believe it was never greater than at present; for even in sacred history, the number of truly good men bears no proportion at all to the number of people, who must then have inhabited the earth. Does history give us any account of an earthly monarch of a more immaculate character than he who now sways the sceptre of the British Isles?—Was there ever a human being possessed of more philanthropy than the noble Howard? Who ever travelled so far, or underwent so

many difficulties to relieve the indigent, and ſuccour the wretched? —Theſe are not only the *great* good men we have got; but it is now unneceſſary to hurt the modeſt feelings of a Knox, &c. by publiſhing their worth in this manner. —Let it ſuffice to obſerve that there are many now alive, who, in a few centuries, will probably be ranked with the beſt men in ancient hiſtory.

The execution of criminals being now more frequent than in former times is a proof, not of the world's being worſe, but of juſtice being more rigidly purſued. If we take a retroſpective view of our own country for five or ſix hundred years back, we may ſee the blackeſt and moſt atrocious crimes committed with impunity, and, indeed, much oftener than in theſe days. Nor was ancient Britain alone the ſcene of ſo much wickedneſs. Every other country was as bad, ancient Greece and Rome, the moſt virtuous heathen nations, and even Judea, alſo abounded with all manner of wickedneſs.

Upon the whole, it appears evident to me, that mankind are improving as much in religion and morality, as in the arts and ſciences; and I think that idea ſhould incite us to give over our evil ways, (for certainly they are many) and animate us in purſuing the true way to that real happineſs, which, if we ourſelves do not enjoy, our poſterity certainly will. Let us ſet a noble example to our children, and endeavour to inſtil good and virtuous ſentiments into their minds, while they are yet *almoſt* asready to follow the good as the bad, that they in their turn may be able to direct their children in the paths of virtue, and admoniſh them to beware of the fatal rock on which their forefathers ſplit.

A remarkable and true Story of a Dog finding out the Murderer of his Maſter.

THERE is at Nemours, in France, a caſtle of very ancient ſtructure. It was built by Charles the Fifth. On one of the chimnies in this building there is a remarkable piece of ſculpture. It repreſents a battle between an unarmed man and a maſtiff, before a multitude of ſpectators. The ſtory is preſerved on record, and is as old as the time of Charles the Fifth. It is as follows:—"A perſon of ſome diſtinction was found early in the morning by ſome peaſants dead, in the midſt of an unfrequented wood, and with marks of violence on him; by his ſide ſtood a maſtiff dog, that uſed to attend him in his walks. The monarch was on the ſpot when the accident happened; he enquired with the utmoſt rigour after all that could be ſuppoſed guilty. An ancient animoſity between the deceaſed, and a man of fortune in the neighbourhood, had rendered him ſuſpected. His ſervants had ſworn to his being in bed early; himſelf gave aſſeverations of his having made up the diſpute; but the king ſuſpected. Charles the Fifth was a man of diſcernment; he thought guilt was in his face, in ſpite of all his aſſertions of innocence. He ordered the ſuſpected perſon, and twenty others, to be ſet before him the next day. He produced the faithful dog, that had been found near his maſter's body; the creature ſingled out the murderer, who was the very perſon ſuſpected, and would have torn him to pieces on the ſpot, if he had not confeſſed the fact, and changed the puniſhment.

MEMOIRS OF

SIR JOHN MASON.

THIS gentleman, though but threescore and three years old at his death, yet lived and flourished in the reigns of four princes, viz. Henry the Eighth, Edward the Sixth, Queen Mary, and Queen Elizabeth; and was a privy-counsellor to them all, and an eye-witness of the various revolutions and vicissitudes of those times. Towards his latter end, being on his death-bed, he called for his clerk and steward, and delivered himself in these terms:

"Lo! here have I lived to see five Princes, and have been a privy-counsellor to four of them. I have seen the most remarkable observables in foreign parts, and have been present at most state transactions for thirty years together; and I have learned this after so many years experience, that seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate; and were I to live again, I would change the court for a cloister, my privy-counsellor's ousttles for an hermit's retirement, and the whole life I lived in the palace, for an hour's enjoyment of God in the chapel: all things else forsake me, besides my God, my duty, and my prayer."

Account of the Life and Writings of Tiberius Cavallo, F. R. S.

IN times of peace we deem the most important characters to be those who have produced beneficial discoveries to mankind, or enlarged the bounds of science; and with these sentiments we feel a satisfaction in presenting to the public accounts of such persons as will be remembered when the faint hand of oblivion shall have erased every vestige of the destroyer of their species, and the disturbers of society. The gentleman at present selected, has furnished the world with several useful productions, and therefore deserves to be remembered as a benefactor to mankind.

Tiberius Cavallo, we are told, is the son of an eminent physician at Naples, the capital of the kingdom of that name, and was born the 30th of March, 1749. His education was liberal, and his acquirements did honour to his tutors. After arriving at the age of manhood, he felt a desire of extending his information by seeing foreign countries; and in Sept. 1771 arrived in England, where he has ever since continued his residence.

The first knowledge of him which the public obtained was by a volume entitled, "A Complete Treatise of Electricity, in Theory and Practice; with original Experiments," 8vo. This work is divided into Four Parts; in the first of which the author treats of the fundamental laws of electricity, or lays down such propositions relating to it, as, being independent of any particular hypothesis, are deduced from the *phænomena* that have been constantly and invariably observed to take place among electrified and other bodies. After an explanation of the terms peculiar to the science, he gives an useful catalogue of *electric* and *conducting* substances, disposed in the order of their respective perfection, beginning with the most perfect in each class. He next treats of the two electricities; of the different methods of exciting electrics; of the phænomena exhibited by the electric matter

when communicated to conducting ſubſtances, and to electrics; and of the Leyden vial, where he relates the more general effects produced by charged electrics.

The ſecond diviſion is appropriated to the hypothetical part of the ſcience. He briefly explains the theory of poſitive and negative electricity, and offers ſome conjectures on the nature of electric fluid. With equal brevity he enquires into the place occupied by the electric fluid in bodies, and into the nature of the principle which produces that difference in their compoſition, which conſtitutes ſome bodies electrics, and other conductors.

The third and principal part of the work is appropriated to the practice of electricity, and commences with a deſcription, illuſtrated with plates, of the beſt electrical machines and their various appendages; together with an account of all the moſt material improvements which the apparatus has received down to the preſent time.

The fourth and laſt part of the work contains ſome new experiments made by the author; particularly a pretty large ſeries reſpecting the electricity of the atmoſphere.

In March 1779, he was elected a Member of the Royal Academy of Sciences of Naples; and in December the ſame year was admitted a Member of the Royal Society of London.

The next year he publiſhed "An Eſſay on the Theory and Practice of Medical Electricity," 8vo. a very valuable work, which has already obtained much praiſe. In 1781, he produced "A Treatiſe on the Nature and Properties of Air, and other permanently elaſtic Fluids. To which is prefixed, an Introduction to Chemiſtry." 4to. This work is alſo divided into Four Parts. In the firſt Part he briefly deſcribes, under the title of An Introduction to Chemiſtry, the various ſubſtances, together with their principal properties, that are neceſſary to be known by a perſon before he enters on the examination of the different kinds of air, or other elaſtic fluids. In the ſecond Part he inſtructs his readers in the principles of *hydroſtatics*, ſo far as the knowledge of them is neceſſary for the performance of the experiments deſcribed. He likewiſe here treats of the principal properties of air and other permanently elaſtic fluids, and gives a deſcription of the apparatus employed in performing the various experiments. In the third and fourth Parts he treats of the nature and properties of the different ſpecies of air in particular chapters, and diſcuſſes their theory and various intereſting circumſtances relative to them, terminating the work by the relation of ſome original experiments made by himſelf.

In 1785, he publiſhed "The Hiſtory and Practice of Aeroſtation," 8vo. containing a hiſtory of the art and the practice of it: and in 1786, "Minerological Tables," folio. In this work the excellent ſyſtem of mineralogy ſketched out by Conſtedt, corrected and improved by Bergman, and further enlarged by Kirvan, is diſpoſed in two tables, each filling one ſide of a large ſheet. One of them (called the *ſecond*) contains the four claſſes of minerals, divided into *orders*, and *genera*, with the principal properties of each; the other, all the particular *ſpecies* and *varieties*, ranged under the reſpective diviſions; thoſe which are compounded of two or more ingredients being placed in that claſs or order to which their principal in-

gredient belongs. They are accompanyed with a pamphlet, in octavo, containing their explanation and uſe, an alphabetical index of the names of the minerals, with references to their reſpective places in the tables.

Since this work, our author has publiſhed "A Treatiſe on Magnetiſm, in Theory and Practice, with Original Experiments," 8vo. He is alſo the author of ſeveral papers publiſhed at different times in the Tranſactions of the Royal Society of London.

Maxims of the late Dr. Jebb.

SUICIDE is not a crime which ſhould be deemed cognizable by the civil magiſtrate; but it is a ſinful and vicious action, becauſe it implies a want of truſt in the goodneſs of Providence, and indicates the greateſt degree of ſelf-regard; hence frequent in lunacy, where ſelf-regard ſeems to annihilate all ſecondary affections, ſuch as modeſty, piety, and benevolence.

If the production of happineſs be pleaſing to the Almighty, agriculture muſt be pleaſing, as from thence the means of living are ſupplied, not to man only, but to innumerable kinds of other animals, who reſide near the habitations of men.

The pleaſure and love of the human mind, generated in granting favours, is greater than the love generated by receiving them, in order that men may be incited to the firſt glory of their nature, the practice of benevolence.

Men in England allow the uſe of one metal in planting religion in the human breaſt, viz. the uſe of GOLD; and why not then the uſe of STEEL?

Differences of ſtyle ſhould be as the differences of dreſs in a prudent miſtreſs of a family: one dreſs, when in domeſtic duties; another when ſhe receives viſitors; and a third, when ſhe viſits.

Every thing depends upon the huſbandman. The earth, the common mother of us all, ſhe produces, ſhe ſupports us; and therefore Kings, Biſhops, Lawyers, Phyſicians, Soldiers, Sailors, &c. &c. &c. to be kept within reaſonable bounds, otherwiſe they may depopulate the world.

REMARKABLE CHARACTERS, MANNERS, &c. IN THE HIGHLANDS.

[From Mr KNOX's "TOUR to the HEBRIDES," juſt publiſhed.]

THE only boat upon Coll, in which any perſon, except thoſe amphibious animals the Highland fiſhers, would venture himſelf, belonged to Mr Maclean, and had been taken to Sky by his family, who were upon a viſit. In this dilemma, a venerable old man offered, with a degree of frankneſs that I little expected, to carry me in his veſſel to Bara, or wherever I might think proper to go; not only ſo, "but faith," ſaid he, "I can introduce you to any family in the Long Iſland, for every body knows William Macdonald, who has been a fiſher theſe five and forty years, and was always reſpected by the firſt lairds in the Highlands.—I ſaw your book," added he, "in the iſle of Sky: O! how you have trimmed that —— ——! *He* talk of fiſhing!

He knows more about cuſtom-houſe fees, and how to harraſs induſtrious men who toil at ſea; throwing out his gibes by a good fire-ſide, with the wine bottle before him. If you can be ready to go to-morrow morning, we'll get out with the ebb-tide; our harbour is none of the beſt, but leave that matter to old Macdonald, who knows it weel."

This old man commenced herring fiſher in 1742, and by his indefatigable attention, and great experience, realiſed 7000l a much greater ſum than any perſon in the weſt of Scotland had acquired by that profeſſion only. He had in latter times four good ſailing veſſels, with which he went to the fiſhing every ſeaſon; and he became ſo well acquainted with the appearances of the approach of the herrings at one loch, and of their departure for another, that he was often ſucceſsful, when other veſſels went away empty. He had alſo acquired a more perfect knowledge of the coaſt of the Highlands than any perſon living, excepting Mr Mackenzie, who founded the whole of it.

Being thus a complete maſter of the fiſhing trade, and of the very hazardous navigations of theſe ſeas, he became at laſt a guide to the whole buſs fleet, in whatever related to ſailing, fiſhing, curing, and the markets. "When I came out of any loch," ſaid he, "they uſed to ſay, There goes Macdonald! Let us weigh our anchors, there's nothing more in this place for us. Then the ſwifteſt among them would try to keep up with us, but we ſcudded away like birds, and laughed at the beſt of them. I have ſeen fifty ſail crouding after us, as if they had been in purſuit of the Monſeers. Then I hauled down a ſail to give them time to bear up, for they had as good a right to the herring as myſelf: I ſhewed them the way, as if they had been my own children.—But I ſhould not ſpeak of children; I have been ruined by my children. My two daughters married two brothers, who dabbled too far in the American trade, and were often obliged to me for aſſiſtance. At laſt, by cautionary, and by money advanced them at different times, I loſt every ſhilling; was put into priſon; and am now obliged, at the age of ſeventy years to go to ſea again for a poor livelihood. The laird of Boiſdale, good gentleman, has let me have a ſmall veſſel for 10cl. though worth 200l, which I am to pay when I am able. I take a freight or any thing that offers. But I am now too old for this buſineſs; an arm chair would be more agreeable."

This being the hiſtory of poor old Macdonald, he is always a welcome gueſt at the ſeats of hoſpitality in the Highlands; and here I found him in Mr Maclean's houſe, where he enjoyed all the conveniencies of one of the family.

Anecdote of Dr Johnſon.

AT Dunvegan, the ſeat of Macleod, the chief of that ancient clan, and proprietor of the ſouth-weſt part of Sky, Dr. Johnſon, who met with the utmoſt civility from the family, made a *faux pas*. Lady Macleod, who had repeatedly helped him to ſixteen diſhes, or upwards, of tea, aſked him if a ſmall baſon would not ſave him trouble, and be more agreeable. "I wonder, madam," anſwered he roughly, "why all the ladies aſk me ſuch impertinent queſtions! It is to ſave yourſelves trouble, madam, and not me." The lady was ſilent, and went on with her taſk.

Salubrity of the Hebrides.

TO one of theſe iſlands the late Sir John Elliot flew for the recovery of his health, after having tried in vain all the uſual places of reſort, and every aſſiſtance that waters and medicine could beſtow. For this voyage he hired a large veſſel at Leith or elſewhere, ſailed round the north coaſt by the Pentland Firth, and ſtretched from thence to Harris, where his old acquaintance Captain Macleod provided a decent lodging for him in the houſe of Mr Campbell, a reſpectable tackſman in the pleaſant iſland of Bernera.

Upon his arrival at Harris, he was ſo far exhauſted that he could ſcarcely walk a hundred yards from the veſſel, and his voice was ſo feeble that he could not diſtinctly articulate his words. He began his regimen with goats whey, butter-milk, vegetables, and other ſimples His diſorder lay in his ſtomach, which retained very little of even the weakeſt food or drink; yet was at the ſame time ſo voracious, that he could not be kept from eating almoſt conſtantly, and with the greateſt deſire, thoſe kinds of food that were the leaſt proper for him. He, who in his practice ſtrictly forbade the uſe of fleſh-meat and butter, could not be prevented, by Mr Campbell, and his family, from devouring quantities of both, which returned inſtantly into a tub placed before him.

He did not, however, neglect the whey, &c. which, with the air of the wide ocean, probably contributed to the change that began to appear in his looks, after he had been four or five weeks upon the iſland.

In proportion as his ſtomach began to retain proper nouriſhment, in the ſame proportion his unnatural appetite abated; and in ſix weeks from the time of his arrival, his health came to be nearly reſtored. If he had ſet out earlier in the ſummer, and remained at leaſt three months upon ſuitable diet, amuſing himſelf in ſhooting, fiſhing, and ſailing among theſe iſlands, it is thought that he would have recovered entirely.

He returned in September, by the north paſſage to Edinburgh, in a much better ſtate of health than when he left that city, but died ſoon after at the ſeat of a nobleman in England.

Manner of Living in the Hebrides.

IN the Hebrides, and upon the coaſt of the main land, a gentleman can entertain twenty people with thirty or forty different articles, at an expence not exceeding fifteen or twenty ſhillings for eating, which in London would coſt twenty pounds. The gentlemen in the Highlands have alſo the advantage in their wines and ſpirits, owing, however, in a great meaſure to a melancholy cauſe. Many ſhips are wrecked and broke in pieces upon their coaſts every year, and the floating part of the cargoes is found at ſea, or thrown upon the ſhore, where it is claimed by the proprietor.

Dr. Johnſon, or his factor, in ſpeaking of a Highland breakfaſt, makes a heavy complaint againſt the uſe of cheeſe at that meal. "In theſe iſlands, however," ſays he, "they do what I found it not very eaſy to endure. They pollute the tea-table by plates piled with large ſlices of Cheſhire cheeſe, which mingles its leſs graceful odours with the fragrance of the tea." There is another article that is uſed univerſally upon the ſhores of the Highlands, and over the Hebride Iſlands, of which the Doctor takes no notice, viz. broiled fiſh, which muſt have been

equally offenſive to him, and for which omiſſion we cannot account.

Having given the particulars of a Highland dinner and ſupper * in the principal families, I ſhall complete the bill of fare of the day, by ſpecifying thoſe of the breakfaſt, viz.

A dram of whiſkey, gin, rum, or brandy, plain, or infuſed with berries that grow among the heath.

French rolls; oat and barley bread.

Tea and coffee; honey in the comb; red and black currant jellies; marmalade, conſerves, and excellent cream.

Fine flavoured butter, freſh and ſalted. Cheſhire and Highland cheeſe, the laſt very indifferent.

A plateful of very freſh eggs.

Freſh and ſalted herrings broiled.

Ditto haddocks and whitings, the ſkin being taken off.

Cold round of veniſon, beef and mutton hams.

Beſides theſe articles, which are commonly placed on the table at once, there are generally cold beef and moor fowl to thoſe who chuſe to call for them. After breakfaſt, the men amuſe themſelves with the gun, fiſhing, or ſailing, till the evening, when they dine, which meal ſerves with ſome families for ſupper.

GENIUS.

WHO ſhall define what genius is?

Like the ætherial fluid, the nerves, and the animal ſpirits, its effects are obſerved and admired, whilſt its nature and origin are unknown.

When we talk or write of it, we ſeldom mean more than brilliant talents, or a peculiar adoption and aptitude in the mind to excel in the various departments of life, or in ſome one of them more than the reſt.

Thus we ſay, genius is neceſſary in the ſciences, in the fine arts, in the formation of the character of a great man, or to render us capable of an exquiſite judgment in poetry, painting, or muſic.

In this inſtance, we find genius and taſte inſeparable; in that, we find them ſeldom disjoined.

Men of great genius there have been, with reſpect to ſome of the particular objects of life, or of ſcience, who have not been poſſeſſed of that quick diſcernment of beauty and deformity, whether moral or material, which is allowed to conſtitute the perfection of taſte; but whenever we find an exquiſite ſenſibility of the minuteſt differences in thoſe things which are the object of ſenſe, thought, or imagination, there we ſhall likewiſe diſcover the higheſt perfection of genius.

Sir Iſaac Newton was a man of wonderful genius, and of moſt admirable diſcernment in that noble department of ſcience to which he devoted his ſtudies and ſpeculation; but he does not appear to be remarkable for that delicacy of ſentiment and ſenſibility which is ne-

* Viz. delicate beef, mutton, veal, lamb, pork; veniſon, hares, pigeons, fowls, tame and wild ducks and geeſe, partridges, and great variety of moor fowl; ſalt cod, ling, and tuſk; freſh cod, whiting, haddock, mackrel, ſkate, ſoals, flounders, lythe, ſalmon, trout, herrings, ſprats, and cuddies, with the produce of a garden; all theſe luxurious varieties, Mr Knox ſays, are the articles which a Highland laird or chieftain has at his table at dinner and ſupper.

ceſſary to conſtitute the character of a man of taſte.

The abſtract ſciences are unfavourable for this purpoſe; they are either employed in the inveſtigation of the properties of matter and ſpirit, or they are applied to raiſe in us ideas and reflections of ſo ſublime a nature, that the objects of them are rather to be admired in ſilence than deſcribed and praiſed.

Many perſons without having rendered themſelves illuſtrious by their writings, or by their actions, are entitled to the higheſt degree of admiration, and are to be conſidered as models of the higheſt perfection of genius.

From the examination of ſuch characters, and from a compariſon of the various phenomena of genius, it is probable there exiſts a chain in the intellectual as well as in the material world; and that ſuch a chain, ſo great a diverſity in the intrinſic faculties of the mind, are ſo far from being inconſiſtent with the conſtitution and reſponſibility of moral agents, that, on the contrary, they are ſupported by obſervation, experience, and by the whole analogy of reaſon and nature.

Certainly there is a ſtrong tide of arguments, and thoſe too of the moſt puzzling directions, that ſet againſt this ſyſtem. Such are thoſe which flow from the doctrines of neceſſitarian philoſophers, the mechaniſm of the human body, its immenſe and almoſt univerſal agency on the mind, and the original reception of all ſentiments and ratiocination from external objects.

It would be unneceſſary to enumerate particularly all thoſe ſubtle reaſonings which have employed the pens of writers on this ſubject, and which, upon ſtrict ſcrutiny, will be found to terminate in materialiſm or unintelligible jargon; yet thoſe brilliant ornaments to literature, who have enquired freely into the truth of theſe matters, ſhould not be undervalued. Every man muſt admire the genius, the taſte, and the depth of a Bayle, a Hume, a Helvetius, or a Locke, and many others, both ancient and modern, who have determined nothing abſolutely with reſpect to this ſubject, but left the argument ſuſpended in that doubt and equilibrium, which the limitation of our knowledge renders unavoidable.

If we ſuppoſe mankind to be produced ſimply with a mind that is capable of receiving impreſſions from external objects, and equal in that faculty where the organization of the body is ſimilar, then all human agency, the whole ſeries or concatenation of cauſe and effect, of virtue and happineſs, of vice and miſery, muſt be as fatal and neceſſary as the phenomena of the material world.

It is proved thus:

The mind has, no doubt, a faculty of comparing objects or ideas; but it is found invariably to judge and act from a preponderancy to that action and opinion which is moſt ſuited to yield it ſatisfaction, preſent or future; but if this preponderancy depends entirely on the organization of the body, and the complete effects of all the combinations of ideas and ſentiments which have been produced or impinged upon it, from its firſt acquaintance with external objects, ſince it was a ſheet of white paper, as Locke compares it to at its firſt entrance into the world. If theſe are the only poſſible cauſes for the preponderancy and choice, man is a machine; but ſtill he is but a piece of mechaniſm, not reſponſible for his actions, probably not mortal, if matter is not indeſtructible;

and, in ſhort, he is truly to be called the riddle of the world.

There is certainly no fallacy in this demonſtration, and a man muſt be ſurpriſed when he conſiders that ſuch ſtrange and uncomfortable, ſuch enigmatical conſequences, reſult from ſcholaſtic philoſophy, that it ſhould be ſo univerſally received by the higheſt geniuſes of this age; men of ſuch delicacy, ſuch urbanity, and, above all, men who have ſuch a thirſt of fame.

Theſe ideas are ſubverſive of every real diſtinction among men, becauſe they lead us, though we do not perceive it, into a neceſſary confeſſion, or at leaſt, a fear, that every thing in the world is ſo fatally concatenated, that they could be no otherwiſe than they really are, and thus ſap the very foundations of religion, virtue, and fame.

Puzzled and diſtreſſed by theſe difficulties, and finding them deſtructive of the very baſis of happineſs, and of the dignity of our nature, ſome ingenuous and humane philoſophers have been led to aſcribe a priority of exiſtence to the human ſoul; and ſome of them, to ſuppoſe that we are brought into the world with minds of different powers and tendencies, capable of greater and leſſer degrees of knowledge and refinement: other reaſoners on this knotty point are of opinion, that there is a progreſs in the mind without end, with reſpect to knowledge, and that to the leſſer or greater exertion of the mental faculties depending on free will, we are to account for the various orders among mankind, whether in the moral or ſimply intellectual acquiſitions of different individuals. The controverſies in religion, with reſpect to predeſtination, abſolute decrees of election and reprobation, among the ancient and modern divines have occaſioned tedious and forgotten volumes in thouſands, and ſome few ingenious ones, to be preſented to the world on theſe matters, which are connected with this ſubject.

Theſe controverſies are ſtill as much undecided as they were at the time of the condemnation of Origen;——ſo let them remain where they are in doubt and darkneſs.

THE

UNDERTAKER AND VALET.

A Dramatic Dialogue.

Undertaker.

I Perceive he is gone, Mr Handy,—I am a man of no ceremony, you ſee; ſo returned when I ſaw the coaſt clear. I am ſeldom found guilty of being too late.

Valet.

So I ſee; and as I ſaid before, I fancy the buſineſs of an Undertaker muſt be very profitable, to allow Mr Finis to give me ten pounds by way of preſent.

Undert. Confound the fellow!—Ten pounds! *(aſide.)* He can very ill afford ſuch a premium; he's but a novice in the branch. But a man of my eſtabliſhment and reputation muſt not be outdone by a broken-down bungler neither. There, Sir, a fifteen pound note. *(Giving the note)*

Val Sir, this convinces me that you are a gentleman; and you may reſt aſſured, when the breath pops out of the body—Meanwhile this money ſhall turn to better account in my hands than your's, maſter Coffin.

Undert. (alarmed) What, Sir, when the breath pops out of the body:—What the devil, is your maſter not dead.

Val. In cuſtom, but not in law.

Undert. In cuſtom, but not in law! Sir, I don't comprehend this. The newſpapers announced him dead.

Val. Very true; that made him dead in cuſtom; but I can aſſure you Mr Coffin, he is not dead in law.

Undert. (impatiently) Confound your law and cuſtom too! I ſay, is your maſter dead? *(very loud)*

Val. Don't be ſo loud; moderate your heat; I am not hard of hearing.

Undert. Ca ca can any man in my ſituation be ſilent? Sir, is he dead, I ſay, or not dead? *(louder)*

Val. (low) In cuſtom, as I ſaid before, but not in law: for the phyſical tribe have only three-fourths done him over yet.

Undert. Well, well, that ſoftens the matter, my good friend. If the faculty have been tampering with him, I may have him ſoon.

Val. Yes, yes, the faculty have pronounced him incurable, and have withdrawn their attendance, and voluntarily too, which is ſomewhat ſingular, they ſhould give up the chace when the ſcent lays ſo profitable.

Undert. True, Sir, true, it is a very ſtrange profeſſion; but it does not become me to rail againſt the faculty neither, for they are—ſteady promoters of our branch—for diſpatch is the very ſoul and principle of our trade; and eighteen patients out of twenty they convey over to us, when the pulſe won't yield a fee, as they call it, in the way of buſineſs. Well, Mr Handy, with your leave, I'll take your maſter's dimenſions, and prepare for his depoſit, as we call it, in the way of buſineſs.

Val. You'd not be ſo loſt to feeling, as to take his meaſure before he's dead.

Undert. Cuſtom makes it familiar to us. As for loſing my feeling, Sir, ha, ha, ha, not that I ſay it, there's not a man in the city of Bath has a finer feeling than I have. Why Sir, I had intelligence the other day of a dying nabob, whom our good friends the faculty had turned over to our management, by declaring that he had not above five hours to live. This intelligence made it neceſſary for me to go poſt to his lodging, to ſecure his conveyance; but unfortunately could not get a ſight of the body: a Mr Shroud, a little, trifling, inſignificant fellow, having got poſſeſſion of the houſe before me, was promiſed the job. However mortifying the circumſtance, I did not think it prudent to withdraw from the premiſes; ſo hiding myſelf two days and two nights in a coal-hole, in the morning after the ſecond night's watch, I heard a great confuſion in the houſe: ſo I ventured out of my hiding place—whipped into the bed-room, and found my object in a very good way.

Val. What do you mean by a good way, Mr Coffin?

Undert. A dying, a dying, Sir; and as I ſaid before, having a fine feeling, with this finger and thumb I felt the pulſe in his throat rather quick—I concluded he muſt be in great pain; ſo, out of pure humanity, I ſcientifically preſſed it a little, and the poor gentleman gave it up very quietly. I then whipt this rule out of my pocket—I never move about without my pocket companion—took his dimenſions, and ſecured the job; and it turned out a very profitable one indeed.

Val. Had not your feelings been quite ſo fine, the nabob might not have wanted your aſſiſtance quite ſo ſoon.

Undert. O poor gentleman! As for that matter, when the faculty have pronounced ſentence that a

patient cannot live ſix hours from that time—I think if a patient might by chance, outlive the judgment of the faculty three or four days, 'tis of little conſequence to a man, it comes to that you know, whether he lives four days or four minutes.

Val. Indeed!

Undert. Certainly. And, for my part, when a fellow-creature is in pain, or troubled with a bad conſcience, as theſe nabobs in general are, I think one could not do a more humane action, than to give them a lift, as we call it, in our way of buſineſs. And if you pleaſe, Mr Handy, to give me a ſight of your maſter, I'll ſoon determine the number of hours he has to live, only by graſping his wind pipe a little.

Origin and Inſtitution of the JANIZARIES.

AMURATH emperor of the Turks, paid very great attention to his infantry, which he juſtly regarded as the principal force of his armies.

It was he who eſtabliſhed the corps of the Janizaries as we ſee it at this day: and by the advice of Kara Ali, his grand vizier, he ordered that the fifth part of the priſoners that ſhould be made from the enemy, ſhould belong to the ſultan, and that thoſe foreigners having embraced Mahometaniſm, ſhould form new corps, which Amurath fixed at ten thouſand men, but it was afterwards conſiderably augmented.

He divided them into odas, or chambers, at the head of which he appointed particular officers, and he ſubjected the whole corps to a chief called an aga, who, by his credit and authority, became one of the principal officers in the empire.

As Amurath wiſhed to give this corps of infantry the renown of great valour, he reſolved to conſecrate it by religion. The firſt enrolled were ſent to a derviſe, whoſe holy life rendered him recommendable. As ſoon as theſe new ſoldiers were proſtrated before him, the ſolitary aſſuming a prophetic tone, and placing the ſleeve of his garment on the head of the firſt of them, "Be their names Janizaries," ſaid he, "be their countenances fierce, their hands always victorious, their ſwords always ſharp, their lances always ready to ſtrike at the head of an enemy, and their courage the cauſe of their conſtant proſperity."

Since this period they have always retained the name of Janizaries, which ſignifies new ſoldiers, and their cap has retained the form of a ſleeve.

This ſoldiery became very uſeful to the Ottoman empire, and ſometimes fatal to its maſters.

The SCHOLAR; *or, Elder Brother.*

A Tale.

IN Paris, the capital of France, lived a noted uſurer, named Briſac. He had two ſons, Charles and Euſtace, oppoſites in natural endowments, mental acquirements, and diſpoſitions. Euſtace, the younger, juſt arrived from his travels, like many other travelling coxcombs, had been at courts and ſtews, drank much, gamed high, learned new faſhions, and how to ſpeak a ſet of phraſes in a new tongue. He was reckened a fine gentleman, becauſe he wore fine clothes; reputed a wit, though all his knowledge was acquired from his taylor. He was a man of taſte,

becauſe he had ſeen the relics and paintings at Rome. The ladies ſaid he was a charming fellow, becauſe he could kiſs the hand, and with an enchanting ſhrug cry, "An angel, by heaven!" He could ride well, dance well, fence well, and laugh heartily at his own nonſenſe, when every one elſe was ſerious. His face was that of a pretty gentleman, but the inſide was a barren waſte, a deſolate void, where not a ſingle flower, or plant of knowledge, had been ſuffered to take root. Such was Euſtace, the younger brother.

Charles, the elder, was a wonder no leſs extraordinary. He had finiſhed his ſtudies at a univerſity, and brought home a load of learning, which he valued more than rubies, and which he had acquired with much toil, patience, and indefatigable labour. He lived like an incaſed book-worm; broke his faſt with Ariſtotle, dined with Homer, took his watering with the muſes, ſupped with Cicero, and before he went to bed, walked in the milky way, where he held generally a conference of three or four hours with the ſtars. His faculties were ſo ſtrongly fettered by ſtudy, that ſometimes he forgot to eat or ſleep; nor had he noticed any women but his mother and bed-maker, and thoſe he generally ſuffered to paſs by him like gliding ſhadows.—— "What need have I," he would ſay, "of outward raiment, when I can clothe myſelf with learning? Have the ſtars and planets any taylors? Yet they ſhine more brilliant than courtiers. The ſeaſons of the year are adorned with more variegated and richer colours; tranſparent green that refreſhes the ſight, and ice that gliſters brighter than ſilver. To contemplate and make the knowledge of theſe mine own, is my greateſt pride. The ſilk worm ſpins her own ſuit and her lodging, and has no aid or partner in her labours. Why ſhould we care for any thing but learning: or look upon the world, but to contemn it?"——His library he thought a glorious court; his books the beſt companions; his daily converſe was with old ſages and philoſophers; ſometimes, for the ſake of variety, with kings and emperors; weighing their counſels, and calling their victories, if unjuſtly got, to a ſtrict account: theſe were his pleaſures; thoſe of the world he thought uncertain vanities.

In the neighbourhood of a villa, belonging to Briſac, was a noble manſion, the ſeat of monſieur Delmot, a gentleman of ample fortune, but whoſe happineſs conſiſted chiefly in the bleſſing of one daughter, lovely in form, and whoſe perfections, both of body and mind, compelled the tongues of all men to ſpeak her worth. Angellina found in her parent an indulgent father; and in return, Delmot received from his lovely daughter an unlimited obedience. One day their converſation turned upon the two ſons of Briſac, whom Angelina knew only by report; for their antipathy of diſpoſitions made them the topic of general diſcourſe, producing two parties, one inclining to the ſcholar, Charles, and the other preferring Euſtace, as a complete gentleman. Delmot, after touching upon the outlines of the two brothers, deſired Angellina to inform him, to which of them, were ſhe diſpoſed to make choice of a huſband, her affections would tend. "To neither, Sir," ſaid Angellina. "Let a courtier be ever ſo accompliſhed, yet, whatever his expectations may be, if he wants a preſent fortune, he cannot diſcharge a milliner's bill, nor maintain a family, nor live in full plenty; all which are neceſſary means to preſerve a quiet bed at home; and as

to the ſcholar, without the ſame requiſite, not all his acroſtics, epigrams, and philoſophical diſcoveries, could conſtitute a perfect huſband. Therefore, my honoured father, let me have a huſband young, manly, valiant, active, and poſſeſſed of a full eſtate. Delmot obſerved, that Briſac had a fair eſtate, and was on this account lately made a juſtice of the peace; but the principal thing to be attended to was, how the inclinations of the old gentleman ſtood at preſent. the younger had his favour, but the elder was his heir. This he would endeavour to find out, and let her know the reſult of his endeavours to ſerve her.

Accordingly Delmot paid a viſit to monſieur Briſac, and in the courſe of a conference on the ſubject, informed him of his deſire to join their ancient families, and make them one; and perceving Euſtace to be the darling, he took notice that though a proper gentleman, yet he wanted one thing, which his brother Charles held in reverſion. "You know," ſaid he, "the elder being heir, and a joint purchaſer, it is neceſſary he ſhould ſeal to a conveyance, otherwiſe it can be of no validity." "He ſhall do it willingly" replied Briſac. "This ſhall make no difference. You know Charles has an averſion to women, and what is called the world. I will undertake to purchaſe his birthright for a caſe of books; nor will my eſtate alone be entailed on Euſtace, for I am perſuaded my elder brother, Miramont, however he may be affected at preſent with the love of learning. will add his," Delmot obſerved, that Euſtace was a ſprightly fellow, a fit bait to catch a woman, and he did not doubt but his daughter would like him, provided that all ſhould paſs from Charles. "Depend upon it," ſaid Briſac, "the whole; a lot of books ſhall be his patrimony, and more than he can manage too. I will have the writings drawn without delay, then bring your daughter, and nothing will remain but to ſign and ſeal."

No ſooner had Monſieur Delmot taken his leave, than Briſac ſought for his ſon Charles, whom he found reconciling a difference between Plato and Socrates. The old gentleman told him, it was his earneſt deſire that he would lay aſide his bookiſh contemplation, and ſtudy to know what part of his land was good for the plough; what for paſture; eſpecily how to buy and ſell at the beſt advantage. He alſo recommended to him a well ſhaped, wealthy bride, who would make him riſe with the ſun; one who would walk, or dance, or hunt with him; viſit the grove. and ſprings, and learn from his inſtructions the virtues of plants and ſimples. Charles obſerved, what concerned tillage, no one could better deliver it than Virgil in his Georgicks; and to cure herds, his Bucolicks is a maſter piece; but when he deſcribes the common-wealth of bees, their induſtry, and knowledge of herbs, their government, their order in going forth, and coming laden home; their obdience, rewards, and puniſhments; here is a rich harveſt, far exceeding what could be reaped from the management of worldly buſineſs. "Reſpecting women," ſaid Charles, "I can read in hiſtory of all kinds, virtuous and vicious, the antient Spartan dames, and Roman ladies, their beauties and deformities. When I meet with a Portia, or Cornelia, I love ſuch rare examples of goodneſs; bnt when I compare the multitudes of guilty with the few innocents, I look upon the whole as ignorance and athiſm; but know, my father, that the wings on which my ſoul is

mounted, have long ſince borne her too high to ſtoop to any prey that ſoars not upwards: be it your care then to augment your wealth, it ſhall be mine to increaſe in knowledge. Excuſe, Sir, the liberty I take in returning to my ſtudy. I haye indulged already too long an interruption. Man's life is ſhort, and the way that leads to the kowledge of ourſelve ſo tedious, each minute ſhould be precious." "Was ever a father ſo vexed," returned Briſac; "or was ever a man, that had reaſon, thus tranſported from all ſenſe of his proper good? Georgicks, and Bucolicks, and bees! A pretty flouriſh! And I am to have all the ſubtilities from Adam to this time for my poſterity. Excellent grandchildren! Very well, I will ſeek for comfort from my young Euſtace; he will not put a period to my name."

The old gentleman ſoon found his concluſion a juſt one; for Euſtace, when informed of his father's inclination, aſſured him his duty ſhould take any form he pleaſed: nor, in the propoſed marriage, ſhould Monſieur Delmot, nor his fair daughter, ever have any cauſe to repent their choice of him. Briſac was much pleaſed with the eaſy compliance of young Euſtace; but from his brother Miramont he met with a very different reception than that which he expected; for when he had unfolded his plan, and touched upon the part of it which related to the depriving Charles of his inheritnce, Miramont could no longer contain his ſwelling rage.—"Brother, brother I muſt tell you hartily, and home too, that you are a fool, an old fool, and that is two. What, would you diſpoſſeſs your eldeſt ſon, only becauſe he ſtudies to know things excellent? I ſay, Charles ſhall inherit." "I ſay no," replied Briſac; "he muſt not. Can he, do you think, manage ſix thouſand crowns a year by metaphyſics? Can aſtronomy look to my vineyards? Can hiſtory cut my hay, or get in my corn? And can geometry vent in the market? You that are old ſhould underſtand. I ſuppoſe, Sir, you know what learning is; perhape you can ſpeak all languages." "Faith," replied Miramont, "not I; yet though I cannot ſpeak Greek, I love the ſound of it; and Charles ſpeaks it loftily. Were you a man, or had ever heard of Homer's Iliads, Heſiod, and other Greek poets, you would rejoice in having ſuch a learned ſon. Oh, he has read ſuch rare things to me! And muſt a piece of ginger-bread, a lump of ignorance, ſupplant him? I tell thee, brother, thou art an aſs, a dull, old tedious aſs; a monſtrous piece of ignorance in office, having no more knowledge than thy clerk infuſes. Thou irreprievable dunce! Thou ſhalt not have thy will. I will certainly put a rub in your way. And ſhould not this affect your bias Charles ſhall not want books; the univerſity of Louvain, for his ſake, ſhall taſte of my bounty; and mark me, old dotard, you and Monſieur, and maſter powder-puff, ſhall not ſhare a ſingle ſol of mine between you. So, farewel; raiſe up your dirt and dunghills as ſoon as poſſible."

The old honeſt gentleman immediately poſted away to Angellina, and was introduced into her dreſſing room, Monſieur Delmot having gone out upon buſineſs, relative to the approaching wedding. Miramont paid her ſo many handſome compliments, and ſaid ſo much in praiſe of his adopted, ſon Charles, as greatly excited her curioſity, and not being inclined to Euſtace from any other motive than obedience to her father, ſhe expreſſed a deſire

to ſee ſuch an extraordinary ſcholar. This was what Miramont wanted; and immediately invited Angellina to drink tea with him in the afternoon; to which, underſtanding Charles would make part of the company, ſhe readily conſented. Having ſucceeded thus far to his wiſhes, and looking upon it as a favourable omen, he loſt no time in going to Charles. "My dear nephew," ſaid he, "I am come to tell you of a curious manuſcript, which a friend of mine has ſent for your inſpection. Such a fair character, Charle, as your eyes never beheld! All vellum, ſmooth, white, and clear! In reading it you will, I doubt not, meet with wonders. In ſhort, I aſſure you it is a curious piece of learning, and of a dainty letter. You muſt drink tea with me this afternoon. I ſhall have only the poſſeſſor of the manuſcript with me, and you may promiſe yourſelf a delicious entertainment, if you examine the curioſity thoroughly." The bait took, and Charles promiſed his uncle to be punctual in his viſit at the appointed time.

Charles was as good as his word, and after a few minutes ſpent in converſation, the tea equipage was brought in, followed by Angellina. When ſhe was ſeated, Charles ſmiled, and laid aſide his book. "This," ſaid he, "is indeed, uncle, is a curious manuſcript, covered with modeſt bluſhes. The roſy fingered morn never broke ſo ſweetly. I am a man, fair Angellina, and have deſires; affections too, which the ſpring of your lovely modeſty has raiſed. I am an heir, ſweet lady, however by my clothes, my ſcurvy clothes, I may appear a poor dependant." "They have," replied Angellina, "rich linings; I would your brother"—"His," continued Charles, "are gold and gaudy. But ſay, can you love with honour as I will ever do? Is it wealth or lands you covet? Old men are not immortal, as I take it; and now I know my land, and now I love too. Though land and money conſtitute not happineſs, yet they are counted good additions; and he who neglects a bleſſing though he may want preſent knowledge how to uſe it, neglects himſelf. But, perhaps, I do you wrong, lady; your love and hope may have gone hand in hand together. I do confeſs my brother is a handſome gentleman; but he ſhall give me leave to lead the way. Can you return love for love? My father ſhall not love more his heaps of gold, than I dote on you; the young man his delights; the merchant, when he ploughs the angry ſea, ſhall not with greater joy embrace his ſafety. Fair Angellina, we will live together like two luxuriant vines, circling our ſouls and loves. We will ſpring together, and bear one fruit; one joy ſhall make us ſmile, and one grief mourn; one age go with us; one hour of death ſhall cloſe our eyes; and one grave ſhall make us happy"——"And one hand," ſaid Angellina, (offering her's to Charles) "ſhall ſeal the match: you have taught me, Sir, what it is to love, and I am your's for ever." Miramont, jumping up from his ſeat, danced about the room: he laughed and wept by turns; then coming up to Angellina, "Sweet ſmelling bloſſom," ſaid he, "I will now be an uncle to thine own content: thy huſband's eſtate ſhall be a thouſand better, a yearly thouſand. You have now a triumph, having conquered a man who will weigh down bundles of empty coxcombs; but, Charles, the writings are drawn, and to-morrow is fixed for executing the deeds; ſhould you refuſe to ſet your hand, we may have hot work. Can you hold

your own, my boy! Never fear, lad, old Miramont never flinches in a good cauſe well ſupported." "Sir," replied Charles," thus we join our hands and hearts; and he who attempts a ſeparation, may ſooner part the billows from the ſea." "Enough," ſaid Miramont; "go, go, my children; old Miramont wiſhes now only to give vent to his joy." "And I go with him, uncle; whatever fortune he ſhall run, be it good or bad, I will partake it with him." Charles handed Angellina to her coach; and, returning home, ſpent his evening in no other contemplations than thoſe on the charms of his miſtreſs, and the moſt likely means how to make her his bride.

On the day following, at the appointed hour, the prieſt and the notary, Briſac and Euſtace, attended with two court flies, his friends, were aſſembled. Soon after came Monſieur Delmot, with his lovely daughter, the intended bride, who were in a ſhort time followed by Miramont. Laſt entered Charles, richly dreſſed, with his ſword by his ſide. All eyes were turned upon him, as on a ſpirit broke from his priſon.—— Charles making a paſſing compliment, took Angelina by the hand, and drawing her aſide, entered upon a private converſation. "I will be hanged, ſaid Euſtace, "if the philoſopher is not making love to my ſpouſe." "Humph!" cried Delmot; and humph! re-echoed Miramont. Briſac, ſomewhat ſurprized, went with Euſtace, up to Charles, when the following converſation paſſed between them.

Br. My ſon, we are met, that you ſhould put your hand to a little piece of parchment; only your name; you write, Charles, a reaſonable hand.

Ch. But I may do unreaſonably to write:—to what intent, Sir?

Br. Only to paſs the land I have over to your younger brother.

Ch. Oh, is it no more?

Br. No, no, a mere trifle; you ſhall be provided for, and have one as uſual to attend you.

Ch. You are very tender, father.

Eu. The deed is ready, brother.

Ch Brother, do not diſturb my contemplation here.

Eu You will not ſubſcribe then?

Ch. I tell you, I am taking the height of this bright conſtellation. (Here both Delmot and Miramont were ſeized with a fit of laughing.)

Br. Come, leave trifling, and let us diſpatch.

Ch. Diſpatch what?

Br. The conveyance of the land.

Ch. Never. The contract was conditional; if he had the land, he was to have this maiden; but I am the heir, and will maintain my right.

Eu. Come hither, friends, we muſt remove the lady.

An. Hold off your hands, rude Sir; nor I, nor what I have, depend on you. I cannot love ſuch vanities as you are; let that ſatisfy you. This is my love, my choice, and here will I fix.

Eu I claim you as my own, and you ſhall come to me.

Ch. Let her alone, [drawing his ſword.] Stand off, fools, I adviſe you. This is the firſt ſword I have handled in anger, and I will ſo hunt your inſolence!—It is a ſharp one, and I will put it home: it is ten to one I ſhall new pink your ſattins. Come, teach me to fight, I am willing to learn. Why ſtand you gaping, all aghaſt? Why, am I fleſhed on cowards? Who now touches her? Who will name her as his own? Who dares look on her? That ſhall be mortal too; to think is dangerous. Art thou, brother, a fit man to inherit land, and Angellina, but haſt no wit nor

ſpirit to defend them? Go ſeek your ſafety quickly.

Euſtace retired inſtantly with his two dependants, and Charles cooly put up his ſword. "Well," ſaid Monſieur Delmot, "the brave ſcholar has won fairly my daughter and let him wear her." Briſac was ſoon brought over to give his conſent; and the heads of a ſettlement being drawn up by the notary, and formally ſigned, the prieſt came forward, and united Charles with Angellina, who had ſoon the happineſs of ſeeing the ſcholar and complete gentleman combined in her beloved huſband. Charles was bleſſed with a ſweet progeny, and, on the death of his father, took for the motto of his coach, "Love makes the man."

To the Editor of the Berwick Muſeum.

SIR,

I am not a little ſurpriſed to ſee that you have inſerted the erroneous Solution of J. B. to the firſt Queſtion in the Muſeum for Auguſt, merely on account of its brevity, and his aſſerting it to be correct, and rejected mine becauſe not ſo conciſe, which I can prove to be true, from principles that none in Berwick, at leaſt none of the ſons of ſcience, can controvert; and if called upon, ſhall do it under the ſignature of *Corrigendor*.—For your own ſatisfaction pleaſe to obſerve, that if x denote the linear edge of any Tetraedron, the perpendicular of the triangles will be $= \frac{\pi}{\sqrt{3}} \times \sqrt{3}$, the altitude of the ſolio $= x \times \sqrt{\frac{3}{8}}$, and its area $= \sqrt{\frac{x^6}{7\pi}}$. This expreſſion being equated with 3 and 21 reſpectively will give two values of x, which being multiplied by $\sqrt{\frac{1}{3}}$, give 2.4018, and 4.5946 for the required altitudes.

T. H.

To the Editor of the Berwick Muſeum.

SIR,

The following is a Solution to the Queſtion propoſed in the Muſeum for October, 1787.

From the property of the data the diameter of the inſcribing circle will be 5', and $\frac{16 \times 20}{12.5} = 38.4$, the perpendicular of the triangle; ſo we have that ſide, the line beſecting the right angle, and the including angle 45, to find the vertical angle 51; conſequently the other angle will be 39, from which the other two ſides will readily be found to be 61 and 47.3

N. B. The anſwer given by J. B. to the Queſtion on page 376 of the Muſeum for Auguſt, ſhould be 2.401 and 4.588, and not 1.074 and 2.843.

C——m. R. S.

POETRY.

THE SHIPWRECK.

[Continued from page 470.]

THE ſecond powers and office Rodmond bore:
A hardy ſon of England's furtheſt ſhore!
Where bleak Northumbria pours her ſavage train
In ſable ſquadrons o'er the northern main;
That, with her pitchy entrails ſtor'd, reſort,
A ſooty tribe! to fair Auguſta's port.
Where'er in ambuſh lurk the fatal ſands,
They claim the danger; proud of ſkilful bands!
For while with darkling courſe their veſſels ſweep
The winding ſhore, or plough the faithleſs deep,
O'er bar and ſhelf the watery path they found,
With dexterous arm; ſagacious of the ground!
Fearleſs they combat every hoſtile wind,
Wheeling in mazy tracks, with courſe inclin'd.
Expert to moor, where terrors line the road;
Or win the anchor from its dark abode:
But drooping and relax'd in climes afar,
Tumultuous and undiſciplin'd in war.
Such Rodmond was; by learning unrefin'd,
That oft enlightens to corrupt the mind.
Boiſterous of manners; train'd in early youth,
To ſcenes that ſhame the conſcious cheek of truth;
To ſcenes that nature's ſtruggling voice control,
And freeze compaſſion riſing in the ſoul!
Where the grim hell-hounds prowling round the ſhore,
With foul intent the ſtranded bark explore—
Deaf to the voice of woe, her decks they board,
While tardy juſtice ſlumbers o'er her ſword—
Th' indignant muſe, ſeverely taught to feel,
Shrinks from a theme ſhe bluſhes to reveal!
Too oft example, arm'd with poiſons fell,
Pollutes the ſhrine where mercy loves to dwell:
Thus Rodmond, train'd by this unhallow'd crew,
The ſacred ſocial paſſions never knew:
Unſkill'd to argue; in diſpute yet loud;
Bold without caution; without honours proud:
In art unſchool'd; each veteran rule he priz'd,
And all improvement haughtily deſpis'd;
Yet tho full oft to future perils blind,
With ſkill ſuperior glow'd his daring mind,
Thro' ſnares of death the reeling bark to guide,
When midnight ſhades involve the raging tide.

To Rodmond next, in order of command,
Succeeds the youngeſt of our naval band.
But what avails it to record a name
That courts no rank among the ſons of fame!
While yet a ſtripling, oft with fond alarms,
His boſom danc'd to nature's boundleſs charms.
On him fair ſcience dawn'd, in happier hour,
Awakening into bloom young fancy's flower:
But frowning fortune, with untimely blaſt,
The bloſſom wither'd, and the dawn o'ercaſt.
Forlorn of heart, and by ſevere decree,
Condemn'd reluctant to the faithleſs ſea,
With long farewel he left the laural grove,
Where ſcience and the tuneful ſiſters rove.
Hither he wander'd, anxious to explore
Antiquities of nations now no more:

To penetrate each diſtant realm unknown,
And range excurſive o'er the untravel'd zone.
In vain!—for rude Adverſity's command,
Still on the margin of each famous land,
With unrelenting ire his ſteps oppos'd;
And every gate hope againſt him cloſ'd.
Permit my verſe, ye bleſt Pierian train,
To call Arion, this ill-fated ſwain!
For, like that bard unhappy, on his head
Malignant ſtars their hoſtile influence ſhed.
Both, in lamenting numbers, o'er the deep,
And both the raging ſurge in ſafety bore.
Amid deſtruction, panting to the ſhore.
This laſt our tragic ſtory from the wave
Of dark oblivion haply yet may ſave:
With genuine ſympathy may yet com-complain,
While ſad remembrance bleeds at every vein.

Such were the pilots; tutor'd to divine
Th' untravel'd courſe by geometric line:
Train'd to command, and range the various ſail,
Whoſe various force conforms to every gale.
Charg'd with the commerce, hither alſo came
A gallant youth, Palemon was his name:
A father's ſtern reſentment doom'd to prove,
He came, the victim of unhappy love!
His heart for Albert's beauteous daughter bled;
For her a ſecret flame his boſom fed.
Nor let the wretched ſlaves of folly ſcorn
This genuine paſſion, Nature's eldeſt-born!
'Twas his with laſting anguiſh to complain,
While blooming Anna mourn'd the cauſe in vain.

Graceful of form by Nature taught to pleaſe,
Of power to melt the female breaſt with eaſe,
To her Palemon told his tender tale,
Soft as the voice of ſummer's evening gale,
O'erjoy'd he ſaw her lovely eyes relent;
The bluſhing maiden ſmil'd with ſweet conſent.

[To be continued.]

THE ORIGIN OF GROG.

Written on board of His Majeſty's ſhip Berwick, the day before the memorable Engagement betwixt Admirals Parker and Zoutman, on the Dogger Bank; never before publiſhed.

By Dr. Trotter.

Tune.
"Vulcan contrive me ſuch a cup."

'TIS ſung on proud Olympus' hill,
The Muſes bear record,
E'er half the gods had drunk their fill,
The ſacred nectar ſowr'd.
Around in birth-day veſtments bound,
Conven'd at Jove's command,
Each with a roſy goblet crown'd,
To drink his fav'rite land.
At Neptune's toaſt the bumper ſtood,
Britannia crown'd the cup,
A thouſand Nereids from the flood
Attend to ſerve it up.
This nauſeous juice the monarch cries,
Thou darling child of fame,
Tho' which each earthly clime denies,
Shall never bathe thy name.
Ye azure tribes who rule the ſea,
And riſe at my command,
Bid Vernon † mix a draught for me,
To toaſt his native land.
Swift o'er the waves the Nereids flew,
Where Vernon's flag appears,
Around the ſhores they ſing "True Blue,"
And rung three Britiſh cheers.
A mighty bowl on deck he drew,
And fill'd it to the brink,
Such drank the Burford's ‡ gallant crew,
Add ſuch the gods ſhall drink.
The ſacred robe which Vernon § wore,
Was drench'd within the ſame,
From hence his virtues guard our ſhore,
And Grog derives its name.

† Admiral Vernon was the firſt who ordered Grog to be ſerved to His Majeſty's ſhips.

‡ Flag Ship at the taking of Porto Bello.

§ Admiral Vernon in bad weather, uſually wore a cloak made of Grogram, from which the ſailors called him Old Grog; and hence the name was tranſferred to the Rum and Water ſerved to the ſhips crews, in compliment to Admiral Vernon.

To heav'n they bore the pond'rous vaſe,
The glad cœleſtials ſmile,
Fame bade the ſparkling bumpers blaze,
To toaſt the Britiſh iſle.
Gay with a cup Apollo ſung,
The Muſes join'd the ſtrain,
Mars cried encore,—and Vulcan ſung,
Let's drink her o'er again.
Some ſignal gift they all exclaim,
And worthy of the ſkies,
Shall long protect this iſland's name,
And make her glories riſe.
Henceforth no coast her foes ſhall brave,
Her arts and arms ſhall crown,
Her dauntleſs tars ſhall rule the wave,
And freedom be her own.
With three times three the deed was ſign'd,
And ſeal'd at Jove's command,
The mandate ſent on wings of wind;
To hail the happy land.

Chorus.

This cup divine, ye ſons of worth;
Was fill'd for you alone,
And he that drinks is bound by oath,
To ſink with Britain's ſun.

FOR THE BERWICK MUSEUM.

THE HAPPY MARRIAGE.

Inſcribed to a Young Soldier in the 20th Regiment of Foot.

All other goods by fortune's hand are given,
A wife is the peculiar gift of heav'n.
Pope.

NEAR Beaumont's Banks there dwelt a handſome ſwain,
And Delia ſhone the foremoſt on the plain;
The Fate's decreed that they ſhould joined be,
(Who can oppoſe whate'er the Fates decree!)
They met, convers'd, without deſign or art,
Her charms depriv'd Damon of his heart.
Impatient now his paſſion to diſcover,
He ſighs, he ſwears, he vows, he acts the lover.
The nymph enamour'd heard the love-ſick ſwain,
In love-ſick terms conſents to eaſe his pain.
Where'er the pains reciprocal you're ſure,
That each will lend a hand to make a cure.
The banns proclaim'd—the day of marriage fix'd,
Betwixt and which their hopes with fears were mix'd.
The hour arriv'd—both deck'd in beſt array,
The prieſt performs the rites without delay;
(For prieſts are always in a wondrous haſte,
No doubt the ſooner to get at the feaſt;
'Tis ſomewhat ſtrange, of every guilty ſinner
A prieſt ſhould be the fondeſt of a dinner!)
A flying grace preſides the rich repaſt,
The prieſt appear'd t' enjoy himſelf at laſt;
He ply'd ſo long, and chew'd ſo very faſt.
Damon and Delia ſeated ſide by ſide,
(A thouſand Cupid's dance around the bride)
Seem'd of the whole to eat the leaſt inclin'd;
Perhaps ſome happier thoughts now fill'd their mind.
The cloth remov'd—the gueſts as they were bound,
In flowing bumpers drank their health around,
Wiſh'd them much joy and happineſs below,
As much at leaſt, as heav'n did e'er beſtow.
The muſic now fill'd ev'ry vacant ſpace,
And mirth, and gladneſs, ſhone in ev'ry face.
The toaſt and reel went round, each courteous gueſt,
And ev'ry ſwain, and every nymph was bleſs'd.
Bacchus himſelf preſided o'er the bowl;
Each drank the laſs he lov'd with all his ſoul.
Damon alone was often heard to ſay,
The ling'ring hour was longer than a day.
The wiſh'd for hour of twelve was ſcarcely come,
When Delia and her train forſook the room;
Her train officious help'd her to undreſs,
The gueſts behind to Delia drink the glaſs.
Each modeſt nymph with cheeks in fulleſt glow,
Now begg'd that Delia would the ſtocking throw.

The bluſhing bride agreed, and let it fly,
But hark ye fair! it hit Belinda's eye.
Belinda, lovely nymph! hard was your caſe,
But with one eye you'll conquer half our race.
The curtain's drawn, and Delia out of view,
In trembling accents bid each maid adieu;
They in return, (if we believe report)
Comforted Delia, and wiſh'd her ſport.
To Damon now, the proper ſignal given,
In haſte he roſe, and thought himſelf in heav'n,
Like lightning quick he darts acroſs the floor,
And in an inſtant locks the bed-room door.
Thou virgin, modeſty! be not afraid
I e'er reveal what thou haſt ſecret made.
To their apartments all the nymphs withdrew,
Sleep fled their eyes and reſt their bodies too,
They toſs, they ſcratch, they tumble all night over,
And ev'ry thought is Delia and her lover,
Each yawns, may ſingle lives be quickly over.
Endleſs the pleaſure which the pair enjoy'd,
Such tranſports ſurely never can be cloy'd!
Such raptures ne'er from celibacy roſe!
This ſacred truth the happy Damon knows.
Heav'n ſoon diſcover'd that a ſingle life,
Was but a curſe without a loving wife.
When Sol began t' illume the Eaſtern ſkies,
When rakes in brothels are in uſe to riſe,
When reſtleſs lovers find relief in ſleep,
When drunkards o'er the door begin to peep.
Juſt then—the pair contented clos'd their eyes,
Soon to awake and to renew their joys.
I wiſh them eaſe,—but lets return to view
The feats of Bacchus, and his jovial crew,
But note, that Bacchus to obtain a reſt,
Had deputed the Epicurean Prieſt.
The Lord's anointed fills the armed chair,
With neck awry he cries, "God bleſs the pair!"
Two jolly boys, to walk it ſeems unable,
Proſtrate they lie beneath th' oppreſſed table.
Four crimſon ſtreams from mouths extended wide,
Form four caſcades, and deluge ev'ry ſide.
Two ſons of Mars alone retain their ſenſe,
And ſwear they'll leave the bowl on no pretence.
At laſt the prieſt and party leave the dome,
And chairs, and chairmen lodge them ſafe at home.
Each broken glaſs ſwept by, the field now clear,
In ſtatu quo does every thing appear.
The reſtleſs damſels now roſe out of bed,
(Pale were their faces, and their eyes were red!)
Prepar'd the breakfaſt, and rapp'd up the pair,
And Damon ſoon led in his bluſhing fair.
I've heard him ſay it, and 'twas then he ſwore,
That ſuch a night he never ſpent before.
Ye graceleſs tribe! who rail without all meaſure,
'Gainſt wedlock's bleſſings, and 'gainſt wedlock's pleaſure,
Whoſe ſole delight from celibacy ſprings,
Whoſe comforts are the curſes which it brings.
Ah! thoughtleſs mortals, not to plainly ſee
Without a wife—there's no felicity;
No pleaſure equal to conjugal bliſs;
Ye pow'rs what other joy can equal this!
Young Damon now, he leads the happieſt life,
And Delia proves the kindeſt, ſweeteſt wife.
Go! take them for example, change your lives,
And live forevever bleſſed with your wives.

Beaumont Banks, 1787. P.

AN ELEGY.

YE Muſes ſtrike the trembling ſtring,
In verſe an Elegy to ſing,
Of one, whom death unto the grave hath brought
The richeſt work, that ever nature wrought.
Nature was wanting, that ſhe took no care,
To make more laſting what ſhe made ſo fair;
But ah! the falſe deluding tongue of man,
Which does the virgin's heart ſo oft trepan.

PHILETES PARTHENICOS.

STATE OF POLITICS.

FOR OCTOBER, 1787.

From the Engliſh Review.

UPON the concluſion of the American war in 1783, there appeared to be good grounds for expecting every where a long and general peace. A paſſion for commerce, a ſpirit of calculation, attention to the balance of political power, the progreſs of humanity and philoſophy, even the improvements in the art of war; all theſe ſeemed to lay no ſlight foundation for indulging a hope that the two leading nations in Europe, no longer competitors for American territory, and both ſenſible of the permanent advantages of trade, manufactures, and general induſtry, would ſit down together in peace, and co-operate, with ſincerity and good faith, for the mutual advantages of both empires, according to a treaty ratified for that purpoſe.

Events, however, have ſufficiently proved how little we are able to penetrate into futurity. At no period was there ever greater reaſon to apprehend a general war than the preſent;—the MILLENNIUM, the ſpeedy approach of which was plainly aſſumed as a lemma in the plan that has been adopted for the reduction of our national debt, ſeems yet to be at a great diſtance. Two millions ſterling, expended to expreſs French ambition, proclaim the neceſſity of our exertions, in ſome way or other, in order to ſecure public tranquillity by reducing that power by which it is diſturbed.

Public appearances juſtify the opinion, under which this country has riſen to its higheſt proſperity and glory, that Gallic ambition is inveterate and incurable; that it appears in various forms, now in the field of battle, and now in negociations and treaties of peace. In England, and in all free commercial countries where there are objects dearer than military glory, war is the means, and the end peace. In France, on the contrary, peace is only the means, the end is war and extended power. It would be otherwiſe in the French monarchy were the people admitted to a ſhare in the government. Commercial advantages, and ſecurity of property, would ſucceed to a blind and ſlaviſh reverence for an hereditary, and therefore, not unfrequently, a weak monarch; The public councils of the nation would be more under the influence of good faith. Their neighbours might enter into commercial treaties with them on principals of mutual advantage; and general tranquillity might be preſerved.

If this be ſo, what intereſt ought not Great-Britain, and the few free ſtates that remain in Europe, to take in that ſpirit of liberty which has been prevailing for ſome time in France, and which muſt one day burſt forth into an unquenchable flame? The court of Verſailles has undoubtly departed from the conſtitution of the monarchy, whoſe firſt law is that of ſelf-preſervation, when it adopted meaſures that could not but tend to revive ideas of aſſemblies of the ſtates, and the privilege of ſubjects being taxed by their own conſent. The light of ſcience, and the expanding ſpirit of liberty, have united the minds of men in the French monarchy in a ſyſtem

of opinions and views diametrically oppoſite to thoſe on which the exiſtence of the monarchy depends. This ſpirit we ought, by all means, to cheriſh. Princes and ſtates formerly placed their intereſt and their glory in taking aſide in religious deſputes; and the nations of Europe were divided between the king of Navarre, and the catholic league governed by the princes of the houſe of Guiſe. As Queen Elizabeth ſupported Henry the Fourth of France in this conteſt, ſo it is our intereſt, and, if there be room for ſuch a term in politics, it is our DUTY to ſupport the friends of liberty in France, and to effect, in their favour, ſuch a revolution in government as may reſtore freedom to them, and confidence and ſecurity to us,

The parliment of Paris has, indeed been baniſhed from that capital, but was ſuddenly recalled. This laſt circumſtance infallibly proves that the king is afraid to oppoſe a royal edict to the general voice of his people, which is able to render itſelf audible, even without thoſe forms which obtain in free conſtitutions. One conceſſion, in all political diſputes uniformly produces another; the recall of the parliment from Troyes is the undoubted forerunner of other conceſſions to the partizans of freedom.

That plain honeſty is the beſt policy between man and man, is grown into a proverb; and nothing can be more certain. This maxim would hold equally true with regard to nations, if they had reſpect, not to temporary advantages and falſe glory, but to the happineſs of individuals, and the permanency of government. What has the court of France gained by her late intrigues? General ſuſpicion, and the deteſtation of other nations. If the principals of human nature remain the ſame in the United Provinces as in other countries, the Hollanders muſt hate the French with a perfect hatred.

The Turks too, it is ſaid, begin to be ſenſible of the perfidy of their Gallic allies. The latter have liſtened, as is genrally believed, to a plan of the Empreſs of Ruſſia for expelling the former from Europe, and partitioning their territories to Ruſſia, Auſtria, and the two great branches of the houſe of Bourbon. The ſhare expected by France in this wreck, is the kingdom of Egypt; the poſſeſſion of which would render her the firſt commercial and maritime power in the world, and beyond all poſſibility of competition. A jealouſy of the politics of France has, for this reaſon, it is ſaid, taken place in Sweden, Denmark, and the ſtates of Italy. It ſeems indeed probable, as we have uniformly obſerved that a triple partitioning alliance among the Ruſſians, imperialiſts, French and Spaniards, is the juſt ſolution of ſeveral appearances in the political hemiſphere, which ſeem to be otherwiſe inexplicable. And hence it follows as a direct corollary, that the moſt natural ally of Great-Britain, in the preſent juncture of affairs, is the Grand Signior. The Ruſſian and Turkiſh war muſt, in its progreſs and conſequences, involve all the great nations of Europe. If the Ruſſians, the Auſtrains, and the French, are ſuffered to make a partition of Poland and the ſhores of the Mediterranean and Red ſeas, what is there left in Europe to oppoſe to this three-headed monſter?

The preſent criſis is moſt delicate and important to Great-Britain; a nation which has moſt to loſe if an overbearing power ſhould be eſtabliſhed, firſt in three, afterwards in two, and laſtly in one monarchy, on the continent; and

to which other nations, till our late commercial treaty, naturally looked up for alliance and protection. In the preſent enlightened and refined period, when policy is more profound than formerly, and the ſhafts of war are wielded at a greater diſtance, it is neceſſary for every nation to call to the public conciſ, men, not only honeſt and active, but endowed with enlightened underſtandings, with ſublimity of views, and extent of invention. Happily theſe talents are not often found in conjunction with ſordid and ſelfiſh paſſions, not with diſpoſitions from which a vigilant people have much danger to apprehend. But, were it otherwiſe, and that talents for conducting the ſtate veſſel between Scylla and Charybdis were no where to be found but in union with ſome failings and imperfections; even in this caſe it is neceſſary to call in the aid of tranſcendent abilities, in order that new and bold expedients may be adopted, and in which more is neceſſary to the conduct of adminiſteration than the poſſeſſing of popular or royal favour, or an acquaintance with the common *routine* of buſineſs and forms of government. The uſe of fire-arms may be attended to with danger to thoſe who employ them; yet who will affirm that they are, for that reaſon to be laid aſide, when we have determined either to attack or to defend ourſelves againſt our enemies? Abſolute monarchs eaſily command, on any emergency, whatever genius or ability is to be found in their dominions. The popular currents of paſſion, and the factious intrigues that ſometimes elevate the weak and the worthleſs places of power and truſt, are among the defects and diſadvantages of free governments.

If the Pruſſians ſhould demand exorbitant charges, or, to ſpeak plainer, inſiſt for an exorbitant ranſom from the citizens of Amſterdam, this conduct may, indeed, bring an odium on the cauſe of the Prince of Orange: yet it does not follow that ſuch a ranſom will not be demanded. Self-intereſt is a ſtronger principal with the Pruſſians than a regard to the intereſts and honour of the family of Orange. The treaſures amaſſed by the late king of Pruſſia teach his ſucceſſor, who adopts his maxims and imitates his example, the advantage of more. If the Pruſſian army ſhould quit a city which has thirty millions depoſited in the vaults of the ſenate-houſe, without a handſome premium, they would exhibit an inſtance of moderation not to be paralleled in hiſtory. The people of Great-Britain would have no cauſe of regret if old faſhioned method of a war ſuſtaining itſelf were revived, to a certain extent, by their own commanders and ſtateſmen. Whether are the French or the Engliſh to pay the two millions which we have already incurred by our preſent military preparations? This is a grand queſtion, that will firſt occupy our ſenators at the approaching.

Either there was a ſtrong neceſſity for our preparations or there was not. If there was, what blow has been ſtruck? what advantages gained by us, or nerve of power unſtrung to the enemy, that may ſecure us againſt the threatened danger in future? If no danger either exiſted, or now exiſts, why ſubject the nation to enormous and unneceſſary expences? But this will not be alledged; and it will doubtleſs be urged by government that the preparations were neceſſary to anticipate the hoſtilities

meditated againſt us, as ally to the Prince of Orange. And here the queſtion ſtated above recurs; What advantages have been gained that may ſecure us againſt the threatened danger in future? If nothing of this kind has yet been gained, ſomething muſt certainly be *intended*; war therefore, tho' ſuſpended for a little, ſeems to be inevitable.

FOREIGN OCCURRENCES.

Warſaw, Nov. 1.

THE Turkiſh army daily augments near Choczim, but we learn that a body of 3000 Arnauts, a thieviſh and ſavage people, having joined them, a quarrel aroſe between them and the Janiſſaries, which occaſioned a ſmart combat, in which a great number were killed on both ſides. The Bacha even ran a riſk of his life, and to calm his troops cauſed a report to be ſpread, that a Turkiſh ſquadron had ſunk a number of Ruſſian veſſels.

We receive different accounts relative to the preſent affairs, by which we learn, that the Ruſſians are reſolved to attack Oczakow on all ſides, whilſt the Emperor's army advances towards Belgrade, where we are aſſured there are not above 8000 Janiſſaries, and no other troops in Servia; but we learn from Walachia, that a body of 20,000 Turks is arrived there, commanded by the rebel Colonel Hoozz.

Warſaw, Nov. 3. The levies of recruits which the Waiwode Ruſky ſtill continues to make, excites the attention, not only of the public, but even of his Majeſty. Prince Adam Czartoriſky contributes 700 men. They even ſpeak of a confederacy going to be made in favour of Ruſſia, at the head of which is Count Branicki. They add, that the above confederation will be balanced by a counter one of another and not leſs numerous party. All the Senators are convened to come and aſſiſt at the General Aſſembly to be held here.

Frankfort, Nov. 3. Prince Edward of England paſſed through this place in his way to Darmſtadt.

Bruſſels, Nov. 16. His Excellency Count Trutmanſdorff has, ſince his arrival, conducted himſelf with ſo much good ſenſe and affability, that he has the affections of all ranks of people. By his management the States of Brabant have unanimouſly paſſed the previous declaration of the 1ſt of September, ſo as to give it the full force of a law; that the general ſeminaries at Louvain and Luxemburgh will be put upon a permanent footing.

Hague, Nov. 13. Their High Mightineſſes the Lords States-General, as well as the council of State and Council of Committee of the States of Holland and Weſt Friſeland, held an extraordinary Aſſemby laſt Sunday in the evening, on the arrival of the news of a revolt having happened in the city and mayoralty of Bois-le-Duc, the particulars of which are not yet known.

DOMESTIC INTELLIGENCE.

London Nov. 28.

THIS day at two o'clock, his Majeſty went in the uſual ſtate to the Houſe of Peers; and opened the Seſſion of Parliament with a moſt gracious Speech to both Houſes of Parliament, the ſubſtance and purport of which is as follows:

The Speech begins with reminding Parliament, that his Majeſty, at the cloſe of the laſt Seſſion, had informed them that diſſentions unhappily prevailed among the States of the United Provinces.

It then proceeds to recite the effects and conſequences of thoſe diſſentions, and his Majeſty's intimation to the Court of France, that he could not remain a quiet ſpectator of the attempts to overthrow the lawful government of the United Provinces, (with thoſe in whom the ſame was veſted, he was nearly connected,) but that he ſhould uſe his utmoſt exertions to aſſiſt in its re-eſtabliſhment. That having had information that the perſons who had poſſeſſed themſelves of the government of the United Provinces, had applied to France for aſſiſtance, and having a notification from the Court of Verſailles of their intention to interfere with an armed force, in ſupport of thoſe perſons, he had thought it incumbent on him to give orders for the moſt immediate and vigorous preparations for the encreaſe of his military ſtrength by ſea and land. That happily an end had been put to the diſſentions, and the lawful government of the United States reſtored, without his people having been deprived of the bleſſings of peace. That the rapid and brilliant ſucceſſes of the arms of the King of Pruſſia, who had felt himſelf ſtimulated to the moſt active meaſures in order to obtain redreſs for the inſult that had been offered to the Princeſs of Orange, had ſo effectually reſtored tranquillity in the United Provinces, and re-eſtabliſhed the lawful Government, that it had rendered the interference of Great Britain and France no longer neceſſary; and that in conſequence a declaration and counter-declaration of the pacifick intentions of the two Courts had been exchanged, and they had mutually agreed to diſarm.

That his Majeſty had entered into a Treaty with the Landgrave of Heſſe Caſſel, during the exiſtence of the diſſentions of the United States, in order to aſſure the aſſiſtance of ſuch of the Landgrave's forces as might have been neceſſary, had a war with France enſued.

That a convention had been entered into and ratified by the Miniſters of the reſpective Courts, for the explanation of the 13th Article of the laſt Treaty of Peace, the better to prevent any jealouſies that might ariſe between the ſubjects of each kingdom, upon the conſtruction of that Article, and by way of additional ſecurity to our poſſeſſions in the Eaſt-Indies.

His Majeſty informs the Houſe of Commons that eſtimates of the expences of the reſpective public ſervices for the enſuing year, and of the extraordinary expences incurred by the late preparations ſhall be laid before them, together with copies of the Declaration and

Counter Declaration, and of the Convention above ſtated. He aſſures, that all the economy prudence would admit, has governed the late expenditure; and declares that he relies on their zeal and public ſpirit for their ready proviſion for the ſame.

He laments, that a war had broken out between the Sublime Porte and the Court of Ruſſia; but informs his Parliament, that he had received aſſurances from all the other powers, of their pacific intentions towards this country.

He deſires his Parliament to turn their attention towards providing on adequate force for the defence of his foreign poſſeſſions, and congratulates them on the flouriſhing and increaſing ſtate of the Revenue, and doubt not but they will, on that account, concur with him in ſuch meaſures as are moſt likely to preſerve the tranquillity of Europe, and tend to ſecure the continuance of peace.

The Speech concludes with a compliment from his Majeſty to his people on the zeal and readineſs ſhewn by all ranks of his ſubjects in the late preparations, which he conſiders as a flattering proof of their being determined to ſtand forward, whenever circumſtances ſhall ariſe that can in the moſt diſtant degree affect the honour of his Crown, and the ſafety of his Kingdom.

BERWICK,
November 28.

We hear from Etall that the Sunday Scholars amply gratify their amiable patroneſs, Lady Charlotte Hay, with the progreſs they make. Happy would it be for the poor inhabitants of this country, if people of diſtinction who are able, would incline to imitate ſuch exalted example.

A Caution.

There are ſeveral counterfeit Half Guineas now in circulation at Edinburgh, which may find their way here. They are of copper gilt, ſtamped Geo. III 1784, are well executed, and appear rather thicker and larger than the real ones. Being new and not worn, ſome people have taken them without weighing; but upon weighing them the fraud is immediately diſcovered by the deficiency.

29. About a quarter after five o'clock in the evening, a fiery meteor from the North Weſt of Berwick Parade, made a moſt awful appearance, it flew in a South Eaſt direction with very great velocity. Its magnitude was like that of the full moon, with a tapering tail like a comet's. In its motion emitted large portions of fire.

MARRIAGES.

Nov. 20. Mr Thomas Liddle, Sadler, to Mrs Tate, ſiſter to Mrs Tunnell, of the Hen and Chickens.

27. Mr John Bell, Exciſe-Officer, to Miſs Elizabeth Smith.

BIRTHS.

Nov. 7. Mrs Miller, in the Parade, of a daughter.

25. Mrs Ridpath, Surgeon, of a daughter.

DEATHS.

Nov. 14. Mrs Allon, at Lowick, aged 54.

21. Mrs Grey in the Parade.

23. Walter Young, Ship Carpenter.

THE

BERWICK MUSEUM,

OR,

MONTHLY

LITERARY INTELLIGENCER.

BEING A VIEW OF THE

HISTORY, POLITICS, AND LITERATURE OF THE TIMES.

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THE BERWICK MUSEUM:

OR,

MONTHLY LITERARY INTELLIGENCER.

FOR DECEMBER, 1787.

THE HISTORY OF HOLY-ISLAND.

[From Hutchinson's View of Northumberland.]

Continued from page 486.

THE remains of St. Cuthbert reſted here till the year 1069, when the Northumbrians with other northern powers rebelling againſt the Norman King William, he entered the city of Durham, and laid it waſte with fire and ſword; the church being miraculouſly preſerved by the ſudden ſpringing up of an eaſtern breeze. Such was the horrid devaſtation made on this occaſion, that the whole territories of York and Durham are ſaid to have lain waſte and uncultivated for nine years.

The Eccleſiaſtics hearing of his horrid approach from York, fled from the enraged ſword of the Conqueror, and fought the iſland of Lindisfarn as their refuge, bearing with them the holy relics of their Saint. They reſted the firſt night at Gyrum or Jarrow, the ſecond at Bellingham, the third at Inghala, now Ellingham; and now preparing to paſs over to the iſland, at the approach of night, they found the tide at height, and the ſea which flows over the neck, in width about half a league, which interſects Lindisfarn from the main land, was then impaſſable. The ſeverity of the ſeaſon, it being midwinter, and the perils of the night greatly diſtreſſed the Eccleſiaſtics: but to their tears and prayers, the God of Nature, thro' his abundant favour to the pious adherents of the Saint, reverted his ordinary rules; and behold the ſea fled backwards, and gave paſſage to the holy labourer's dry foot. The Saint's bones reſted a very ſhort time; for on the reeſtabliſhment of peace, on the 8th of April, 1070, the ſacred remains were reſtored to the church of Durham, where they have ſince reſted, and will reſt for ages.

The catalogue of holy remains which Symeon ſays were tranſlated from Lindisfarn with the body of St. Cuthbert, is not unworthy obſervation: The head of the holy Martyr St. Oſwald —Part of the bones of St. Aidan, who founded the monaſtery; the reſt being carried away by Colmannus into Scotland.—The bones of Eadbert, Eadfride, and Ethelwold.——To theſe, from Leland's Collect. we muſt add, the remains of Eata, Ceoluuilphus, and Oſildiauldus, an Anchorite.

Aidan's monaſtery at its foundation was under the government of the Biſhops, and Eccleſiaſtics, of the cathedral Clergy.

In the year 941, this iſland ſuffered greatly by the ravages of war. In 1061, under Malcolm King of Scotland, the inhabitants were again diſtreſſed.

In the treaty entered into by King Stephen with David I. King of Scotland, A. D. 1139, when the Earldom of Northumberland was ſettled on Prince Henry, David's ſon, it was eſpecially excepted, that the power of the Prince ſhould in no wiſe extend to the lands of St. Cuthbert, or thoſe of St. Andrew in Hexhamſhire.

Holy Iſland was the retreat of William de Sancta Barbara: during part of the time, William Cuming, Chancellor of King David I. of Scotland, held the See and Caſtle of Durham, in confidence that by the ſupport and influence of his Sovereign and many confederate Barons of the Biſhopric, he ſhould obtain his election to the See. William on the 18th of October, A. D. 1144, was inſtalled Biſhop, after Cuming had held poſſeſſion near four years.

To the Editor of the Berwick Muſeum.

NEVER, Mr Printer, had I a ſtronger deſire to make a figure at an aſſembly, than I have at preſent to flouriſh in your Muſeum. Do, my dear Sir, gratify my wiſh, I cannot pretend to write with ſuch elegance as ſome of your learned correſpondents do. But young performers, eſpecially thoſe of my ſex ought to meet with ſome indulgence. Should you give me a corner, Philoſtratus, and ſome of your cynical fellows perhaps may ſnarle, but don't mind them. No man of ſpirit will ever find fault with what a *Young Lady* ſays or writes. The poet and the hero, have for time immemorial been our admirers. To begin then.

I thank you, Sir, for the valuable collection with which you favoured us in your laſt number. As a learned friend of mine ſaid the *utile and dulce* were mingled together. However, in my opinion, the well-written ſtory of Lord Warton fell greatly off. The Eſſay on Time deſerves high approbation, the langage in general is elegant, and the ſentiments are juſt and ſtriking.

Dr Trotter promiſes to be a valuable correſpondent. Tell him, Mr Printer, that for another piece like his laſt, I will give him a bowl of his favourite Grog as large as would fill Jove and all his crew as drunk as your Burgeſſes at an Election. Or if he will favour me with a viſit, I will give him what a brother poet of his lately ſaid was ſweeter than nectar. But hold what ſhall I then have to beſtow on that Bard of Bards the flower of Beaumont. Sure all the nine

attended at his birth. In his laſt beautiful production, harmony of numbers, ſtrength of expreſſion, delicacy of ſentiment, and picturesque deſcription, are all happily united. Every perſon poſſeſt of a muſical ear, muſt be charmed with the following extracts.

" The fates decreed that they
ſhould married be."

The fates have no doubt decreed him to be a poet. But again,

" Impatient now his paſſion to diſcover,
" He ſighs, he ſwears, he vows, he acts the lover."

Oh delicious morſel of poetry. But,

" The banns proclaim'd, the day of marriage fixt,
" Betwixt and which their hopes with fears are mixt."

The ſound of theſe harmanious lines, Oh, Sir, it comes o'er my ear like the ſweet ſouth breathing upon a bank of violets.

The triplet was never more happily introduced than by this inimitable bard, when ſpeaking of poor old maids, he ſays,

" They toſs, they ſcratch, they tumble all night over,
" And every thought is Delia and her lover,
" Each ſighs may ſingle lives be quickly over."

It is not only in ſweetneſs of ſounds, but alſo in delicacy of ſentiment, that Emeritus Poet Laureat excells. Out of many, take the following examples, where ſpeaking of the maids, he ſays,

" They in return, if we believe report,
" Comforted Delia, and wiſht her ſport."

And,

" Juſt then the pair contented clos'd their eyes,
" Soon to awake and to renew their joys."

And,

" I heard him ſay it, and 'twas then he ſwore,
" That ſuch a night he never paſt before."

But, Sir, was I to enumerate all the beauties of this inhabitant of Parnaſſus, I ſhould tranſcribe his whole poem, which I dare ſay every reader of taſte is already able to repeat. Fain would I give ſome fit eulogium on this illuſtrious poet, with a little variation, I may ſay in the language of Pope,

" To ſpeak his worth demands a thouſand tongues,
" A heart of braſs, and adamantine lungs"

In ſhort, Sir, Euterpe, I hope, will ſtep forth from his den, and give him five hundred—laſhes—And you, Mr Printer, twenty, which you richly deſerve for diſgracing your paper with ſuch low indelicate ſtuff —How much better would it be to follow the plan you ſeem to have adopted, of favouring the public with extracts from late publications.

I am, Sir,
Your conſtant Reader,
OPHELIA.

Berwick, Dec. 21ſt.

HOUSE OF COMMONS.

Tueſday, December 13.

Impeachment of Sir Elijah Impey.

SIR GILBERT ELLIOT roſe about five o'clock, and began a ſpeech, elegant, animated, nervous, and ingenious, with an exordium, ſuch as a young and learned orator would think of, ſuch as all would wiſh, and ſuch as few could execute. He engaged the attention of the Houſe for an hour, on the important ſubject of which he had given notice.

The Hon. Baronet ſaid, that the firſt, or almoſt the firſt time, he had the honour of addreſſing that audience, was in a cauſe of the firſt importance—it embraced the intereſt of diſtant nations, the honour of our own—the free ſcope, the due adminiſtration of juſtice, and the guilt of mal-adminiſtration on the political intereſts of an empire, and upon the univerſal intereſts of mankind. Free from the bias of party, and free from the influence of prejudice; as little acquainted with *Sir Elijah Impey*, as he was with the wildeſt native on the banks of the Ganges, he ſtood there an advocate for diſtant oppreſſed nations, in whoſe favor, being immenſely ſeparated from them, both by time and place, he could not be ſuppoſed to feel any predilection, but what aroſe from and for ever exiſted in, the inviſible, but indiviſible tye and bond of one common nature—from the duty which the powerful owed to the oppreſſed—the free to the ſlave—the happy to the miſerable. To thoſe nations for whom he pleaded, and who counted in their number groaning millions, we did not owe protection alone; we were indebted, in gratitude. From their blood, too, too many of us had drained our riches; from their groans tortured our muſic; from their miſery, their deſpair, our happineſs and our exultation. Yet there was a time come to ſtop the cruel tribute, to deal them juſtice, as we had dealt them injuſtice, and to ſhew them the virtues as well as the vices of refinement. Diſtant were they from us, and the voice of miſery was faint before it reached our ears; we were ſlow in relieving, becauſe we thought the miſchief was done, and the remedy would arrive too late. Sir Elijah Impey had been long delinquent. With a view, firſt, to adminiſter juſtice among the ſervants of the Company in India; and ſecondly, among the natives under our ſubjection, an Act of Parliament had paſſed eſtabliſhing the office of Chief Juſtice in India, free from the controul of the Company, and inveſted with a large ſalary, to ſecure the judge from even the temptation of wrong. In the latter end of the year 1774, Sir Elijah had arrived in India as Chief Juſtice; early in 1775, complaints were made of his miſconduct; thoſe in 1776, took a more regular form, were tranſmitted, with documents, from India to the Court of Directors, and by them, accompanied with their approbation, laid before His Majeſty's Miniſters. Parliament had become poſſeſſed of the buſineſs, and a Committee had been appointed to inveſtigate the ſubject. Sir Elijah, however, had never yet been tried. From the charges preferred, and which he hoped to ſubſtantiate, againſt him, it would appear, that not all the ſolemnity of the important character wherewith he was inveſted, not the independence and dignity attached to his ſituation, not the ample field afforded him of relieving the diſtreſſed, of diſplaying the mildneſs, the magnanimity, the equity and the power of Engliſh laws, could ſeduce or ſoften, exalt, or impart one ſacred feeling to the profane and miſcreant heart of the man he accuſed. To delineate his guilt, to detail thoſe enormities here obſcurely alluded to, was to be his taſk, who ſtepping forth a voluntary advocate in this cauſe, and feeling a reſponſibility proportioned, ſtood before the firſt aſſembly in Europe, or the World, to impeach Sir Elijah Impey of High Crimes and Miſdemeanors. Humble was the Advocate, but not ſo the Cauſe. Yet he derived confidence

from the reflection, and the aſſurance from all ſides and every corner of that Houſe, of liberal and juſt ſupport. From the party with whom he differed in general politics, he confidently expected juſtice, becauſe he had known them do juſtice on former occaſions. He did not apprehend, that any one would attribute his ſaying this to views of general conciliation. He never oppoſed but where his conſcience led him, and where that dictated he would ſtill continue to oppoſe—to oppoſe with candour, with liberality, with openneſs to conviction; nor could ſuch oppoſition ever make him heſitate one moment in aſcribing merit where merit was due.

He had reduced into writing the particulars of his ſeveral charges againſt Sir Elijah Impey. The firſt was for the trial and condemnation of Nuncomar, commonly known by the name of the Patna Cauſe, wherein he charged Sir Elijah, with cool, deliberate, and wanton *Murder*, aggravated by every circumſtance, which could aggravate a crime ſo heinous. It was not for crimes, for the infraction of laws, that this Murder was committed. It was committed in open violation to the Laws of Nature and Nations, and, he gloried to ſay, of the particular and defined laws of this kingdom. As this firſt charge was for a Murder the ſecond was for a Robbery, under the ſanction of judicial authority. Theſe two came under one claſs, of ſtretching his power beyond its legal limits. The ſecond head of charge, was, the accepting of a lucrative place, ſubject to removal at the will of the Chief Governor, contrary to the oath and principles of his office. The Third was, his quitting of the place where he ſhould have ſtayed to adminiſter juſtice, and travelling over the country to collect affidavits for Mr Haſtings, and of having ſuborned evidence, and given to falſehood the ſanctity of an affidavit. Falſehood in the adminiſtration of an oath by a judge was like blaſphemy in the mouth of a churchman, and was of a quality ſo heinous and offenſive as to call for the moſt exemplary correction.

Having thus briefly enumerated the mere heads of his articles of charge, he wou'd not take up for a moment the time of the Houſe. The papers might be ſubmitted to a Committee who would be able immediately, or ſoon after the Receſs, to make their report; and in the mean time he ſhould conclude with moving, "That his complaints againſt Sir Elijah Impey, charging him with High Crimes and Miſdemeanors in India, ſhould be received, and laid on the table." Which being ſeconded and put, was unanimouſly agreed to.

Sketch of the Life and Character of the Right Rev. Dr. ROBERT LOWTH, *late Lord Biſhop of London.*

DR. ROBERT LOWTH, by the force of his own abilities, and attainments, gained by indefatigable application, raiſed himſelf to a ſtep, next to the higheſt elevation of eccleſiaſtical preferments. This great man, equally famous in the Chriſtain and literary world, was born at Winchester in the year 1711, and received the rudiments of his education in Winton ſchool. He took the uſual degrees at Oxford, where he completed his ſtudies, and was afterwards made poetry-profeſſor in New College. He was preferred to a prebend in Winchester cathedral, Auguſt 4, 1759, and, the enſuing year, was made Arch-

deacon of the ſame dioceſe. His Lordſhip's firſt Biſhopric was that of St. David's; his next remove was to the See of Oxford; from whence he was tranſlated to London, of which he was made Biſhop in April 1777. In May he became Dean of the Chapels-royal, a dignity always annexed to the Biſhopric of London. Before his preferments, this eminent Prelate travelled with the late Chancellor Legge, to whom he dedicated his highly eſteemed Lectures on the Sacred Poetry of the Hebrews, which he read while Profeſſor at Oxford. He remained ſome time abroad, we believe under the patronage of the Emperor of Germany. His Lordſhip's titles were D. D. and F. R. S. of London and Gottingen, and he was Governer of the Charter Houſe.

His Lordſhip married the daughter of Dr. Cheney, Dean of Wincheſter, and has had a family conſiſting of two ſons and two daughters. His town houſe was in St. James's ſquare; and his country reſidence was at Fulham, in Middleſex, where he died on Saturday, November 3.

His literary character is better known from its own efforts, than by any thing now to be ſaid about it. Few men attempted ſo much, and with more ſucceſs. A victory, and on the right ſide, over ſuch an adverſary as Warburton, is no ſmall diſtinction. His triumphs in Hebrew learning were yet more gratifying. But perhaps the moſt enviable, as the moſt uſeful, atchievements of his labours, are what refer to his own language. His own language owes to him what nothing ſaid in it can ever pay—the firſt Inſtitutes of Grammar—And, in his tranſlation of Iſaiah, the ſublimeſt poetry in the world.

His lamentations on his daughter's tomb will be cheriſhed every where, till pathetic elegance ſhall be no more. When his other daughter dropped in ſudden death at his tea-table, and his only ſon, with all that ſcholarſhip and honour could do for him, was given prematurely to the grave, he exemplified the reſources which God has given to man, when reaſon is invigorated by faith, and the ſpirit of man is "to ſorrow not without hope."

He converſed with lettered elegance. His taſte in the arts was very refined; and of the ſubjects in which the imagination loves to revel, landſcape ſcenery appeared to intereſt him moſt. He was rather above the middle ſtature, having a gravity of expreſſion in his countenance, which ſeemed eminently the natural reſult of immenſe ſtudy. His features were engaging and ſtriking; his voice ſolemn, yet harmonious.

The Biſhop of London has precedency before all Biſhops of the Realm, next to the two Archbiſhops, and is Dean to the Archbiſhop of Canterbury, an office of great dignity and truſt. The See of London has given to the church of Rome five Saints, and to the Engliſh nation nine Chancellors, ſeven Lord Treaſurers, one Chancellor of the Exchequer, and two Chancellors to the Univerſity of Oxford. The dioceſe has five Archdeacons, viz. London, Middleſex, Eſſex, Colcheſter, and St. Alban's, and is valued in the King's books at 1119l. 8s. 4d. but is computed to be worth yearly 6,200l. The Clergy's tenths amount to 821l. 15s. 1d. The Dioceſe contains the counties of Middleſex and Eſſex, and a part of Hertfordſhire, wherein are reckoned 622 pariſhes, of which 189 are impropriated.

HISTORY OF

LORD WARTON.

Continued from page 495.

THOUGH it undoubtedly appeared plainly to me that the honeſt Italian greatly exaggerated the folly of his countrymen, yet the very idea was laughable. I ſhall not pretend to give you a deſcription of all the rarities of art and nature contained in the gallery of the Grand Duke; ſuffice it to ſay, that they are ſuch as have coſt immenſe ſums, which, in my opinion, might have been better beſtowed; nor ſhall I endeavour to give you a detail of the ſtatues I was obliged to admire, or the number of churches I was forced againſt my will to ſee; the chapel of St. Laurent, alone, contains a treaſure which would be ſufficient to enrich numberleſs individuals; it was built for a ſepulchre for the great Dukes; and ſeems as if intended to convince us, that death itſelf cannot terminate the vanity of the great. It was inſiſted upon by my Ciceroni that I ſhould enter the library, in which it is ſaid there are a great number of valuable manuſcripts; the only obſervation I ſhall make on this ſubject is a very ſhort one, which is, "that if there are, they had much better be publiſhed to the world than let them remain there uſeleſs; indeed, a large library ſerves not any other purpoſe than to mortify the ignorant, by ſhewing them what they might have known; and great ſcholars the very little ſhare of knowledge they have been able to acquire." As we were returning home, we were ſtopped by a very great croud, who ſeemed to be aſſembled to ſee ſome extraordinary ſight; before I had time to enquire the reaſon, we perceived a great number of coaches at a diſtance, drawn by horſes, richly harnaſſed, and followed by ſeveral ſervants on foot; the carriages were full of ladies and gentlemen, elegantly dreſſed, and the ſmiles of mirth and good humour which enlivened their countenance, ſeemed to proclaim their ſatisfaction, and indicate that they were going to celebrate ſome feſtival. "What, (ſaid I) is the meaning of this numerous proceſſion unadorned? Is it the entry of an ambaſſador?"—"So far from it, (ſaid the Florentine) it is a young woman going to take the veil."

This anſwer ſeemed to me a very unaccountable one; as I had ever looked upon a young woman thus ſituated, as a victim whom the cruelty or avarice of her parents had reduced to ſubmit to a dreadful impriſonment for life, and it was abſolutely impoſſible to reconcile an idea ſo very oppoſite, with the apparent mirth of the joyous troop before me. "You are, I perceive, abſolutely incredulous (ſaid the Ciceroni) but I am determined that you will be convinced of the manner in which our nuns make their profeſſion. I am intimately acquainted with ſome of the young lady's relations, and they will look on the company of a ſtranger on this occaſion, as a particular favour; this is the laſt day of the cavalcade, and they are going with the future nun to ſhew her whatever is worth ſeeing in this city before her retirement; we will, if you pleaſe, follow them directly, and be witneſs to the ceremony: if you are aſtoniſhed to ſee them ſo merry now, before the day is over, you will be infinitely more ſurpriſed." We looked about, and followed the proceſſion, and thus paraded ſeveral ſtreets lined with ſpecta-

tors, and ſtopped at the gate of a palace, where the whole company retired. As this was the habitation of the lady's father, my conductor preſented me to the maſter of the houſe as his friend, and I was permitted the honour of ſaluting the future veſtal, who wore a great number of very fine jewels, and was adorned with all the graces art and nature could beſtow, and dreſſed more like an elegant bride than a virgin conſecrated to heaven. We had an excellent dinner, at which the beautiful nun drank very freely with the gentlemen who requeſted her to grant them that favour, and joined in ſeveral *chanſons a boire* very devoutly. After this repaſt the coaches were again ordered, and I preſumed that ſome very pious act of religion was to conſecrate the remainder of the day, but on the contrary, the nun and the whole company were carried to the theatre, where it is moſt probable they only waited our arrival to begin, as they inſtantly drew up the curtain, and began a ſerious opera, but in the midſt of the ſecond act, our party again roſe up, and went from thence to a comic opera, and from thence to a third, where they played an Italian farce; and the *bon mots* of Harlequin, though not always conſiſtent with the ſtricteſt delicacy, ſeemed to entertain the young lady exceedingly, as ſhe laughed louder than any other perſon; here we ſtaid till it was entirely finiſhed, and then returned to the palace.

A ſplendid ſupper waited for us, after which we went into a large hall, illuminated with luſtres, where the nun opened the ball, and danced very gracefully; we continued dancing till break of day, when we conducted the young creature to her convent; ſhe went into it, and through the grate of the chapel, the curtain being thrown back, we ſoon after beheld her, diveſted of her faſhionable *attire*, and covered from head to foot with the diſmal dreſs of the order, and a veil thrown over her head: ſhe pronounced her vows with a ſmile, embraced thoſe ladies who aſſiſted at the ceremony, and we retired home, having been much pleaſed, well entertained, and undoubtedly moſt extremely edified by ſo very religious a prelude to a monaſtic life.

My extreme impatience to arrive at Rome, made me quit Tuſcany ſoon after, and I entered Rome at the very gate through the which Charles the Fifth and ſo many other heroes had paſſed before me. When I got to the inn, I again choſe a Ciceroni from among the officious gentlemen who preſented themſelves for that purpoſe. I had no ſooner ſettled this important point, than my conductor deſired leave to wait on me the following morning, that we might proceed to viſit the moſt famous antiquities; I endeavoured in vain to perſuade him, that moderns were to me infinitely more entertaining——he inſiſted upon it that it was a cuſtom every one complied with, and I was obliged, much againſt my inclination, to ſpend whole mornings in viewing ſtatues, obeliſks, and triumphal arches, without number; and the more they were broken the more he expiated on their beauties, but my ſentiments on theſe occaſions did not perfectly coincide with his; and the ruins of thoſe baths (which he appeared almoſt to reverence) gave me not any other idea, than, that the ancient Romans, were a very cleanly people: the demoliſhed amphitheatre was a proof that they had a taſte for public diverſions, and their magnificent

mauſoleums, that in fondneſs for ſepulchral pomp, they even exceeded the moderns. I contemplated all theſe with the eye of a philoſopher, that is to ſay, with the moſt perfect indifference, which is the light one certainly ought to ſee every thing which bears not the leaſt analogy to the cuſtoms and manners of the preſent age; and I frequently aſked my conductor, whether the amphitheatre of Veſpaſian, or the pyramids of Egypt (though thoſe were rather foreign to the ſubject) could poſſibly inſtruct our artiſts to lodge us more commodiouſly, or more ſplendidly than we were at preſent? but he looked on me with ſo much contempt for theſe obſervations, that I determined for the future to conceal my thoughts; and, in order to attain the reputation of a *connoiſſeur*, become the faithful echo of all his expreſſions of admiration. He took me to all the principal palaces, many of which contain paintings and antiquities of more value than the ſtructures themſelves. I was abſolutely wearied, fatigued, and tired to death with ſeeing all theſe things, and would gladly have paid double the ſum agreed on, to have been at reſt, but muſt then have given up every hope of being looked upon as a man of taſte and virtue, to obtain which, I daily ſuffered ten thouſand inconveniencies, one of which, (and not the leaſt) was the horrid cuſtom of riſing at day-break, which lengthened the morning to as many hours as compoſe the day of a man of faſhion, either here or in England.

At length having performed all the duties of a modern traveller, I began to think of my departure, but my Ciceroni finding it would be greatly againſt his intereſt, thought of a method to detain me. "My Lord, (ſaid he) you ſuppoſe that you have now ſeen all that is worth your notice in Rome; but can you poſſibly prevail on yourſelf to quit this city unacquainted with the privileges and duties of a *ciceſbeo* or *cavaliero ſervante?* a lady of my acquaintance has juſt loſt one of hers, ſhe is inconſolable for his death, and none but a cavalier of merit and rank can form the leaſt hope of replacing him in her eſteem; will your lordſhip deign to accept the poſt, and permit me to introduce you to the lady?" I conſented with pleaſure, but as I had hitherto looked upon this cuſtom as chimerical, I deſired him to give me a full explanation of the rights and attendance expected from me. "You muſt know, my lord, (ſaid my inſtructor) that the ladies of Italy are attended by two gentlemen, who are (or ſuppoſed to be) ſlaves to love; but whoſe paſſion is confined within the proper bounds of the moſt delicate reſerve, and require nothing more to complete their happineſs than the ſight of the beloved object; to converſe with her, to receive now and then a ſmile, and ſometimes the permiſſion to kiſs her hand: this is the whole amount of what they have a right to expect; but the ſervices demanded from them are of a very different nature, the one preſents his arm to *la Signora* when ſhe goes abroad, calls up her ſervants in public, takes care of her cloak, and ſometimes carries her lap dog; the other paſſes the morning in her apartment, aſſiſts at her toilet, preſides at her *converſatione*, and is at all times to entertain her with his wit when ſhe is inclined to liſten to it; and this cuſtom has been of ſo long a continuance that the jealous Italians are never alarmed on the account of the *ciceſbeo*, but look upon them as the moſt vigilant

guardians of the fidelity of their wives."—"But is it true in fact, (returned I) that your *ciceſbeo*, is really the harmleſs innocent animal you deſcribe."—"O that (anſwered he ſmiling) is another affair; it is quite ſufficient that hitherto it has as yet never happened, that they have dared publicly to deviate from Platonic love; for which reaſon the huſbands are perfectly content, and quietly ſubmit to the obſervance of this cuſtom."

Extracts from Cook's Voyages.

Continued from page 454.

Curious account of ſome Boxing Matches at Hapaee.

A Number of men, armed with clubs, entered the circle, or area; where they paraded about for a few minutes, and then one half of them retired to one ſide, and the other half to the other ſide, ſeating themſelves before the ſpectators. Preſently after, they ſucceſſively entertained us with ſingle combats; one champion from one ſide challenging thoſe of the other ſide, partly by words, but more by expreſſive geſtures, to ſend one of their party to oppoſe him. The challenge was, in general, accepted; the two combatants placed themſelves in proper attitudes, and the engagement began, which continued till one of them yielded, or till their weapons were broken. At the concluſion of each combat, the victor ſquatted himſelf down before the chief, then immediately roſe up and retired. Some old men who ſeemed to preſide as judges, gave their plaudit in a very few words, and the multitude, eſpecially thoſe on the ſide of the conqueror, celebrated the glory he had acquired in two or three loud huzzas.

This entertainment was ſometimes ſuſpended for a ſhort ſpace, and the intervals of time were filled up with wreſtling and boxing matches. The firſt were performed in the method practiſed at Otaheite, and the ſecond differed very little from the Engliſh manner. A couple of ſtout wenches now ſtepped forth, and, without ceremony, began boxing with as much dexterity as the men. This conteſt, however, was but of ſhort duration, for, in the ſpace of half a minute, one of them gave it up. The victorious heroine was applauded by the ſpectators, in the ſame manner as the ſucceſsful combatants of the other ſex. Though we expreſſed ſome diſapprobation at this part of the entertainment, it did not hinder two other females from entering into the liſts; who ſeemed to be ſpirited girls, and if two old women had not interpoſed to part them, would probably have given each other a good drubbing. At leaſt three thouſand ſpectators were preſent when theſe combats were exhibited, and every thing was conducted with the moſt perfect good humour on all ſides; though ſome of the champions, of both ſexes, received blows which they muſt have felt the effect of for ſome time after.

On the peculiar Baſeneſs of Vice in Nobility.

[From Viceſimus Knox's Eſſays]

MANY, who have been raiſed to titles and eſtates by the virtue or good fortune of their anceſtors, ſeem to conſider themſelves as privileged to infringe all

the common reſtraints eſtabliſhed by a regard to decency, by moral philoſophy, by natural and by revealed religion. They have noble blood in their veins, therefore they preſume that the world was made for them to take their paſtime in it. Who, they exclaim (with a volley of oaths and execrations), who ſhall dare to ſay to us, thus far ſhall ye go, and no farther? Rules, laws, and *modes of ſuperſtition* were made for the canaille, for the muſhroom race, who ſprung from dunghills, and on whom the ſun of royalty has never ſhed its luſtre. Scarcely any of the ancient philoſophers could boaſt of this noble blood, and ſhall they preſume to dictate to a nobleman, that is, perhaps, to a baſtard of King Charles's ſtrumpet, or to the diſeaſed offspring of a leprous, ſcrophulous, ſorry race of puiſne lordlings, whoſe names are only recorded in the books of ruined tradeſmen, and whoſe illuſtrious exploits are limitted to the regions of a cock-pit, a horſe-race, a tavern, and a bawdy houſe? Shall a carpenter's ſon dictate to a Fitzroy? His lordſhip pleads his privileges. Let him riot in debauchery, ſeduce innocence, break the peace of private families, laugh at all that is ſacred and ſerious, for is he not a duke?

You are indeed a duke; or, in other words, your great-grandfather, by good fortune or good deeds, acquired for you that noble old manſion-houſe, that park, thoſe woods, thoſe lands, thoſe titles, all of which you baſely diſhonour. Though in your appearance you have not much of ducal dignity, yet we ſee your ducal coronet on your proſtitute's vis-a-vis: we ſee you glorying in your ſhame, neglecting to pay your tradeſmen, yet laviſhing your gold on horſes and harlots: ſtooping to the meaneſt company and diverſions, yet retaining all the petty inſolence of family pride: we ſee you meanly ſneaking in a court; we ſee you rewarded, notwithſtanding the infamy of your private life, with offices of truſt and honour; we therefore acknowledge that you have all the common attributes and outward ſigns of the title which you happen to inherit. You have alſo had the honour of a divorce, and enjoy the envied and brilliant reputation of a profeſſed adulterer. With a character and qualities ſo noble, every Briton muſt acknowledge how juſtly you are ſaluted by the appellation of your Grace! how juſtly are you made the companion of a prince, and the privy counſellor of the king of Great Britain, France, and Ireland, *defender of the faith*, and over all cauſes, *eccleſiaſtical* as well as civil, ſupreme! But, irony apart, who can be ſurpriſed, or who can lament, when ſuch wretches as yourſelf are the counſellors of kings, that the ſubjects rebel, that the empire is diſmembered? Under a ruler like you, who would not glory in the illuſtrious character and conduct of a Waſhington?

When we read the liſt of dukes, marquiſes, earls, viſcounts, barons, and baronets, exhibited in the Court Calendar, we cannot help wondering at the great number of thoſe who are ſunk in obſcurity, or branded with infamy; and at the extreme paucity of characters to which may be applied with juſtice, the epithets of decent, virtuous, learned, and devout. Here we ſee a long liſt of titled ſhadows, whoſe names are ſeldom heard, and whoſe perſons are ſeldom ſeen but at Newmarket and the chocolate-houſe. There we mark a tribe whom fame has celebrated for thoſe feats of gallantry called, in an old faſhioned book, adultery,

Here we point out a wretch ſtigmatized for unnatural crimes, there a blood-thirſty duelliſt. Debauchees, drunkards, ſpend-thrifts, gameſters, tyrannical neighbours, and bad maſters of families, occur to the mind of the reader ſo frequently, that they almoſt ceaſe by familiarity to excite his animadverſion. All this may be true, it will be ſaid; but will it not be true of any other equal number of men? I venture to affirm that it will not. The power, rank, and opulence of the nobility, added to bad company, and often to a bad education, lead them beyond the line of common depravity. There is this alſo which diſtinguiſhes their errors from the uſual errors of human infirmity; they boaſt of their enormities, and glory in their diſgrace; exorbitant profligacy is conſidered as a mark of manly ſpirit; and all who are decent and regular, are ridiculed by the majority as tame, puſillanimous, hypocritical, ſuperſtitious, methodiſtical, prejudiced, or narrow-minded.

But allowing, what experience refutes, that the enormities of the enormities of the nominal great are not worſe than thoſe of others, yet it cannot be denied that their influence on the community is infinitely more detrimental. The greater part of mankind are weak and ill-educated; but to a feeble and ill-informed underſtanding, riches and titles appear to be the nobleſt diſtinctions of human nature. Whatever is ſaid or done by the poſſeſſors of them, operates both as precept and example with irreſiſtible force. It is ſufficient, in the opinion of many a ſilly man and woman of faſhion, to juſtify any eccentricity of behaviour, that a lord or a lady, whom they proudly name among their acquaintance, has ſet the example. Deformity itſelf, awkwardneſs, rudeneſs, become grace and politeneſs, when exhibited by ſome ducheſs who affects fame by an impudent ſingularity. The court in Doctors-Commons exhibits frequent proofs, in the preſent times, directly repugnant to the law of God, pregnant with injuries to ſociety, and fatal to private virtue and private happineſs, are become faſhionable. It is a pride and pleaſure among the blaſted lordlings of the day, to ſtand forth in a court of juſtice, and avow themſelves the deſtroyers of female virtue and nuptial felicity. They are travelled men; and, like true patriots, emulating the manners of that nation which is endeavouring to deſtroy our political exiſtence, they attempt to introduce the looſe principles of conjugal libertiniſm into their own country. Thoſe who have not travelled, imitate the noble youths who have; and thus is the ſweet cup of domeſtic felicity almoſt univerſally embittered among thoſe who, in the regions of faſhion, pretend to ſuperior ſkill in the art of enjoying life.

FREDERIC AND HARRIET;
Or, The Diſcreet Parent.
A Genuine Narrative.

MR GARLAND was a gentleman of good ſenſe and fortune, in the weſt of England; he was beloved by all who were ſo happy as to be acquainted with him; but was particularly intimate with Mr Harvey, a near neighbour and a valuable friend; who at his death committed his daughter to Mr Garland's protection, who brought her up with all the tenderneſs of a parent.

Miſs Harriet Harvey was in the tenth year of her age, when her father died; ſhe was at firſt inconſolable for his death; but at length by the care and affection of her guardian, time wore away the extremity of her grief —Mr Garland diſcovered in Harriet a promiſing genius, and therefore took particular care of her education.—She was beautiful to admiration, and had a ſweetneſs of temper, even in her childhood, that procured her univerſal eſteem.

When Harriet was fifteen, her excellent accompliſhments, joined to the beauties of her perſon, gained her many admirers; ſome of whom were of rank and fortune ſuperior to her own.

Mr Garland had three ſons: the eldeſt, who was named Frederic, was happy in a generous temper and graceful deportment: This young gentleman beheld with heart-felt uneaſineſs, the crowd of admirers that preſented themſelves to Harriet: he was ſenſible he had ever retained the higheſt eſteem for her; but when others were about to deprive him of that dear object, the ſpark which lay concealed in his boſom burſt into a flame, and he found he loved her even to diſtraction. He uſed every means in his power to render himſelf agreeable to her, and gave her every demonſtration of the violence of his paſſion, but could never receive an adequate return: for though ſhe ſecretly loved him above all men, yet, conſcious that her fortune was inferior to Frederic's, and fearing to offend Mr Garland, ſhe reſolved never to diſcover her paſſion for him, unleſs ſome unforeſeen accident brought it to light.

Frederic, in the extremity of his paſſion, abandoned himſelf to deſpair: no longer were the dictates of his reaſon ſufficient to guard him againſt the power of love! He ſought ſolitude, and indulged himſelf in a melancholy, which in a ſhort time brought his life into the moſt imminent danger: Harriet ſeretly kept a watchful eye over him; ſhe ſaw with anxiety the fatal period to which the violence of his paſſion was hurrying him; yet, ſo ſtrong were her ſentiments of honour and gratitude to her guardian, that though ſhe lived only as it were in the perſon of her dear Frederic, ſhe choſe rather to offer a ſacrifice of both their lives to obedience, than indulge a paſſion which ſhe feared would be contrary to his will.

Among the phyſicians who attended Frederic, one had the penetration to diſcover, that the preſence of Harriet produced very extraordinary ſymptoms in his patient; and immediately told Mr Garland, it muſt be ſome ſecret grief or affection of the mind which cauſed his diſorder, and adviſed him to examine Frederic on the ſubject. On this information, Mr Garland went to his ſon's chamber, and conjured him, if he had any value for his own life, and as he regarded the commands of his father, to tell the cauſe that had brought him to that melancholy condition. Frederic, who had the higheſt reverence for his father, after ſome little heſitation, declared, that the occaſion of his diſorder was the love he bore the beautiful Harriet.

Mr Garland, ever the worthy man and the indulgent parent, bade him be comforted, and aſſured him that the love he had for Harriet was no way diſagreeable to him; with this aſſurance he left him, in order to conſider what was to be done in this important affair. He was extremely anxious for the ſafety of his ſon, yet he determined not to lay any re-

ſtraint on Harriet's inclinations; though her fortune was much inferior to his ſon's, yet as ſhe had admirers whoſe eſtates were far ſuperior to Frederic's, the glittering allurements of riches might enſnare her heart, and ſhe perhaps approve the lover for the ſake of affluence: or for aught he knew, ſhe might have given her affections to another, who might merit them by his love and honour.

He therefore reſolved, if poſſible, to diſcover whether Harriet had a regard for any particular perſon; and if he found ſhe had, he determined his ſon, dear as he was to him, ſhould fall a ſacrifice to love, rather than he would be guilty of a diſhonourable action.

He went directly to Harriet's chamber, where he found her attended only by her maid; and he obſerved, that an air of melancholy appeared in her countenance. When the ſervant had withdrawn, he addreſſed himſelf to her in the following words: "You know, Harriet, when your father was on his death-bed, he ſent for me, and committed all that he had, and *you* in particular to my care; hitherto I have, to the utmoſt of my power, attended to the charge of my dying friend; but there is ſtill one obligation, and that too of the higheſt importance, incumbent on me, which is, to ſee you honourably diſpoſed of in marriage to one who may be deſerving of you." This ſpeech crimſoned the cheeks of Harriet with a modeſt bluſh; ſhe rendered him notwithſtanding all poſſible acknowledgements for his care, and aſſured him ſhe would yield an entire obedience to his commands; adding, that ſhe conſidered him as her parent, and would rather die than give him the leaſt uneaſineſs.

He then intreated her ingenuouſly to declare whether ſhe had placed her affections on any particular perſon; at the ſame time aſſuring her, that he had ſuch an entire confidence in her diſcretion, that his approbation ſhould confirm her choice.

Finding this converſation had put the beautiful Harriet into a tender confuſion, Mr Garland ſoothed her with the real affection of a father; he bade her look up with chearfulneſs; and be aſſured, wherever her choice had fallen, both his eſteem and approbation ſhould accompany it. He then named ſome of her admirers who had been moſt frequent in their viſits, and aſked if any of them had obtained her affection.

Harriet, cheared by the inexpreſſible tenderneſs of her guardian, told him frankly they had not; he then proceeded to name ſeveral others, but ſtill found his queſtion anſwered in the negative.

"Is there," continued Mr Garland, "any in my houſe then ſo happy as to have obtained your love?" Harriet remained ſilent; and on his naming Frederic, he obſerved a viſible alteration in her countenance: Mr Garland ſeeing her diſorder, concluded Frederic was the real object of her affection, and therefore thus addreſſed himſelf to her: "Beautiful Harriet, if you think Frederic worthy of your love, be aſſured of my free conſent; but if any other is ſo happy as to have gained your affections, be under no apprehenſions on my account, for whoever you honour with your love ſhall certainly be entitled to my eſteem. In me you have not only a guardian but a father; I would have you conſider me as ſuch, and unfold to me the ſecrets of your heart; which the modeſty of your ſex might lead you to conceal from others, be aſſured that your confidence ſhall never be miſuſed, nor

your hopes of ſatisfaction ill-founded.

It is impoſſible to expreſs the ſudden tranſport of Harriet's ſoul, the extremity of joy overwhelmed her, and ſhe was ready to ſink beneath the weight; however (thus encouraged) recovering herſelf, ſhe ſaid, "Much honoured Sir, I acknowledge, that both what I am, and what I have, are owing to your care and tenderneſs; and that all the happineſs I now enjoy, and all that I am likely to poſſeſs, proceeds from you: as it will be impoſſible for me to return you ſuch thanks as are adequate to the ſenſations I now feel, pleaſe to accept my ſilence, and to form to your own imagination what tribute a grateful heart would pay, which has received ſuch numerous and unmerited favours."

Mr Garland, after many tender expreſſions of the regard he had for her, and receiving a modeſt acknowledgment that Frederic alone had won her heart, took his leave, telling her he would go and comfort his ſon, who loved her to diſtraction; and whoſe love of her was the chief cauſe of his illneſs, adding, that he hoped ſoon to ſee Harriet and Frederic the happieſt couple in Europe No ſooner had Mr Garland left Harriet's chamber, than he haſtened to Frederic in order to tell him the regard Harriet had for him. He found his fever greatly abated, which he attributed to the diſcloſing his paſſion for Harriet; he therefore communicated to him the ſucceſs his love was likely to meet with, and the obliging manner with which Harriet received him. Frederic rendered his father the moſt dutiful acknowledgments for his tenderneſs, and was re-invigorated with the idea of Harriet's eſteem.

A few days being ſpent in kind enquiries after each other's health, Frederic, with the permiſſion of his father and his phyſicians, had an interview with his beloved Harriet; but as it is impoſſible to deſcribe this tender ſcene, the reader will excuſe me when I only tell him, that Frederic and Harriet were ſoon after united in the ſacred bands of matrimony, and thereby made the happieſt of the human race!

From this narrative, my fair countrywomen may learn, that an honeſt paſſion for a worthy man is a principle that may dwell in the chaſteſt breaſt, provided the heart is firmly reſolved not to let this laudable paſſion overleap the bounds of duty and gratitude; for whatever you may ſuffer from the concealment of your pain, till a particular occaſion offers to declare it, conſiſtent with your duty to your friends, yet Heaven will at laſt reward your virtue, and bleſs every HARRIET with her FREDERIC.

And let each fond parent mark the road to domeſtic peace and happineſs, by watching the firſt emotions of virtuous love, and repaying filial obedience with actual tenderneſs and compliance, that marriage may no longer be made a bargain, but fixed on the baſis of mutual love and eſteem, may afford ſolid joy and felicity to the parties, and make their relations confeſs what Mr. Pope has ſo finely hinted:—"That they live a third time in their race."

Particulars relative to the Perſon, Government, &c. of PIUS VI. *late Cardinal Breſchi, and now the Sovereign Roman Pontiff.*

POPE PIUS VI. ſucceeded immediately to the famous Ganganelli, whom, as we preſume, moſt of our readers have heard or

read of. The late pope was indeed a character worthy of remark, ſince, notwithſtanding the peculiarity of his ſituation, he frequently could not go through the formalities and parade of his office with ſatisfaction. He generally diſplayed indifference to them at leaſt, and ſometimes even exhibited marks of diſguſt. Beſides all this, (which indeed might not be agreeable to numbers around him) he appeared in a great meaſure diveſted of prejudice; and ruled with equal ſway as a temporal ſovereign.

Pope Pius, his ſucceſſor, choſen by the Conclave, as it ſhould ſeem, on account of a contrary diſpoſition to Ganganelli, was raiſed to the pontificate on Feb. 15. 1775, is not one who bows beneath age or infirmities. He has a fine perſon, of which it is to be preſumed that he is not inſenſible, though in the decline of life; being near ſeventy years of age. He is well made, graceful, and has much agility, and his garments are put on in ſuch a manner as to ſhew that he is not inſenſible of the additional charms of neatneſs of dreſs. Though his pontifical uniform little contributes to ſet off the elegance of his perſon, yet he knows how to diſplay a well turned leg and foot to the beſt advantage. It is to be remarked that the women often break forth into praiſes of him. One day in particular, as his holineſs was carried along a certain ſtreet, a young woman exclaimed, "How handſome! O how handſome he is!" whilſt an old lady at an oppoſite window, mixing her veneration for his office with her admiration of his perſon, raiſing her eyes to heaven, anſwered, "He is as *handſome* as he is *holy!*"

The preſent pontiff differs from the late, in performing every function of his office; nor do the moſt bigotted papiſts kiſs his ſlipper, or perform their obedience to *him* in a manner ſo warm and ſincere as *he* does to the image of St. Peter; bowing as he enters the church, kneeling, kiſſing the foot, and rubbing his brow and head (with what is conceived to be undiſſembled reverence) againſt the relics of that ſaint's foot, which not being made of fleſh and blood, has already been more than half worn away by ſuch ſalutes of pious devotees. And in 1775, the year of the jubilee, reduced from a Centennial Period to one of fifty, and laſtly only of twenty-five years, his Holineſs is ſaid to have diſplayed uncommon ſplendour, and ſuch an apparent vein of devotion in his benedictions, as failed not to engage at once the attention and affections of all thoſe catholics that were preſent at the performance. It has been deſcribed in the principal of its circumſtances, by a modern Engliſh traveller, in the following manner:

"After maſs, the Pope (Pius VI.) gave the benediction to the people aſſembled before St. Peter's. —The horſe and foot guards were drawn up in their moſt ſhewy uniform. The pontiff ſeated in an open portable chair, with the tiara (the papal crown) on his head, in his wardrobe's ſplendour, was carried out of a large window that opens in the front of the church. The ſilk hangings and trappings of his chair concealed thoſe who carried it; ſo that to ſuch as were below, he might ſeem to ſail to the window, ſelf-balanced in the air. The inſtant he appeared, the muſic ſtruck up, the bells rang, and the cannon pealed from the caſtle of St. Angelo, St. Peter's, the Vatican, and the Tiber's banks, re-echoed the ſhouts of the populace. The pope pronounced the benediction after

a ſolemn pauſe during an aweful ſilence. He elevated his out-ſtretched arms, then cloſed them together, and bringing them back, with a ſlow motion, as if he had laid hold of the bleſſing, and had been gently drawing it from heaven. Finally he threw his arms open, waving them for ſome time, as if his intention had been to ſcatter the benediction impartially among the people."

The author above quoted adds, That no ceremony can be better calculated than this, for ſtriking the ſenſes, and impoſing on the underſtanding. This can be no proof of true religion, but rather an indication of the contrary. But we mean not here to meddle with the pope's eccleſiaſtical concerns, and merely noticed the ceremony of benediction as a ſtriking pageant in a catholic country. It is however to be obſerved that the gentleman from whoſe works we extracted the above relation, acknowledges he ſacrificed ſo far to vanity, love of novelty, or whatever the reader pleaſes to call it, as, in company with others, to kiſs the pontiff's toe or ſlipper.

To a graceful perſon, his Holineſs joins at once a polite and reſpectable behaviour. It appears that though zealous, he is not a bigot, nor countenances any thing that looks like perſecution. A cardinal protector is aſſigned to the Engliſh, and a conſul is eſtabliſhed by him for them at Civita Vecchia, the importation being free; places for devotion are allowed, only in their diſcourſes for inſtruction, they are enjoined not to meddle with affairs of ſtate.—The rector of the Engliſh college, who is always ſince the jeſuits have been diſſolved, an Italian not treating the nation well, was lately removed by the pontiff's order. The cardinal miniſter, and moſt of thoſe about the court are maſters of the Engliſh language, which is taught and encouraged to be ſpoken throughout the pope's dominions.

ACCOUNT OF THE KARMATHIANS.

Continued from page 403.

IN this project he was diſappointed, for though Abdallah got his ambaſſadors admitted, the terms he propoſed were rejected.

Abu Thaher was greatly ſurprized when his ambaſſadors, on their return, related to him the Caliph's anſwer. Inſenſibly his ſurprize was turned into rage; he reſolved to take revenge for the ſlight that had been put upon his terms, which were indeed highly advantageous to him, but would, at the ſame time, have reſtored quiet to the empire. He therefore retook the field the following year, and made new conqueſts in the Muſſulman territories. He attacked and ſeized many towns, and in particular, made terrible havock in the country round about Cufah. He beſieged that city, took it by aſſault, gave it up to be plundered for ſeveral days, and ſlew the greateſt part of the inhabitants; ſuch of them as eſcaped the fury of the conquerors, were reduced to a ſtate of ſlavery.

It is not ſaid that any ſteps were then taken at the court of Bagdat, to curb the inſolence of this rebel. He therefore continued his ravages without interruption, till about the 927th year of the Chriſtian Æra, when the Caliph ſent out a body of troops againſt him, under the command of one of his officers named Joſeph. The Karmathians, encouraged by their ſucceſs de-

ſpiſed the Caliph's army; and Joſeph having riſqued an action, his troops were defeated, and for the moſt part put to the ſword, and he himſelf taken priſoner.

This victory was a freſh incitement to Abu Thaher to perſevere; however, his intention was rather to intimidate the Caliph, than to make conqueſts; for having formed a deſign of approaching Bagdat, he only took with him a flying camp of four hundred horſe, with which he threw the whole neighbourhood, and even the capital, into the greateſt conſternation. Moctader cauſed ten thouſand men to march out, and to endeavour to carry off the detachment; but the Caliph's troops returned without having made the leaſt attempt.

Abu Thaher having retired with the ſame expedition as he came, appeared again, and made a ſhew of attacking Aubar a city of Arabian Irak, twenty leagues from Bagdat; but it was no more than a feint, and he again marched back. The court was ſo terrified at this new proceeding, that ſo ſoon as they heard of the Karmathians departure, the Caliph, the miniſters, and the ladies, who had a ſhare in the government, returned thanks to God for the happy event, and diſtributed fifty thouſand crowns in alms to the poor. Abu Thaher was not idle; he ſoon appeared and alarmed them in other parts, and retired almoſt as ſuddenly. The poor were likewiſe benefited by this event; for they received, on this occaſion, alms to the amount of one hundred thouſand drachmas.

In 928, the Karmathian ſpent his time in making incurſions, in order to exhauſt the Caliph's treaſury in alms-giving: He was not indeed, obliged to think of making a defence, for they did not cauſe any troops to march out againſt him till a long time was paſſed. He ſuſpended his incurſions to give reſt to his troops; and made uſe of that juncture to go to Hejar, where he built a magnificent palace."

In 930, the Karmathians marched from the province of Bahatein, where Abu Thaher had fixed their quarters, and took the road to Mecca, under the conduct of that prince. Their march was but one continued ravage, which became more furious as they approached the neighbourhood of that city: They afterwards laid ſiege to Mecca, carried it by ſtorm, and ſlew more than thirty thouſand perſons. But what muſt have given infinitely greater concern to all true Muſſulmen, was their profanation of the temple of Caabah: They took away the famous black ſtone, which, ever ſince the days of Mahomet, had been held in the higheſt veneration by the Muſſulmen. They filled with dead bodies the well of Zemzem, ſo famous, and held in ſo great reverence by the Arabians: In ſhort, they did all in their power to inſult the whole nation, and the Caliph in particular, who, as the head of religion, muſt have been affected, and in a moſt lively manner, with the indignities committed in a city, which had been the nurſery of Muſſulmaniſm.

In 931, having thus pillaged Mecca, Abu Thaher marched towards Bagdat; and leaving the main body of his troops in a place at a conſiderable diſtance, he went with about one thouſand men to ſkirmiſh in the neighbourhood of that capital; after which he paſſed the Tygris, and advanced ſo near, that it was high time to think of ſtopping his progreſs. The Caliph appointed to the command, on that occaſion, one of his captains named Abu Sage, who having aſſembled about thirty

thouſand men, marched out and encamped at ſome diſtance from the poſt which Thaher occupied. He ſent one of his officers to reconnoitre the rebel's forces, and finding that they amounted to no more than one thouſand men, he wrote to the Caliph, and with great confidence aſſured him, that he would ſoon deliver up Thaher to him as a priſoner, to be dealt with according to his pleaſure. Moctader being delighted with this promiſe, and being always apprehenſive that the enemy would elude him, wrote back on the ſpot, and commanded his general forthwith to break down the bridge on the Tygris, that he might not make his eſcape.

Abu Sage, relying on his ſuperior numbers, did not deign at firſt to draw a ſword againſt the Karmathians; and as he had formerly been acquainted with him, he ſent an officer to inform him, that out of regard to the friendſhip that had once ſubſiſted between them, he would now adviſe him to ſurrender, or to take the moſt ſpeedy means for making his eſcape.

Abu Thaher, who was one of the moſt unlikely men in the world to reliſh ſuch advice, aſked the number of Abu Sage's troops? The officer anſwering, that he had thirty thouſand men. "Tell him from me," replied the Karmathian, "that if he has thirty thouſand men, he has not three ſuch fellows as mine are." Thereupon he cauſed three of his ſoldiers to be called, and commanded the firſt to ſtab himſelf, and he obeyed without the leaſt heſitation. He ordered the ſecond to throw himſelf into the Tygris, and he forthwith precipitated himſelf into the river. And the third he commanded to aſcend a lofty tower, and throw himſelf down to the bottom, and he immediately did ſo. Then addreſſing himſelf to the Muſſulman officer, who had been a witneſs of what had paſſed, "Do you think," ſaid he, "that a prince who has ſuch ſoldiers, need fear the great number of his enemies? For your part, I will give you quarter, becauſe you do no more than your maſter has commanded; but depend upon it, you ſhall ſoon ſee your general chained up amongſt my dogs."

The Muſſulman officer being returned, and having given an account of what he had ſeen and heard, Abu Sage treated the ſpeech of the Karmathian as a ridiculous bravado, for which he would ſoon give him due correction; and he deferred taking the neceſſary ſteps to ſurround him (as he had promiſed the Caliph) till the next day; but the Karmathians did not give him an opportunity. As he was perſuaded that the Muſſulmen, depending on their ſuperiority of numbers, would be off their guard, he reſolved to be before-hand with them, and to attack them, as ſoon as poſſible, in their camp: And therefore, on the envoy's departure, Abu Thaher ſent out ſome perſons to reconnoiture the poſture of the enemy; and having conſidered the account they gave him of the Muſſulman encampment, he iſſued orders for an attack the following night.

The Karmathians, aſſiſted by the darkneſs, having approached undiſcovered, fell on a ſudden upon Abu Sage's camp with ſuch fury that great part of his troops were ſlain, before it was well known that the enemy was in the camp; and the ſlaughter continued for a long time. This terrible alarm ſo intimidated the Muſſulmen, that they could not be prevailed on to make uſe of their weapons in their own defence. A great number of them took to flight;

and ſome of the fugitives, not knowing whither they went (ſo dark was the night) fell in amongſt the Karmathians, who knocked them on the head. Abu Sage aſſembled round about him a number of his braveſt ſoldiers; but their reſiſtance was ineffectual; the Karmathians cut them in pieces, and at laſt ſeized Abu Sage himſelf, whom they brought to their general. Abu Thaher dealt with him as he had threatened to do, when the Muſſulman officer came to perſuade him to ſurrender; he chained him up amongſt his dogs.

Abu Thaher contenting himſelf with having gained ſo conſiderable an advantage, in the very ſight of the court, retired with his priſoners and the booty he had taken; and, by his departure, tranquillity was reſtored to the city of Bagdat.

In 937, the Caliph, or rather his Emir al Omara, was forced to make a treaty with Abu Thaher, and to agree to pay him an annual tribute of 50,000 Denarii of gold, in conſideration of which he was to ceaſe his ravages, and allow the caravans to paſs unmoleſted to and from Mecca; but the treaty was not long obſerved on either ſide; for, in 947, the Karmathians, under their leader Mutraſek, penetrated as far as Emeſſa, the governor of which they defeated, and made priſoner; but near this place the grand Muſſulman army came ſoon after up with them, when a moſt bloody battle enſued, in which they were totally defeated, and their leader killed.

This probably was the cauſe of their ſending back to Mecca the famous black ſtone before mentioned, which they did in 950. It was matter of wonder, that after an interval of about twenty years, and after having many times refuſed immenſe ſums which had been offered them, in caſe they would return the ſtone, they ſhould now bring it back gratis. The only reaſon they gave was, that they had carried it off by order of the ſuperior powers, and that by a like order they were enjoined to return it.

Monſ. D'Herbelot obſerves, it was the common opinion that the order came from Ali; and that the Karmathians having faſtened the ſtone to the firſt pillar, then to the ſecond, and afterwards to the others, it always changed place till they fixed it to the ſeventh, which Ali had pointed out to them. From that time, the ſeventh pillar was called Rahmat, that is to ſay, Mercy of God. Some hiſtorians (ſays the ſame author) relate, that when the Karmathians carried away the ſtone from Mecca to their own country, they made uſe of forty of the largeſt and ſtouteſt of their camels, and that they were all ſucceſſively tired with the weight of it; but when it was to be brought back to Mecca, one very meagre camel only, carried it with great eaſe, and even grew fat on the journey.

After this laſt defeat we hear no more of any inroads or ravages made by the Karmathians; and probably, as they found themſelves diſappointed as to all the flattering prophecies, by which Abu Thaher, and their other leaders, had deluded them, they found afterwards but few followers. However, the ſect was far from being annihilated, for ſome of them in the year 1090, eſtabliſhed themſelves, and formed a kind of Dynaſty, under one Haſſan Sabah, in Perſian Irak. They were called Batineans or Aſſaſſinians, from whence the word Aſſaſſine took its riſe, becauſe they profeſſed a principle of privately murdering any man their leader ſhould direct, though certain of periſhing in the

attempt; and their leader was called by the title of Scheik al Gemal, that is to ſay, prince of Perſian Irak, which was called Gemal, becauſe of its being a mountainous country. But as Scheik in Arabic likewiſe ſignifies an old man, and Gemal ſignifies a mountain, the prince or chief of theſe banditti is by our hiſtorians called *The Old Man of the Mountain*, upon whoſe hiſtory the famous French antiquarian Paſquier has given us a diſſertation; and though he does not upon this ſubject, ſhew ſuch a thorough knowledge of antiquity as appears in moſt of his other writings, yet it is certain, that ſuch an enthuſiaſtic ſect of treacherous banditti did exiſt in Aſia, and continued long to exiſt, under a ſucceſſion of what may be called popes or chief prieſts, for by them the wiſe and good Nezam el Mulk, vizir to the Sultan of Perſia, was aſſaſſinated in 1091, as appears from this Arabian Hiſtory, and from our own hiſtories we know, that our brave and wiſe Edward the Firſt, was, in 1271, attacked treacherouſly, and wounded by one of theſe Batineans, ſent on purpoſe to murder him whilſt on his expedition to the Holy Land; and we have accounts of ſeveral other princes, Mahometan as well as Chriſtian, that were treacherouſly murdered by them, for they made no difference, if their chief ſo commanded, which, together with their principle of abſolute active, as well as paſſive obedience, ſeems to be a full proof of their having been a ſpawn of the Karmathians, though diſtinguiſhed by a new name.

This I think, Sir, is an entertaining piece of hiſtory; and we may draw theſe two uſeful inferences from it. 1. That there is nothing a government ought to guard more carefully againſt, than the propagation of any ridiculous ſuperſtition or enthuſiaſm, becauſe a very wicked one may be eaſily ingrafted upon it, as was the caſe in this inſtance; and, 2. That perſecution is the very worſt method for this purpoſe; for if Karmath had not been ſentenced to die, his enthuſiaſm might, perhaps, have died with himſelf; at leaſt it could never have drawn in ſuch multitudes as to encourage any ambitious ſoldier to put himſelf at their head. Till then even multitudes of enthuſiaſts are deſpicable, and may, without danger, be expoſed to ridicule by the governing powers; but when an ambitious, brave, and enterpriſing ſoldier gets himſelf, by chance or cunning, at their head, they become formidable even to an eſtabliſhed government. I am,

SIR, &c.

To the Editor of the Berwick Muſeum.

SIR,

I'LL hold you fifty pounds to as many ſhillings, that neither you nor any of your readers can poſſibly gueſs, what is to be the ſubject of this ſhort paper. All the augurs of Rome, all the witches and familiar ſpirits that ever were (not excepting the good old mother at Endor), and all Glanvilles devils into the bargain were they now to ſurround me, would be as ignorant of this matter as yourſelves. It is neither a race nor a cock-fight, although I have offered to lay you a bet—and ſince no divination can diſcover my intentions, you will certainly permit me to divulge my own ſecret.

Be it known therefore unto all men that I have taken upon me to write, the adventures, amours,

and repulſes in fight, of a matchleſs hero. I durſt not, however, entruſt the world with the production which is founded on facts, without firſt intimating, that I am the undoubted author, compiler, and collector, of every material of which it is compoſed. The illuſtrious writer of Don Quixote, before he ventures to put his hero upon action, thinks it proper in the firſt place to make us acquainted with his character. In imitation of him, I think it abſolutely requiſite to make the world intimately intelligent in this—and indeed the very ſalvation of my book depends upon this ſingle article. Unleſs we have read a play it is a folly to ſee it acted. Had not the neighbouring nations been well verſant with the character of Charles the 12th, when he oppoſed forty-thouſand Turks at Bender, with a force not exceeding forty-four perſons, they would inſtantly have concluded them to be lunatics—or immortals. But being acquainted with his character, his courage, and his reſolution, the action was only equal to their united expectations. A young author is very apt to run into errors, and this is my caſe exactly. I have diſcovered my miſtake, and to make amends for the fault of not ſetting out with giving you my hero's character, I am now forced from various motives (prior to the publication of the book which is a ſmall one) to give you a deſcription of him.

To begin at the top of him—he has a round head, ſomewhat reſembling a cannon ball—ſhort light-coloured hair—two little blue eyes, which twinkle aſtoniſhingly among the ladies—a neck, an inch and a half long;—and a perſon from head to foot about five feet five. This is pretty nearly an exact portraiture of my champion—and now for his mental and other powers. In every thing he apes the orator, and ſpeaks learnedly (without learning) upon any topic whatever. Perpetually prating—conſtantly chattering—invariably inconſiſtent—and always pert. He is the groſſeſt vitiator of his Majeſty's language, and will mangle and diſtort a word all to pieces. Though fifty years old he is ſtill the young man among the fair ſex, and is incapable of bluſhing becauſe his face is already red. Extremely incorrect and incoherent in point of elocution, jarring in his ideas, and his tongue at open variance with his lips. It is of no conſequence whether he underſtands any thing of the ſubject which he is to ſpeak upon, for he can deliver himſelf for any length of time upon any ſubject. He confounds himſelf and all around him, and renders the cleareſt doctrine obſcure and unintelligible. He has one property more, and that is, he will fight with a *flea* about a lady. He will ſtrip to the ſkin, and get wounded and bruiſed in her defence, and never fights but with his natural weapons the fiſts Two predominant paſſions ariſe out of this ſingular character, and theſe are loquacity and bruiſing.

Gentle readers! after looking over the out-lines, would you not with to ſee the original himſelf! Look around you for ſuch a character, and if you can find any one like it, let me but know, and I will conſtitute him my hero's ſquire. Be content therefore with the character at preſent, and by and by you ſhall have the adventures, &c.

I am, Mr Printer,
Yours, &c.
PHILOSTRATUS.

Beaumont Banks, December 1787.

THE CASTLE OF ERASMUS;

Or, BERTRAND *and* ELIZA.

A Legendary Tale.

THE pipe was mute in the vallies, and the hills were no longer reſponſive to the vocal reed.—Three years had elapſed ſince the young and generous Bertrand was aſſaſſinated by Caled, near the Caſtle of Eraſmus,—his lance hung inverted on his tomb, and his honours were mingled with the duſt of his fathers.

"O when ſhall my ſufferings have an end, and the grief worn frame return to its kindred clay? —Never ſhall thy lovely image be eraſed from my memory; thy virtues are engraven upon my heart!"—It was the voice of the amiable Eliza, offering her evening oriſons at the ſhrine of the beloved Bertrand.

Silence held her ſtill domain throughout the fertile plains, ſave where the diſtant watch-dog mark'd the rural hamlet.—Cynthia had gained the ſummit of the azure throne,—and ſmiled in lucid majeſty o'er the blue expanſe—All nature aided the ſolemnity!—A row of aged oaks led to a cluſter of ſpreading firs, which diſcovered a marble ſepulchre adorn'd with military trophies.—The beautiful Eliza, amiable in ſorrows, and patient in affliction, graced the awful ſcene.—She was kneeling in a poſture of adoration and prayer,—her ſable garment hung looſe in melancholy folds, and mingled with her auburn treſſes; the round tear of affliction ſtood in her languid eye, and the cypreſs groves reiterated the ſighs of a broken heart.

In the midſt of her oriſons, Clifford (by whoſe command the aſſaſſination of Bertrand was perpetrated) appeared before the ſorrowful Eliza.—Rage inſtantly kindled in her cheek, and reproaches burſt from her lips.—"Dar'ſt thou, *perfidious* and *prophane*, approach this hallowed place?—Ye Gods where are your avenging bolts? Why ſleeps the thunder when this wretch draws near?—Doſt thou not fear the anger of almighty power? Or is thy heart more hard than adamant, leagued with the demons of revenge to ward the ſtroke of juſtice."

"Chide not too lovely fair one (replied the repentant Clifford) it was love for thee that led me on to madneſs: I beheld a favoured rival in the happy Bertrand;—I conſidered life, *without thee*, as an ocean oppoſed to inceſſant tempeſts,—but *with thee* all that heaven could beſtow, or I could wiſh. —I vainly thought one bar alone remained between me and my fancied joys:—in a raſh moment I employed the curſed Caled to execute my fell deſign; he obeyed, took his reward, and fled, ſince which time peace has been baniſhed from the breaſt of Clifford, and ſoon muſt the cold hand of death bring him to an expiation of his crimes."

"And doſt thou talk of Love, abhorred aſſaſſin? thou who haſt laid low the image of perfection—my Bertrand was the firſt, and ſhall be the laſt, my bleeding heart ever own'd.—Hear me, beloved ſhade! and witneſs for me all ye cherubs watching round his tomb, ne'er ſhall Eliza taſte of pleaſure more till we again ſhall meet in fields of joy:—then ſhall the rays of endleſs peace and love diſpel the earthly miſts of pain and woe." Eliza again proſtrated herſelf before the ſhrine, and Clifford, de-

jected, returned through the avenue to the caſtle.

Alwin, ſurnamed the good (who was then on the throne) hearing of the ſorrows of Eliza, reſolved to undertake the cauſe of injured innocence, by offering a conſiderable reward to the Champion who would meet Clifford, in ſingle combat. The time of the approaching tournaments drew on a pace, at length the day arrived, appointed for the cauſe of Eliza. The Circus was crowded with ſpectators. The king was ſeated beneath a canopy adorned with the riches of the eaſt, and the conſtant fair one ſat at his right hand;—every eye was centred on one object—the injured Eliza!—Clifford appeared in the liſts,—and the trumpets were thrice ſounded—a ſtranger inſtantly appeared, and accepted the challenge; his helmet of maſſy gold covered his face, it was ſtudded with diamonds, and the nodding plumes ſhook defiance to his foe;—his armour of exquiſite workmanſhip, darted a ſplendid radiance throughout the circus, and the blood red croſs on his breaſt diſplayed a knight zealous in the Chriſtian cauſe.—The dignity of his appearance, the ſymmetry of his ſhape, and the graceful manner with which he took up the glove charmed every beholder,—Clifford, all trembling, approached, and thus addreſſed the multitude.—"You ſee before you a wretch deſtined by the hand of fate, to meet eternal vengeance;—fall I muſt, if not by the ſword of my accuſer, the weight of my own ſins muſt ſoon bring me with ſorrow to the grave.",—The martial trumpets were again flouriſhed, and the champions engaged.—For ſome time the victory was doubtful, till at length the powerful arm of the ſtranger laid the loſty Clifford in the duſt, and the circus re-echoed with repeated acclamations.—His wound was mortal, and his friends gathered around him, even the injured Eliza ſympathiſed in the tears ſhed on the dying penitent. While the crowd was attentive to the departing Clifford, a man muffled in a pilgrim's habit preſſed forward, and throwing open his garment, thus addreſſed the vanquiſhed champion.—"Thou man of ſorrows, behold in this diſguiſe, the perſon of Caled, once thy vaſſal, at whoſe command I undertook the murder of the worthy Bertrand, if thou haſt enough of life to hear the event, attend and learn:"—The eyes of Clifford were nearly ſet in night, but agitated by a thouſand emotions, ſeemed to expreſs a deſire to hear the narrative of Caled, who thus proceeded,—"Urged by your entreaties and the horrid purpoſe, I relented and diſcovered my intent to the gallant youth, whom I preſſed to depart.—I have ſince heard he rendered himſelf famous on the plains of Paleſtine, by inliſting in the Holy War. You inſiſted on my privately burying the corpſe in the grove leading to the Caſtle of Eraſmus; this I told you was performed, and the amiable Eliza, cauſed a ſuperb ſhrine to be erected to his memory.—I received my reward and fled;—diſguiſed in a pilgrim's habit, I followed Bertrand to Jeruſalem—but my ſearch was vain—for ſoon I heard that Bertrand was no more:—Fluſh'd with ſucceſs, he joined the Croiſes led by the gallant Richard, and met the ſhaft of death before the walls of Cyprus."—Hope, horror, and deſpair, alternately reigned in the boſom of Eliza during the narrative, at the concluſion of which ſhe fell lifeleſs at the feet of the victor.—The Champion, lifting up his helmet caught her in

his arms, "Behold (cried the ſtranger), one whoſe ſoul is link'd to thine,—revive thou paragon of excellence—'Tis Bertrand calls thee back to life and me!"—At the well known name, Eliza awakened from her trance, and after gazing ſome time with ſpeechleſs admiration, at length articulated:—"It is—it is—my long loſt Bertrand!" Clifford lived but a few moments after the diſcovery—he received the pardon of the injured pair, and cloſed his eyes in peace—Bertrand turned to the aſtoniſhed Caled, and embraced him as a friend,—every eye ſparkled with joy, and every heart participated in the happineſs of Bertrand and Eliza.

It is recorded in the annals of the Caſtle, that Virtue ſhall meet her reward, and Vice be humbled at her feet.

After paying the funeral rites to the manes of the unfortunate Clifford,—the nuptials were conſummated in the utmoſt ſtyle of magnificence at Alwin's palace.—Eliza by degrees recovered her native bloom—Love gliſtened in her eye, and the roſes revelled in her cheek. Bertrand again diſplayed his trophies in the hall of the Caſtle, and again aſſumed the hero!

The pipe once more gladden'd the vallies, and the hills were rendered vocal by the reſponſive notes of the reed. Peace ſpread her airy wings athwart the verdant plains,—and the vaulted roofs reverberated the ſound of the harp in the happy Caſtle of Eraſmus.

To the Editor of the Berwick Muſeum.

Continued from page 394.

SIR,

HAVING left the laſt place in haſte to avoid the charge or the ſuſpicion of theft, I had not ſecured another ſervice, and was forced to take a lodging in a back ſtreet, I had now got good cloaths. The woman who lived in the garret oppoſite to mine was very officious, and offered to take care of my room and clean it, while I went round to my acquaintance to enquire for a miſtreſs. I knew not why ſhe was ſo kind, nor how I could recompenſe her, but in a few days I miſſed ſome of my linen; went to another lodging, and reſolved not to have another friend in the next garret.

In ſix weeks I became undermaid at the houſe of a mercer, in Cornhill, whoſe ſon was his apprentice. The young gentleman uſed to ſit late at the tavern, without the knowledge of his father; and I was ordered by my miſtreſs to let him in ſilently, to his bed under the counter, and to be very careful to take away his candle. The hours which I was obliged to watch, while the reſt of the family was in bed, I conſidered as ſupernumerary; and having no buſineſs aſſigned for them, thought myſelf at liberty to ſpend them my own way: I kept myſelf awake with a book, and for ſome time liked my ſtate the better for this opportunity of reading. At laſt, the upper maid found my book, and ſhewed it to my miſtreſs; who told me, that wenches like me might ſpend their time better; that ſhe never knew any of the readers that had good deſigns in their heads; that ſhe could always find ſomething elſe to do with her time, than to puzzle over books; and did not like that ſuch a fine lady ſhould ſit up for her young maſter.

This was the firſt time that I found it thought criminal or dangerous to know how to read. I was diſmiſſed decently, leſt I

ſhould tell tales, and had a ſmall gratuity above my wages.

I then lived with a gentlewoman of a ſmall fortune. This was the only happy part of my life; my miſtreſs, for whom public diverſions were too expenſive, ſpent her time with books, and was pleaſed to find a maid who could partake her amuſements. I roſe early in the morning, that I might have time in the afternoon to read or liſten, and was ſuffered to tell my opinion, or expreſs my delight. Thus fifteen months ſtole away, in which I did not repine that I was born to ſervitude. But a burning fever ſeized my miſtreſs, of whom I ſhall ſay no more, than that her ſervant wept upon her grave.

I had lived in a kind of luxury, which made me very unfit for another place; and was rather too delicate for the converſation of a kitchen; ſo that when I was hired in the family of an Eaſt-India Director, my behaviour was ſo different as they ſaid, from that of a common ſervant, that they concluded me a gentlewoman in diſguiſe, and turned me out in three weeks, on ſuſpicion of ſome deſign which they could not comprehend.

I then fled for refuge to the other end of the town, where I hoped to find no obſtruction from my new accompliſhments, and was hired under a houſekeeper in a ſplendid family. Here I was too wiſe for the maids, and too nice for the footmen; yet I might have lived on without much uneaſineſs, had not my miſtreſs the houſekeeper, who uſed to employ me in buying neceſſaries for the family, found a bill which I had made of one day's expences. I ſuppoſe it did not quite agree with her own book, for ſhe fiercely declared her reſolution, that there ſhould be no pen and ink in the kitchen but her own.

She had the juſtice, or the prudence, not to injure my reputation; and I was eaſily admitted into another houſe in the neighbourhood, where my buſineſs was to ſweep the rooms and make the beds. Here I was for ſome time the favourite of Mrs Simper, my lady's woman, who could not bear the vulgar girls, and was happy in the attendance of a young woman of ſome education. Mrs Simper loved a novel, though ſhe could not read hard words, and therefore when her lady was abroad, we always laid hold of her books. At laſt my abilities became ſo much celebrated, that the houſe ſteward uſed to employ me in keeping his accounts; Mrs Simper then found out that my faucineſs was grown to ſuch an height that nobody could endure it, and told my lady, that there had not been a room well ſwept ſince Betty Broom came into the houſe.

I was then hired by a conſumptive lady, who wanted a maid that could read and write. I attended her years, and though ſhe was never pleaſed, yet when I declared my reſolution to leave her, ſhe burſt into tears, and told me that I muſt bear the peeviſhneſs of a ſick bed, and I ſhould find myſelf remembered in her will. I complied, and a codicil was added in my favour; but in leſs than a week, when I ſet her gruel before her, I laid the ſpoon on the left ſide, and ſhe threw her will into the fire. In two days ſhe made another, which ſhe burnt in the ſame manner, becauſe ſhe could not eat her chicken. A third was made and deſtroyed, becauſe ſhe heard a mouſe within the wainſcot, and was ſure that I would ſuffer her to be carried

away alive. After this I was for ſome time out of favour, but as her illneſs grew upon her, reſentment and ſullenneſs gave way to kinder ſentiments. She died and left me five hundred pounds, with which I am going to ſettle in my native pariſh, where I reſolve to ſpend ſome hours every day, in teaching poor girls to read and write.

I am, Sir,
Your humble ſervant,
BETTY BROOM.

To the Editor of the Berwick Muſeum.

SIR,

YOU'LL pleaſe to inſert the following memorandums in your uſeful Repoſitory; and in doing ſo, you poſſibly may oblige others, as well as your correſpondent,

INQUISITOR.

An Account of the old Newcaſtle Bridge.

NEWCASTLE BRIDGE which fell in the year 1771, ſtood above 500 years, according to Matthew Paris. The former Bridge which was of wood, was burnt in the year 1248, together with a great part of the town.

After this misfortune, the Biſhop of Durham and ſeveral other prelates, granted indulgences to all who would aſſiſt in rebuilding it: By which means it was compleated, and ſtood till the dreadful flood on the 17th of November, 1771, which reduced it to a ſtate of ruins.

The violence of the flood (being the higheſt ever known) at firſt threw down two of the arches, and two more fell down two days after, together with theſe four arches, fell 23 houſes and ſhops, which ſtood upon them, and ſix of the inhabitants periſhed in the ruins of the two firſt that fell.

An Account of Moffat Wells.

MOFFAT is a village in Annandale, 35 miles S. W. of Edinburgh. The mineral waters called Moffat Waters, lie at the diſtance of a long mile from the village. The ſprings are ſituated on the declivity of a hill, and on the brow of a precipice, with high mountains at a diſtance, almoſt on every ſide of them. The hill is the ſecond from Hartfield, adjoining the higheſt hill in Scotland.

A vein of ſpar runs for ſeveral miles on this range of hills, and forms the bottom and lower ſides of the wells. It is a greyiſh ſpar, having poliſhed and ſhining ſurfaces of regular figures interſperſed with glittering particles of a golden colour.

There are two medicinal ſprings, which are ſeparated from each other by a ſmall rock. The higher well is of an irregular ſquare figure, and is about a foot and a half deep. The lower well is ſurrounded with naked rocks in form of a ſmall arch of a circle. Its depth is four foot and a half, and by a moderate computation the two ſprings yield 40 loads of water in twenty-four hours, each load containing 128 Engliſh quarts.

Theſe waters are ſtrongly ſulphureous, and reſemble the ſcourings of a fowl gun, or a weak ſolution of ſal-polychreſtum.

The colour of the water ſomewhat bluiſh.

STATE OF POLITICS.

FOR NOVEMBER, 1787.

From the Engliſh Review.

THE ſuppoſed confederacy of European powers to expel the Turks from Europe, and to divide the dominions of the Sublime Porte, renders the riſe, the duration, and poſſible fall, of that great empire an intereſting ſubject of inquiry and ſpeculation. Near 5 centuries have elapſed ſince the riſe of the Ottoman power. Motamaſem, the eighth caliph of the Abbaſſian line, introduced this race of barbarians to the throne of Mahomet. The numerous body of Turcomans, a ferocious people who had ſprung from Scythia, whom he kept in his pay and attached to his ſervice, becoming conſcious of their own ſtrength and the weakneſs of their maſters, gradually aſſumed the reins of government. Having embraced Iſlamiſm, they roſe to the honours of the ſtate; admitted to an intimacy with the caliphs, they fomented quarrels between the princes of the blood, and deſtroyed the one by the other. When the caliphate had become a vain title, and the empire was torn to pieces by the Selgicucid Turks, the Ottomans, deſcended from the Oguſian Turks, who had been expelled by inteſtine wars from the borders of the Caſpian Sea, effected another revolution. Othman, the braveſt of the emirs, who led theſe ferocious barbarians, having ſeized Bythynia, became the founder of the Ottoman empire, which, under his ſucceſſors, continued gradually to extend its territories and augment its power, till Mahomet the Second having taken Conſtantinople, annihilated the laſt remains of Roman greatneſs, and ſeated himſelf on the throne of the Ceſars.

The finances, the military forces, and the power of this formidable government, are but little underſtood by the generality of readers. The chief impoſts, which are authoriſed by the Alcoran, are of four kinds: 1. The *Moukalaatou* is properly the domain of the ſword of Othman, the portion which the prince reſerved for himſelf at the diviſion of the conqueſts; of which three lots were made, the firſt for the monarch, the ſecond for the moſques, and the third for the troops. The laſt was divided into timars, or military benefices, which were diſtributed to the ſoldiers. The lands belonging to the prince in each of the provinces are farmed by the baſhaws. In this are likewiſe comprehended the maritime or frontier taxes, the confiſcations, which are very frequent in Turkey, and the property of thoſe who die without heirs.

The ſecond object of revenue is an impoſt called *Avaris*, ſimilar to our land-tax, which is collected indiſcriminately from all the lands ſituated in the domains of the emperor, in thoſe of the moſques, or in the timars. The occupiers of land are liable to the tax conformably to a certain rate, whether in the country or in the town, by whatever title they may hold their eſtates.

The third impoſt, of which frequent mention is made in the Alcoran, is the Bacharadg, a ſort of poll-tax, paid by all thoſe whom

the muſſulmen call *Giaurs*, or infidels, ſuch as the Roman Catholics, the Greek church, the Armenians, and Jews. It conſiſts of an arbitrary impoſition, according to the ability and religion of thoſe whom the Turks call infidels. The Roman Catholics and the Jews are rated the higheſt.

The fourth impoſt is called *Gdgelebkachan*, and has for its object the carrying of commodities, and other neceſſary effects, whether for the journeys of the ſultans or the march of the troops. The neceſſity or avarice of the emperors or their miniſters, has made this impoſt like the poll-tax of the giaurs. This exaction has not a little contributed to the troubles and inſurrections that have haraſſed the empire.

The product of theſe four impoſts amounts to about one million five hundred forty-one thouſand and ſixty-ſix pounds ſterling. The products of Egypt, and the province of Bagdad, are not included in this account. Theſe two ſtates pay the Porte a tribute in natural productions, ſuch as flax, coffee, ſugar, rice, lentils; they entertain all the troops employed in their defence; ſupport the whole expence of the adminiſtration; and, beſides the commodities juſt mentioned, ſend the Porte a tribute in money of fifty-eight thouſand three hundred and thirty-three pounds ſterling for Egypt, and forty one thouſand ſix hundred and ſixty-ſix for Bagdad.

Such is the amount of the Turkiſh finances, according to the account of M. Degirardin and the Count of Marſigli. This does not give us a high idea of the riches of the Ottoman empire; but it is far from including all its reſources. It includes not the funds and revenues of the moſques, amounting to a third of the conqueſts, which belong to the ulema, or body of eccleſiaſtics. When the prieſts and cadis have received a ſalary, which is fixed, the remains of the revenues, ſaved under the inſpection of the Kiſlar Aga, are depoſited in a treaſury, and are not permitted to be touched but for wars of religion. But, as all their wars are againſt heretics, they are all counted religious; and thus the property of the moſques is applied to eaſe the burdens of the ſtate.

Beſides theſe regular ſources of revenue, the emperor frequently avails himſelf of that text in the Alcoran, by which he is eſtabliſhed the repreſentative on earth to govern mankind by his ſovereign pleaſure. Although he is not "the ſole proprietor in his empire, and the heir of all his ſubjects," as has been aſſerted by ſome authors, yet he can puniſh with death or confiſcation of property whomſoever he pleaſes, without the form of a trial, or even the crime being known.

The Ottoman ſoldiery conſiſt of the Timarians, or holders of military benefices, who are obliged to entertain at their own expence, and to conduct to the army or the frontiers, in caſe of neceſſity, a number of troops in proportion to the value of their Timars. The Spahis, an order of cavalry better diſciplined, and more frequently aſſembled together, are paid out of the public treaſury, have greatly contributed to the numerous conqueſts which the emperors have made. That formidable body of infantry the Janiſſaries, have often ſupported and often ſhaken the throne. Two leſs conſiderable corps, the Jebeggis and Topgis, aſſiſt the Janiſſaries to enlarge the boundaries of the empire, or intimidate the emperor. The Aſaps, or Zegbans, are troops occaſionally aſſembled to ſerve in the moment

of neceſſity, like the coaſt-guards and arriere-ban in France.

The military and fanatical fervour of the firſt muſſulmen, who were equally animated by the love of plunder and the glory of martyrdom, has in ſome meaſure evaporated. Still, however, the Turkiſh ſoldiery is high ſpirited, brave, and obſtinate. Their firm belief in predeſtination corroborates the native ferocity of the Turks; but valour is their chief if not their ſole virtue. While the European nations, with whom they have been accuſtomed to engage in hoſtilities, have introduced improvements, and even revolutions into the art of war, as well as into all other arts, the Ottomans continue ſtationary, and follow the example of their fathers. Attached to all the prejudices of paſt times, ignorant of military diſcipline, and unacquainted with the European improvements, how have they been enabled to preſerve ſuch extenſive and ſuch vulnerable dominions, and to defend themſelves againſt the meditated hoſtilities of powerful nations ſo far advanced in civility and the arts?

This inquiry becomes the more curious and important when we conſider the ſhort and tranſient duration in general of the Oriental kingdoms. The firſt Aſſyrian empire is ſaid to have ſubſiſted fifteen hundred years; but that belongs to the region of fable rather than true hiſtory. When we come to the period of authentic record, we know that the ſovereignty of Nineveh and of Babylon had a ſudden termination. Even the empire of Cyrus, though eſtabliſhed by conſummate wiſdom as well as heroic valour, laſted only two hundred years. Modern Perſia has experienced the ſame revolution as the ancient; and the throne of Iſpahan has often been ſhaken. But the Ottoman power, though ſituated in the neighbourhood of the moſt enlightened and warlike nations of the earth, remains invulnerable; as if the Turkiſh creed were true "that the houſe of Othman is to laſt coeval with their empire, which is only to terminate with the world."

Without attributing any thing miraculous or even marvellous to the interpoſition or protection of Mahomet, we may trace the palladium of Turky in the political ſituation and jealous ſpirit of the European nations. The powers of Europe form a kind of regal republic, in which no one kingdom can bear the tranſcendant elevation of another. Such a rich prize as the dominions of Turky, if graſped by any European potentate, would awaken the jealouſy and animoſity of the neighbouring ſtates. The empreſs of Ruſſia has frequently caſt an ambitious eye to Conſtantinople; has projected a new Greek empire; and given the name of Conſtantine the Second to a prince of her blood. But her great diſtance from the ſcene of hoſtility would expoſe her armies and navies to accidents often more fatal than the ſword. Notwithſtanding the attention ſhe has given to her marine, ſhe is far from being powerful at ſea. Beſides, the ſtrength of Ruſſia at preſent is ſtretched beyond its natural dimenſions. The empire is not alive in all its parts. The improvements which have taken place in the capital are not diffuſed among the provinces. While the motion of the heart is preternatural the extremities are frigid and motionleſs.

At the late conference between the emperor of Germany and the empreſs of Ruſſia at Cherſon, it is probable that this duumvirate might divide in imagination the

ſpoils of the creſcent. But the character of the emperor is no longer problematical. His ambition is without nerves, and his activity is impotent. He has never been ſucceſsful but in his war againſt prieſts and nuns. Joſeph may have dreams and viſions of future greatneſs, but he is not likely to overturn empires, or to make a revolution in the world.

In the event of a Turkiſh war France, and of conſequence Spain, would ſecretly or openly aſſiſt the Sublime Porte; and England would not remain neuter in the conteſt. The king of Pruſſia would keep the emperor of Germany at bay. The political obſerver of human affairs muſt therefore poſtpone the expulſion of the Turks from Europe, and the fall of Mahomet, to a diſtant period. And happy it is for Chriſtendom that Turky ſhould remain in the poſſeſſion of its ancient lords.

Should war be carried on with vigour between the Porte and Ruſſia, it would be more terrible in its operations, and deſolating in its effects, than hoſtilities between other powers. The Tartar tribes, who are ſubject to the Turks, would, according to their uſual cuſtom, commit general devaſtation by fire and ſword. The apprehenſion of conſequences reſulting from a deſolated country affects not them; as they feed on the ſpare horſes which they carry along with them, they are unconcerned at the ravages of the countries through which they paſs. The Coſſacks of the Ukraine, who acknowledge the authority of Ruſſia, act in a ſimilar manner, and inflict the moſt dreadful cruelties. If the furies of war were let looſe in theſe ferocious regions, a ſcene of havoc and deſtruction would be the certain conſequence.

On the event of a ſucceſsful termination to the ſuppoſed confederacy of the emperor and empreſs, the funeral of Ottoman greatneſs would be celebrated with obſequies of blood. The fineſt provinces of Europe would furniſh a theatre of combats; and a ſcene of carnage to the conquerors as well as the conquered.

In another corner of the political hemiſphere, where there ſeemed to be *a cloud bigger than a man's hand*, that portended tempeſts and deſtruction, unexpected tranquility and peace are apparently eſtabliſhed. But appearances in the political as well as in the natural world are often deceitful. There is a ſwell in the ſea when the tempeſt is over; and when a conflagration ſeems to be extinguiſhed, embers are often concealed in the aſhes. The ſtrong feelings of nations, like thoſe of individuals, may be defeated without being ſubdued; and from the reſtraint of temporary power the paſſions of men may recover their biaſs, and return to their natural bent with redoubled vigour. No ſuch appearances, however, can at preſent be diſcovered in the Dutch Netherlands. While daily acceſſions are made to the power of the ſtadtholder, and the limits ſet to his authority are becoming more obſcure and inviſible, the republican zeal of the people has ceaſed to flame, or is changed into a ſpirit of ſubmiſſion and accommodation. In former times revolutions have been incident to free governments as well as to deſpotic; republics have been overturned, but ſeldom without the horrors of civil war, a copious effuſion of blood, and a violent convulſion of the whole political ſyſtem. Such a rapid, and at the ſame time ſuch a peaceful revolution, as that which has lately taken place in Holland, is unprecedented in hiſtory. Time

only can inſtruct us in its progreſs and its conſequences. A cordial alliance between great Great-Britain and the Dutch Netherlands would reſtore theſe provinces to their natural ſtation in the ſyſtem of Europe, and perhaps to their former proſperity and ancient ſplendour. The progreſs of America in opulence, refinement, and the arts, has been arreſted by the premature aſſertion of liberty and independence; the decline of the Dutch may be prevented, and their public felicity reſtored, by their recognizance of ancient leagues, and their return to legal authority.

A ſpirit, and ideas with regard to the rights of mankind, have now pervaded the French nation. An enthuſiaſtic admiration of freedom has characteriſed the literati of France for half a century paſt; and as the influence of letters is more powerful in that kingdom than in any part of Europe, that enthuſiaſm is now diffuſed among the people. The amiable and benevolent Fenelon was the firſt of theſe ſpeculative patriots, who even during the reign, and at the court of Lewis the Fourteenth, exhibited in his Telemachus a bold portrait of deſpotiſm, and a ſatire on the ambition of that prince. Since Monteſquieu's "Spirit of Laws" began to enlighten Europe, and taught men to think like citizens, it has been a point of honour and of faſhion among the French to eſpouſe the cauſe of liberty, and to diffuſe the feelings of patriotiſm. Philoſophy, hiſtory, poetry, and romance, have united their forces to break the chains of ſlavery and to vindicate freedom. So ſtrong was the current of republican fervour, that even Voltaire, who, though he ſpurned at the altar, kneeled humbly at the foot of the throne, caught for once the contagion of philanthropy, and invoked the dramatic muſe to celebrate the patriotiſm of Brutus. The vicinity of England, the favoured land of freedom; the introduction of Engliſh books, and even newſ papers, which are read with avidity and enthuſiaſm and the recent emancipation of America, at which the ſubjects of a deſpot became the aſſertors of liberty; have given the French nation a ſenſe of rights and privileges from which they are debarred, and a reliſh for bleſſings which they are not permitted to enjoy.

This general adoption of new political opinions in France forms an era in the hiſtory of that country. At the period of the reformation fanaticiſm was the powerful ally of patriotiſm in England, Switzerland, and the Low Countries; perhaps the faſhionable freethinking which at preſent characteriſes France may prove an auxiliary no leſs uſeful to the cauſe of freedom. Both theſe extremes deprive authority of its moſt powerful ſupport, ſuperſtition. Fanaticiſm, by conſecrating men in their own eyes, and raiſing them to immediate communications with heaven, gives an extraordinary elevation to the mind, from which it looks down with diſdain on all human eſtabliſhments. Freethinking operates in a different manner. By teaching the natural equality of mankind, it takes away the charm from crowns, ſceptres, thrones, and all the appendages of majeſty; and regarding the regal office as intended for the benefit of the people, conſiders the king as amenable to the tribunal of his ſubjects.

A change of political ſentiments in a nation, however, does not neceſſarily imply a change of government; and no revolution was ever brought about by the mere

force of ſpeculation. The ſtrong preſſure of particular incidents muſt concur with the general paſſion for freedom to call forth and concentrate the energy of a whole people. To this happy concurrence of particuler circumſtances to corroborate general feelings, Athens, Rome, England, and Holland, have been indebted for their liberty. Nor have particular cauſes of diſcontents and murmurs againſt the government been wanting in France. During the adminiſtration of nine ſucceſſive miniſters the annual expenditure of France has exceeded the annual revenue. The enlightened and patriotic adminiſtration of M. Neckar forms the only exception. That upright ſtateſman and able financier, during the criſis of an expenſive war, rendered the receipt ſuperior to the expence; and by his vigilant adminiſtration, would in a few years, have extinguiſhed a great part of the national debt, if jealouſy and cabal had permitted him to remain in office. By an incredible and incomprehenſible diſſipation of the public money M. de Calonne has left a deficiency of a hundred and forty millions of French livres. New taxes, always odious in the time of peace, became neceſſary; thoſe propoſed by the monarch were particularly obnoxious; the voice of the people has reached the throne; and the king has made conceſſions to his parliaments.

The French nation, however, is by no means ripe for a revolution. A temporary diſguſt or indignation at an unpopular miniſtry, and even of the royal family, has excited a general ſpirit of oppoſition and murmuring, and rouſed the ſubjects of deſpotiſm to a freedom of ſpeech and conduct ſeldom diſcovered even in free governments. But violent paſſions are not the moſt laſting. It is probable that the tide will ebb as it has flowed. The character of the French is too volatile to be permanent. They are compoſed of materials too fine or frivolous to retain a durable impreſſion. In France there is a faſhion and a rage in philoſophy and politics as well as in dreſs. Some conceſſions in favour of the ſubject may be granted, as has been uſual during the reigns of weak princes. Some mitigations of arbitrary power may be made; perhaps *Lettres de Cachet* may be aboliſhed; the mode of levying and collecting taxes rendered leſs oppreſſive; and a LITTLE CHARTER of French privileges diſtinguiſh the reign of Lewis the Sixteenth.

No miniſter ever met parliament in a more dignified point of view than Mr Pitt has done at the opening of the preſent ſeſſions. The members of the Houſe of Commons have for once unanimouſly expreſſed the general ſatisfaction and cordial congratulations of the nation which they repreſent. The events which have taken place during the receſs of parliament, have promoted the public proſperity, and added to the national honour. A dangerous rebellion has been ſuppreſſed in the Dutch Netherlands, a party who have uſurped dominion have been removed from power; an ancient ally has been reſtored to his hereditary dignity, and the bleſſings of legal government recovered to a country which was threatened with ſubjection to ariſtocratic tyranny. The ſubtile machinations of French polity have been detected and defeated; and the ambition of a reſtleſs rival humbled and depreſſed. After a long and calamitous war, in which this kingdom fought for its exiſtence, it roſe inſtantly to arms when ſummoned by the call of juſ-

tice and of honour; by meritoriously ſtepping in to ſuccour the diſtreſſed, and to preſerve the independence of a country to which they were indebted for liberty at the glorious revolution, Britain has retrieved her rank among the nations, and reſumed her ancient dignity in the ſyſtem of Europe. While the objects of war have been gained abroad, the bleſſings of peace have been enjoyed at home; and tranquility reſtored to the continent without the effuſion of blood.

The commercial advantages acquired by the nation have kept pace with the progreſs of its political importance, and to whatever point we look in the wide extended circle of our dominions, we diſcern the moſt auſpicious omens of public proſperity. The affairs of India are not only retrieved but rendered flouriſhing; the diſorders in Ireland compoſed, and tranquillity reſtored to that turbulent iſland; the trade of America reverting to its ancient channel; an extenſion and increaſe of commerce beyond the examples of paſt times; the annual revenue exceeding the annual expenditure by a million and a half; commercial capital, ingenuity and induſtry, giving us the ſuperiority in every foreign market; and the balance of trade in our favour with all the nations of the world, are indications of preſent and promiſes of future felicity, that muſt give the moſt cordial ſatisfaction to every lover of his country, and inſpire a confidence in the meaſures of thoſe miniſters by whom ſuch advantages have been gained. So ſtrong, indeed, at preſent, is the current of popular favour, that faction has ceaſed to murmur, and oppoſition to oppoſe.

To Mr. T. H.

SIR,

Before you had taken upon you in ſo raſh and arrogant a manner to cenſure my Solution as erroneous, you ſhould at leaſt have duly conſidered the data.—The Solution *is correct*, and founded upon undeniable principles, which you muſt *now* ſee.—Pleaſe to obſerve, it is the difference of *areas*, &c. of the tetrahedrons that is given, that is, the difference, &c. of their ſuperficial contents, the word *area* implying the ſuperficial contents, or meaſure of any body or figure whatever, and not its ſolidity; though from the *ingenious* Propoſer's *Nota Bene*, the latter appears to be his meaning; he muſt therefore deem *area* and *ſolidity* ſynonymous terms; though it is well known their import is as different as day and night; and

Night to Day's as oppoſite
As Black Fryars are to White.

The altitude of the triangle will be $\frac{x\sqrt{3}}{2}$, and that of the tetrahedron $x\sqrt{\frac{2}{3}}$, as you juſtly obſerve; and I beg leave to obſerve that its *area* or ſuperficial content will be $\sqrt{3}x^2$; which equated with the reſpective *areas* the values of x will be obtained, and thence the required altitudes 1.074 and 2.840, as before ſtated.—But if area *muſt* imply *ſolidity* inſtead of *ſuperficial meaſure*, its real import, the alti-

lades will be as you have ſtated them: But the expreſſion for the ſolidity (which you call *area*) will be $\frac{\sqrt{2x^6}}{12}$, not $\frac{\sqrt{x^6}}{12}$; but this we deem a preſs-error, and remain,

SIR, yours, &c. cordially,

J. B.

N. B. Mr R. S's Solution to the Queſtion in the October *Muſeum*, is not only erroneous, but founded upon falſe principles.—"From the property of the data," he ſays, "the diameter of the inſcribed circle will be $= 5^{2''} = 25$, which is a falſe aſſertion; but even granting it to be true, the equation he exhibits can only hold good when the legs of the triangle are equal. But, the ſaid diameter is, in fact, $= \sqrt{200} + 10 = 24.142$, thence by ſimilar triangles, or other well known Theorems, the ſides are found to be 38.57, 44.33, and 58.76.

J. B.

The Miſtake has been acknowledged and rectified by Mr Short.

POETRY.

FOR THE BERWICK MUSEUM.

A Meditation for Chriſtmas Morning.

THOU heav'nly muſe, ſo good and kind,
O help me now to call to mind
The loving Saviour's lowly birth,
And raiſe my grov'ling thoughts from earth!

He liv'd (for us) to purchaſe heav'n,
And died that we might be forgiven.
Amazing grace! what love divine
Thro' each of theſe tranſactions ſhine?
Imagination's utmoſt flight
Falls far below its wondrous height.

Sweeter the heav'nly love he brought,
Than ancient ſage or ſcribe e'er taught;
Nor can our modern days produce
Ought half ſo fit for mankind's uſe:
Nor Kaims, nor Hume, nor Bolingbroke,
Nor all that Shaftſbury e'er ſpoke,
Can ſatisfy the human mind
Like what we in the goſpel find.

They for one ſin cannot atone,
Yet, ſtrange! the Saviour they diſown;
Beyond the grave they cannot go,
Alas! ſuch guides! to leave us ſo.
But in the goſpel we can ſee
(What with our reaſon doth agree)
God juſt and true, yet ſin forgiven,
And humble men receiv'd to heaven.

We'll to the ſacred fane repair,
And triumph in our Saviour there,
For haughty hearts that will not bow,
Ere long ſhall be compell'd to bow.

THE COMPLAINT,

Written under an Elm Tree, by a Young Lady.

GO gentle breeze, and waft my ſighs
To ſweet yet faithleſs Charles's ear,
Tell 'tis he alone I prize,
'Tis he alone's my conſtant care.

How oft beneath this lonely ſhade,
At riſing morn and ſetting day,
"E'er I forſake theſe arms, (he ſaid)
"Time ſhall fade and die away."

And you, ye winding waters clear,
That pearling through the wild brook roam,
O! bear in pity, bear this tear,
To faithleſs Charles's peaceful home.

Tell him I'll ever conſtant prove,
If he will all his vows fulfill,
O grant it all ye pow'rs above,
That he be true and conſtant ſtill.

And you ſweet echo deign to hear,
Awake dear ſylph, and bear thy part,
Convey the ſigh to Charles's ear,
That burſts his Mary's bleeding heart.

Tell him that heart where he preſides,
Next ſetting ſun ſhall beat no more,
The ſtream that by his cottage glides,
Shall leave me lifeleſs at his door.

Berwick, 1787.

TO CELIA.

SOON, Celia, ſoon this aching heart ſhall reſt,
Securely reſt from all thoſe crouding woes;
Within this ſilent grave this troubled breaſt,
Shall ſhortly find an undiſturb'd repoſe.

Misfortune's rigrous hand I oft have borne,
Yet all her wounds could not extort a tear;
Till from my Celia's heart by falſehood torn,
My Celia's loſs, ah me! what heart could bear?

Riches are trifles I have long deſpis'd;
I thought them treaſures for a ſilly mind;
Celia was all that in the world I priz'd,
Now thou art gone, ah what is left behind?

Why did I taſte the ſweets of Celia's love?
Why in my arms her heaving boſoms preſs?
O'er all her charms permitted not to rove
I ne'er had lov'd to ſuch a wild exceſs.

It is not time has thin'd my flowing hair.
Nor age has drawn theſe wrinkles on my brow,
Theſe are thy triumphs, thou inconſtant fair,
Theſe the ſad havock of thy broken vow.

Behold the ruins of the man you lov'd,
How chang'd, how wither'd now his youthful bloom.
Ah cruel maid! can you behold unmov'd,
The youth you bring to his untimely tomb!

Though all my love with falſehood is repaid,
For thy compaſſion I will never ſigh;
Thy pity I diſdain, thou perjur'd maid,
For if I cannot ſuffer—I can die.

LEANDER.

December 3d, 1787.

ELEGY,

On the Death of Miſs ——— who died December 1ſt, 1787.

Procul O procul, eſte, profani! Virg.

DARTS, arrows, death's voracioufneſs away!
Woe wrings my heart, and anguiſh fills mine eyes,
That joy we know, to ſee it but decay,
That man ſhould be ſo frail and yet ſo wiſe!

This earth's no heav'n—yet would we ſtill be bleſt:
Had high ideas of bliſſes ne'er been known,
This anxious day had never pain'd my breaſt,
Nor Flora here, ſo ſingular had ſhone!

I'll weep—not murmur: words may here fulfil
What men think grateful to the ſouls they mourn:
Weep world—ſhe acted as it were her will
That all thy courſe of evils might be borne!

Was't fancy's flight that led me to a ſigh?
Did partial judgement teach my heart to glow?
If not, I cannot raiſe a thought more high,
At leaſt no flatt'ry calls her angel now!

Else what is erring man?—Your pity spare,
Ye few! whose griefs a little while endure:
She needs it not—yet drop that bitter tear,
That few, like her, can make this life allure!

And must these vulgar lines her worth proclaim?
These lowly strains, alas! must I compose?
While common sorrow grows a public theme,
Shall not one line sweet Flora's fate disclose.

CHLOE TO DAPHNIS.

Say! is not absence death to those who love. Pope.

THOU'RT gone, alas! and I am left to mourn,
(Ye Gods will Daphnis never more return!)
Must I in tears for ever here remain?
Of your departure always to complain.
You oft affirmed with sincerest air,
That never shepherdess was half so fair,
That neither change of season, clime, nor space,
From your remembrance could erase my face;
That the whole world might to destruction move,
That time itself could never change your love.
Our plighted vows and faith each other bind,
Why then my Daphnis leave me thus behind?
Where lies the merit for to stroll afar,
To court ev'n death amidst the broils of war?
To risk a life, and cause a thousand sighs,
To torture her who for her Daphnis dies,
'Tis madness sure to ramble after fame.
To die content because you've gain'd a name;
The honour's small, tho' marching in the van
Of millions more from Beersheba to Dan.
Eternal toils corrode a soldier's life,
His days are full of trouble, pain and strife,
No place of rest—no comfort does he find.
He's subject still to change with ev'ry wind.
(Fate, now and then on shore a soldier saves,
Only to drown him midst the boist'rous waves)
A gen'rous heart will e'er relieve distress,
Return then Daphnis and your Chloe bless.
The pleasures which await you far exceed,
Such as arise from any martial deed.
Return, return, from every peril fly,
Your Chloe begs—oh! do not her deny?
By all our vows—and every star above!
You have my heart—and all my boundless love!
I'll share with you each joy and woe of life,
I blush to say—I long to be your wife.
Ah! hear me Daphnis, to the gods I vow,
I cannot—will not—brook the loss of you.
Since you departed—woods nor lawns delight,
Each object darkens in your Chloe's sight,
Where'er with you I stray'd—still there I stray,
Silent and sad I pass each ling'ring day.
Of Daphnis absence Chloe still complains,
Daphnis is absent, echo all the plains.
The brave (I'm told) can never fickle prove,
If so, then Daphnis cannot change his love.
Your presence still 'bove ev'ry joy I prize,
Return my Daphnis—or your Chloe dies.

CHLOE.

Beaumont Banks, Dec. 1787.

THE WISH.

GIVE me, ye gods, a calm retreat,
Far from the bustle of the great,
From empty pomp and noise;
Where envy weaves destructive toil,
Where malice basks in dimpling smiles,
And smiling—most destroys.

Give me alone content to know,
Content, our richest bliss below,
Which gilds the orient morn:
Content, which heals the wounds of pain,
Which yields a cordial for disdain,
For infamy and scorn.

The' ſtruck from honours loftieſt tread,
Drawn to misfortune's pooreſt ſhed,
By proud oppreſſion's frown;
Like yon perch'd wood-lark void of care,
I'd ſing my ſorrows into air,
Or give them—to a crown!

THE SHIPWRECK.

Continued from page 520.

OFT in the mazes of a neighbouring grove,
Unheard, they breath'd alternate vows of love;
By fond ſociety their paſſion grew,
Like the young bloſſom fed with vernal dew,
In evil hour the officious tongue of Fame
Betray'd the ſecret of their mutual flame.
With grief and anger ſtruggling in his breaſt,
Palemon's father heard the tale confeſt.
Long had he liſten'd with ſuſpicion's ear,
And learnt, ſagacious, this event to fear.
Too well, fair youth! thy liberal heart he knew;
A heart to Nature's warm impreſſions true!
Full oft his wiſdom ſtrove with fruitleſs toil,
With avarice to pollute that generous ſoil:
That ſoil impregnated with nobler ſeed,
Refus'd the culture of ſo rank a weed.
Elate with wealth, in active commerce won,
And baſking in the ſmile of Fortune's ſun,
With ſcorn the parent eyed the lowly ſhade,
That veil'd the beauties of this charming maid.
Indignant he rebuk'd the enamour'd boy,
The flattering promiſe of his future joy!
He ſooth'd and menac'd, anxious to reclaim
This hopeleſs paſſion, or divert its aim:
Oft led the youth, where circling joys delight
The raviſh'd ſenſe, or beauty charms the ſight.
With all her powers inchanting Muſic fail'd,
And pleaſure's ſyren voice no more prevail'd.
The Merchant, kindling then with proud diſdain,
In look and voice aſſum'd an harſher ſtrain,
In abſence now his only hope remain'd;
And ſuch the ſtern decree his will ordain'd.
Deep anguiſh, while Palemon heard his doom,
Drew o'er his lovely face a ſaddening gloom.
In vain with bitter ſorrow he repin'd,
No tender pity touch'd that ſordid mind;
To thee, brave Albert, was the charge conſign'd.
The ſtately ſhip, forſaking England's ſhore,
To regions far remote Palemon bore.
Incapable of change, th' unhappy youth
Still lov'd fair Anna with eternal truth:
From clime to clime an exile doom'd to roam;
His heart ſtill panted for it's ſecret home.

The moon had circled twice her wayward zone,
To him ſince young Arion firſt was known
Who, wandering here thro' many a ſcene renown'd,
In Alexandria's port the veſſel found;
Where, anxious to review his native ſhore,
He on the roaring wave embark'd once more.
Oft, by pale Cynthia's melancholy light,
With him Palemon kept the watch of night;
In whoſe ſad boſom many a ſigh ſuppreſt,
Some painful ſecret of the ſoul confeſt,
Perhaps Arion ſoon the cauſe divin'd
Tho' ſhunning ſtill to probe a wounded mind;
He felt the chaſtity of ſilent woe,
Tho' glad the balm of comfort to beſtow,
He, with Palemon, oft recounted o'er
The tales of hapleſs love in ancient lore,
Recall'd to memory by the adjacent ſhore.
The ſcene thus preſent, and its ſtory known,
The lover ſigh'd for ſorrows not his own.
Thus, tho' a recent date their friendſhip bore,
Soon the ripe metal own'd the quick'ning ore:
For in one tide their paſſions ſeem'd to roll,
By kindred age and ſympathy of ſoul.

FOREIGN OCCURRENCES.

Conſtanople, Nov. 10.

THE fleet having ſuddenly returned from its cruize in the Black Sea, conſiſting of forty-two ſail of ſhips, to the great ſurpriſe of every one here, without having ſtruck a blow, the Vice-Admiral, who commanded, has been put under an arreſt, and the fleet is ordered to proceed again to ſea. The valour and capacity of this Vice-Admiral had been greatly boaſted of.

According to the reports of the Miniſtry, they have hitherto loſt only one ſhip of war, which was blown up, with its whole crew, conſiſting of 300, excepting about 30, who had the good fortune to eſcape.

The Ruſſians, according to the moſt authentic accounts, have loſt in all four veſſels, two of which periſhed by the violent gale, at the mouth of the Nieper. One of the others was wrecked, and the fourth is now a good and ſerviceable ſhip in the haven of Conſtantinople.

The Captain Pacha is arrived at Rhodes from Egypt, with 26 or 27 ſhips, with a large ſupply of proviſions, and a great ſum of money. He is expected at Conſtantinople; and we are aſſured that the affairs of Egypt are ſettled in a manner very advantageous for the Porte.

Vienna, Dec. 5. By all that we can learn of the movements of the Ruſſian army, they are not likely to remain inactive during the winter. The Turks ſeem to reckon on a reinforcement of Tartars, relying on which ſuccours they turn a deaf ear to all propoſals of accommodation with Ruſſia.

The floating batteries, which the Ruſſians brought againſt Oczakow, were under the direction of a French Engineer. A Ruſſian courier, charged with diſpatches for the Prince of Saxe-Cobourg, an Auſtrian General, brought the news of an action in the Crimea. We hear that the Turks have been obliged to abandon the Iſle of Taman, which they took from the Ruſſians.

Paris. Dec. 16. The ſitting of the Peers and Parliament was on the 14th inſt. very ſhort. The Biſhop of Beauvais ſpoke with a great deal of force againſt the reſtoration of the Proteſtants, ſo that that affair has been put off till the 19th inſtant. It is true the King is not to anſwer the ſecond ſupplication of the 7th inſtant. till the 18th. They want to defer the regiſtering of it as long as they can, that they may previouſly obtain the return of the three exiles.

Hague, Dec. 20. Sir James Harris, the Britiſh Ambaſſador, has been in conference with the deputed Council of the States General this morning, upon the alliance to be entered into between this Republic, Great Britain, and Pruſſia.

Dec. 10. The Grand Vizir ſuperbly entertained the India Ambaſſador from Tippoo Saib, at the Imperial palace called the *Kioſque de eaux douces*; and this feſtival was honoured with the preſence of the Grand Signior. The river leading to the Kioſque, was covered with boats and barges of all kinds, and being ranged along the ſhore, they formed a moſt agreeable ſpectacle. The diverſions exhibited for the entertainment of

the Indian Ambaſſador, conſiſted in the diſcharge of cannons and the game called Girids, military evolutions performed by a body of Turkiſh cavalry, ſuperbly cloathed, and repreſenting the cuſtoms of different people of the Ottoman Empire, as the Parſans, Armenians, Medes, Turcomans, Arabs, Africans, Syrians, &c. The 300 Indians of the Ambaſſador's ſuite performed military exerciſes. and 200 Sypaids, part of the above number, went through divers European manœuvres. Gratuities were diſtributed to ſuch of the ſoldiers as had ſignalized themſelves by their expertneſs. This brought together upwards of 200,000 ſpectators, and the expence attending it is ſaid to exceed 50,000 piaſtres. On this occaſion the Grand Signior teſtified his approbation of the conduct of his Vizir, by preſenting to him a rich robe of black fox ſkins, with a bow and arrow of great value.

DOMESTIC INTELLIGENCE.

London, Dec. 1.

Copy of a letter ſent by the Grand Signior to the Grand Vizir, inveſting him with full Power to act in the preſent War:

MY Grand Vizir, To give you a ſignal mark of my eſteem, I have ſent you a ſabre ſet with diamonds, with which you muſt deſtroy our enemies; I ſend it you by my Cadvergi Bachi: as ſoon as you have girded it on your mighty thigh, you will without delay take the meaſures neceſſary for the defence and preſervation of our empire. You will ſtation the troops in the proper places. I truſt to your care the Nobles of my empire, my ſoldiers, and ſubjects. You muſt juſtify this confidence. I recommend you to the protection of the Moſt High, and have inveſted you with unlimited power.

"The whole world knows the uſurpation the Ruſſians have made in the Crimea, and the number of their veſſels on the Black ſea. What ought the ſentiments of thoſe who have any ſpark of our holy religion left in their hearts to be upon this occaſion? May the Supreme Being ſhower his grace on you, my Nobles, my ſoldiers, and myſelf; may the Ruſſians, our perfidious enemies, be exterminated!

"The countries poſſeſſed by my anceſtors have been uſurped by the Ruſſians in violation of all treaties: in conſequence of which war has been declared, and an oracle, iſſued from the ſanctuary of laws, has confirmed that reſolution to fulfil our duty in the war againſt the infidels, and to accompliſh the laws of the Holy Prophet I have publiſhed my will throughout my empire. The preperations ought to be the firſt objects of our concern. I deſire you, my Grand Vizer, who are animated by the moſt ardent zeal and juſtice, to make all the neceſſary diſpoſitions to depart immediately,

and take the command of the army in perſon. I recommend to you harmony and a good underſtanding with all thoſe who will be under you. Give the moſt rigorous orders that the officers who make the campain keep themſelves within the bounds of their ſituation, and in good œconomy, to avoid thoſe diſorders which happened in the preceding wars by the two great number of guards. In fine, accompliſh the deſtruction of the Muſcovites, the ſworn and and implacable enemies of our faith, for which end I give you the moſt unlimited powers."

24. The diſappointment of the French in their late attempt to bring about a Quadruple Alliance between the Crown, the Emperor, Ruſſia, and Spain, is a ſecond overthrow given to the fineſſe of their Miniſtry, by the ſteady politics of our preſent rulers. But notwithſtanding theſe repeated miſcarriages of the Cabinet of Verſailles, it is not to be donbted but that reſtleſs nation, perpetually goaded on by the ſtimulatives of ambition and univerſal empire, will very ſoon attempt, by ſome new mode, to diſturb the peace of Europe, in order to check the growing proſperity of Great Britain.

The civil diſſentions in France are much increaſed by religious diſputes; the whole body of the clergy are thundering away, in the true ſpirit of the church militant, againſt the repealing act in favour of the proteſtants; but theſe are not days when perſecution is likely to rear her creſt with any likelihood of ſucceſs.

Private letters from Paris ſtate, that the Duke of Orleans has certainly had an offer of being recalled from his exile, on conditions which his Royal Highneſs would not accept.

Such was the management of our Miniſters, that, when it was almoſt certain that we were on the eve of a war with the Houſe of Bourbon, our forces were ſo injudiciouſly diſtributed, for the defence of our Colonies, that in the Weſt Indies we have no ſoldiers, and in the Eaſt no ſhips. The former had not above 300 men in the ſeveral garriſons, while the latter was provided with more than 50,000.

By the new Treaty of Commere, France has granted to Ruſſia *all the privileges of the moſt favoured nations.*

And Ruſſia, in return, has granted to France, *reciprocal privileges.*

In conſequence of *this* Treaty, all the Britiſh merchants at Peterſburg, and of other ports in Ruſſia, have had notice given them, in form, that they *muſt* henceforth pay all cuſtoms, on their merchandize, *in ready money.*

It is *this* Treaty, which prevents a renewal of the treaties with Great Britain, which are expired.

France has, to a certain extent, *fixed* herſelf with Ruſſia.

BERWICK

To country people travelling to London.—A Gentleman, who went up in a light Coach from Liverpool, about a fortnight ago, was defrauded of his Trunk, containing linen, and other wearing apparel of a conſiderable value, in the following manner: On arriving at the Inn, where the coach ſtopt in London, he was ſhewn into a room, and his trunk brought and ſet down cloſe beſide him; ſoon after a man, genteelly dreſſed, entered as a waiter, with a pint pot in his hand, and taking up the trunk, de-

liberately walked out with it, unſuſpected, in the preſence of the owner, and ten or twelve other people, who happened to be in the room, and got clear off before the fraud was diſcovered.

Againſt a ſwindler of the name of Green, who goes about the country taking up goods of different perſons, and has had the effrontery to uſe the name of many reſpectable Gentlemen, to countenance his nefarious practices.

CHRISTMAS HOLIDAYS.

This being the Day appointed for the Commemoration of the Nativity of our Saviour, the ſame was obſerved with the uſual demonſtrations of *pious* Joy, which ſhewed itſelf in more than ordinary conſumption of the good Things of this Life.

It is confeſſed by Foreigners themſelves, that no nation on earth furniſhes ſuch variety of plenty on the Table as the Engliſh —if any particular proof were wanting this Day would furniſh it —and furniſh ſomething more—a proof that the Engliſh know how to treat what is ſet before them with a becoming Profundity. It is to be feared that *Diſputes* will take place, and *internal Broils* which the Apothecaries only can determine.

To which may be added—and to which we beg leave to add—*The Compliments of the Seaſon!*

But while we are eating more than we can carry in our Stomachs —and perhaps drinking more than will allow us to carry ourſelves—let us think for a Moment on this inclement Seaſon which aggravates the Horrors of Poverty.—An Offal from our Tables will be a feaſt to a poor Family: And we will get by it a Something which will give an additional Zeſt to our Enjoyments, and take from our Characters all that is ſelfiſh and uncharitable.

22. A curious cauſe was tried in a neighbouring county court between a Clergyman and a Taylor: The taylor ſued for a bill for making a great coat, &c. The parſon in defence would have ſtopped a ſhilling, under pretence of the taylor's cabbaging a quarter of a yard of cloth. After a trial of between two and three hours, the jury gave a verdict that the taylor's bill ſhould be paid with all coſts of ſuit, to the ſatisfaction of the court in general.

MARRIAGES.

Dec. 11. Mr Brody, Cabinet-Maker to Miſs Elizabeth Micheſon.

19. Mr William Fair, Cabinet-Maker, to Miſs Margaret Wallace.

24. At Edlingham, by the Rev. Mr Bate, Mr Geo. Culley, to Miſs Spours of Broompark.

DEATHS,

Dec. 19. Mrs Margery Guthrie, Tweedmouth, aged 70.

24. Mr. James Hall of Thorrington, near Wooler, aged 65. He was a ſincere friend, a kind huſband, an affectionate parent, and a ſocial companion, his loſs is much regretted by all who knew his worth, but in particular by his amiable family, and poor neighbours.

31. Mrs Ford, wife of Mr W. Ford, Merchant.

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THE EDITOR of the BERWICK MUSEUM returns his moſt grateful Thanks to his Subſcribers and Correſpondents for their Patronage and aſſiſtance, and is extremely ſorry to inform them, that from unavoidable buſineſs interveening, he is obliged to decline the publication of the Work; perhaps at a future period he may call upon his Friends, and the Sons and Daughters of Genius for their ſupport. The Ladies and Gentlemen, who have of late been ſo obliging as to ſignify their approbation, and promiſe of future aid, will be remembered with gratitude. He alſo returns Thanks to his new Friends who have ſignified their intention of patronizing the Berwick Muſeum for 1788; and he moſt humbly begs of all thoſe who have been Subſcribers during the Three Years reign of the Muſeum, to ſettle Accounts.

A NEW
UNIVERSAL VIEW
OF THE
SEVERAL NATIONS of the KNOWN WORLD;

With the Diſcoveries of CAPTAIN COOK, *&c.*

Giving the Situation and Extent of all the Empires, Kingdoms, States, Provinces, Iſlands, and Capital Cities of Europe, Aſia, Africa, and America: Likewiſe, the Number of Inhabitants, Longitude, Latitude, Diſtance and Bearings, from London, of the moſt remarkable of theſe Cities: With the Produce, Manufactures, Trade, Conſtitution, Forces, Revenue, and Religion, of the ſeveral Countries deſcribed.

Carefully Collected, and brought down to the Year 1787.

THE circumference of the globe (or whole world) is 360 degrees, or 21,600 geographical miles round, and the diameter 7200; but if we compute by Engliſh miles, it is 25,000 miles round, and the diameter 8000. The earth is uſually divided into the eaſtern and weſtern continents; the eaſtern comprehends Europe, Aſia, and Africa: the weſtern contains only America.—The water is alſo thrown into three grand diviſions: 1. The Atlantic Ocean, which divides Europe and Africa from America, about 3000 miles wide: 2. The Pacific Ocean, or Great South Sea, which divides America from Aſia, about 10,000 miles wide: 3. The Indian Ocean, which ſeparates the Eaſt Indies from Africa, about 3000 miles over.

AFRICA is bounded by the Mediterranean Sea, which ſeparates it from Europe on the north, by the Iſthmus of Suez, the Red Sea, and the Eaſtern Ocean, which divides it from Aſia, on the eaſt; by the Southern Ocean on the ſouth; and by the Atlantic, which ſeparates it from America, on the weſt. Africa comprehends the following ten grand diviſions: 1. Egypt, 2. Abyſſinia and Nubia, 3. The coaſt of Anian and Zanguebar, 4. Monemugi, Monomotopa, and Caffraria, 5. Congo, Angola, and Guinea, 6. Negroland, 7. Zaara, or the Deſert, 8. Biledulgerid, the ancient Numidia, 9. The Empire of Morocco, 10. The coaſt of Barbary on the Mediterranean, comprehending Algiers, Tunis, Tripoli, and Barca:—The whole 4300 miles long, and 3500 broad.

ABYSSINIA, 900 miles in length, and 800 in breadth, it's chief city is Ambamarga, or Ambara, long. 35 E. lat. 13 N. diſt. 2880 S. E. Produces corn, cattle, wine, flax, camels, lions, gold-duſt, &c. Government, monarchial, and hereditary. Hence came the Queen of Sheba, and the Ethiopian Eunuch. Chriſtians.

THE empire of Ayſſinia is indifferently called Abyſſinia, Abiſſinia, Abaſi, or Habeſſinia, from the Arabic Herbeſh, which ſignifies a mixture, the country being peopled by various nations; but the inhabitants themſelves call it Ijopia or Ethiopia. It has alſo been known, though abſurdly by the name of Preſter John's country. It is bounded on the north by the kingdom of Nubia: on the eaſt it had formerly the coaſt of Abex on the Red Sea: but this is diſmembered from it, and makes a ſeparate province under the dominion of the Turks; and partly by the kingdom of Dangala: on the ſouth it is bounded by Alaba, and Ommo Zaidi, and on the weſt by Gorham, and Gingiro.

As Abyſſinia is ſituated between the tropic equator, and it may reaſonably be ſuppoſed to be in a very hot climate, but the extreme heat is only felt in the champaign country, the villages, and lowlands; for the tops of the mountains, moſt of which are of a great height, enjoy a delightful coolneſs. Hence this country is very healthful, but is ſubject to terrible thunder and lightning.

Moſt of the mountains are ſaid to exceed Olympus, in height: yet their ſteep, and to appearance inacceſſible rocks, are inhabited. They are ſurrounded with deep and extenſive vallies, which, with the flat lands, are dry in winter, and commonly overflowed in ſummer by the rains, which inſtead of falling by drops, pour with ſuch vehemence, that the torrents from the mountains ſweep away trees, houſes, and ſometimes rocks, while all the rivers, overflowing their banks, lay the country under water; which, on it's retiring, leaves the country covered with a thick ſlime or mud. This overflowing of the river of Abyſſinia, is an advantage not confined to that empire, but ſpreads it's happy influence over all Egypt, and extends the bleſſing of plenty from Abyſſinia to the Mediterranean.

Some of their winds appear no leſs dreadful than their thunder and lightning, particularly one called in their language, ſengo, or the ſerpent, which ſometimes blows down the houſes, trees, and rocks, and even ſnaps the maſts of ſhips in the harbours. But theſe periodical rains and theſe ſtorms, are not peculiar to Abyſſinia; in almoſt all countries within the tropics, the former pour in torrents, overflow the land, and the rivers ſwelling above their banks, fertilize the land. Theſe ſtorms are periodical; in China and the Eaſt Indies, they are called by our mariners tuffoons, or typhons.

Some of the mountains have large plains on their tops, covered with trees and other verdure, and afford excellent ſprings. Some are well cultivated, though the acceſs to them is extremely difficult and dangerous; ſometimes through a craggy way incumbered with huge ſtones, which muſt be climbed up with ladders, and the cattle drawn up with ropes. Many of the mountains abound in gold, as plainly appears from the duſt found upon them, or waſhed down by the torrents, ſome pieces of that metal being the ſize of a pea. But no mines of ſilver have yet been diſcovered.

However, the ſalt-pits of Abyſſinia are as valuable as mines of gold and ſilver, ſince theſe not only ſupply the inhabitants of that extenſive country with this neceſſary commodity, but ſalt there anſwers all the purpoſes of money, and they exchange it with other nations for whatever

commodities they deſire to purchaſe. The principal place where ſalt is procured, is on the confines of Dangala, and Tigra, where there is a large plain, four days journey in extent; one ſide of which is incruſted all over with a pure white ſalt, in ſuch quantities, that ſome hundreds of camels, mules, and aſſes, are conſtantly employed in fetching it from thence.

Here are few conſiderable lakes, except that of Dambea, called by the natives the ſea of Tzana, from the chief iſland in it. This lake is ſituated in thirteen degrees north latitude, and may properly be conſidered as the ſource of the Nile, which flows out of it. It is computed to be about ninety miles long, and thirty-ſix broad; it's water is clear, ſweet, and wholeſome; it abounds in fiſh, and the natives ſail upon it, in flat-bottomed boats, made of the bamboos which grow along the banks. It contains about twenty-one iſlands, ſome of which are very fertile, and are covered with groves of orange and citron trees, and in ſeven or eight of them are old monaſteries, which appear to have been elegant ſtructures.

The Abyſſinians are generally tall and well-ſhaped; their complexion may be called black, but ſome of them are inclined to the tawny, and to a reddiſh brown. Among them the olive is reckoned the fineſt complexion, and next to that the jet black; but the reddiſh, and particularly the yellowiſh brown, is eſteemed the moſt diſagreeable. Their noſes are not flat, nor their lips protuberant, as among the natives of Guinea; but they have regular and agreeable features, and their eyes are black, briſk, and lively.

They are ſtout and ſtrong, briſk and healthy; and their labour, together with the temperance they uſe in eating, prolong their lives to a good old age. Moſt of them are ſo nimble and active, as to climb up the talleſt trees, or ſteepeſt rocks, with ſurpriſing eaſe and agility. The women greatly exceed thoſe of Europe and Aſia, in ſtrength and ſprightlineſs; they breed eaſily, are delivered without help, and can take care both of the child and themſelves, without the aſſiſtance of a nurſe. This ſtrength of conſtitution is common to all the women in theſe hot climates, except when they are weakened by a ſedantary life.

The habit of the men of quality is a long veſt, either of fine ſilk or cotton, tied about the middle with a rich ſcarf; that of the citizens is much the ſame, but of cotton only, they not being allowed to wear ſilk, neither is their cotton of the ſame fineneſs. The common people have only a pair of cotton drawers, and a kind of ſcarf, with which they looſely cover the reſt of their bodies; and till about a century ago, this was the general dreſs of all the people, none but the emperor, the royal family, and ſome diſtinguiſhed favourites, being allowed to wear any other; and this ſcarf, or a piece of cloth, ſerves them at night to wrap themſelves in.

As to the women, they are allowed to appear as fine and genteel as their circumſtances will admit; for they are far from being kept in ſo recluſe a manner as thoſe among the more Eaſtern nations. Thoſe of high rank, uſually dreſs in the richeſt ſilks and brocades, their upper garments are wide and full, not unlike ſurplices: they adorn their heads and hair an hundred different ways, and take care to have the richeſt pendants in their ears; beſides, they ſpare no expence in adorning their necks with the moſt coſtly ornaments of chains, jewels, and other embelliſhments.

Both the men and the women are extremely curious about the management of their hair, on which they laviſh a great deal of butter, to render it ſmooth and ſhining. This vanity is perhaps the more excuſable, as none but the emperor is allowed to wear either a cap or any other covering for their head, which, as they have a great deal of idle time upon their hands, is an inducement to them to beſtow ſome part of it in this amuſement. Indeed, their hair not being apt to grow thick and long, but moſtly thin and frizly, ſome additional art ſeems neceſſary to keep it in tolerable order, ſo as to diſtinguiſh each ſex; and therefore while the men take much pains in various forms, the women ſtrive to have it hang looſe in a variety of curls and ringlets, except the fore top, which they take ſtill greater pains to adorn with jewels or trinkets according to their rank.

Upon the whole, their dreſs is chiefly accommodated to the climate. The heat is ſo exceſſive, that they can hardly ſuffer any cloaths to touch their fleſh, which makes

them contrive to have them as light, and to hang as looſe as poſſible during the heat of ſummer.

Hence the cloth that covers their bodies is thrown looſely over them, their breeches likewiſe, and the women's drawers, are made wide and long; but in the cooler ſeaſons, they bring them much cloſer to their bodies, and the rich then appear in handſome veſts, open only to the waiſt, and cloſed with ſmall buttons: theſe have ſmall collars, and very long and ſtrait ſleeves gathered in at the wriſt.

They are not ſo temperate in their drinking as in their food, eſpecially at their feaſts, where, after a full meal, they uſually drink to exceſs; according to a proverb of theirs, Plant firſt and then water. Their liquors are indeed more tempting than their meat. As they have plenty of honey, they have excellent mead; they have likewiſe ſome other liquors made of various fruits, and a third ſort made of barley without hops. Theſe exceſſes are attended with no ill conſequences; for they live peaceably and ſelom quarrel among themſelves, or if they do, their conteſts ſeldom go farther than exchanging a few blows; and in matters of conſequence they generally decide the controverſy by umpires choſen among themſelves, or lay the affair before the ruler of the place. Here they are allowed to plead their own cauſe without the help of a lawyer; and when judgment is given, whether by the judge or the arbitrator, they faithfully ſtand to it without grudge, murmur, or appeal.

Both the men and women are ſaid to be witty and ingenious; but thoſe of the kingdom of Nerea are ſaid to exceed the reſt in ſenſe, bravery, generoſity, affability, and other ſocial virtues. They are extremely inquiſitive and fond of learning: yet the people of Tigra and the neighbouring kingdoms are repreſented as being for the moſt part haughty, inconſtant, revengeful, cruel, and perfidious.

The Abyſſinians are naturally docile, and fond of knowledge, which is alledged to have been one of the principal motives that induced them to give the Jeſuit miſſionaries ſo kind a reception at their firſt coming; and though there is but little learning found amongſt them, it is rather for want of proper means, than of capacity of attaining it.

They are entirely negligent with regard to the ſymme-

try and architecture of their buildings, which is owing to their living in tents or camps, after the manner of their monarchs; ſo that, except a few old royal palaces, here are neither public ſtructures nor private buildings worthy of notice to be ſeen throughout the whole empire; for thoſe they ſtile houſes would hardly deſerve the name of huts among us, they being built of clay and laths put together in the meaneſt and moſt ſlovenly manner, ſo as to be eaſily reared, and as readily abandoned, when they think proper to remove their quarters. Theſe buildings belong to the inferior ſort, who follow the royal camp, and being unable to purchaſe tents, erect theſe huts with almoſt as little trouble, as is commonly taken in rearing a large tent.

The very emperors themſelves had neither caſtles nor palaces, till the Portugueſe miſſionaries came among them, but lived in their ſtately pavillions, where they were attended by all their nobles, guards, and other retinue.

Such ſtrangers were they not only to all kinds of ſtately edifices, but even to common regular buildings, that when father Pays undertook to build a magnificent edifice for Sultan Segued, none of that prince's ſubjects knew ſo much as how to dig the ſtones out of the quarries, much leſs how to ſquare or work them fit for uſe. He was therefore obliged to teach them both that, and how to make the proper tools for the maſons, carpenters, joiners, and in ſhort, for every part of the work; and alſo how to join the ſtones, which was performed of a red clay of ſo glutinous a nature, that it makes a good ſtrong cement, without the help of quick-lime. The people were filled with amazement at beholding not only a large ſtupendous ſtructure, erected with much ſtrength and regularity, but even high and ſtately ſtories raiſed one upon another, for which they had not even a proper word, but ſtiled them babeth-laibeth, or houſe upon houſe.

Their tables are generally round, and among the rich are large enough for twelve or fourteen perſons to ſit round them; but they are very low, as the people, like the inhabitants of moſt of the countries in the Eaſt, ſit upon carpets, and the meaner ſort upon mats, or on the ground.

Their furniture, even among thoſe of high rank, is mean; they have no fine paintings, tapeſtry, or other ornaments; and indeed their way of living is in ſome meaſure incompatible with any ſuch finery. Even their beſt beds are no better than couches, on which they lie upon hides or ſoft furs wrapped in their upper garments. Indeed, ſome of their princes and perſons of wealth purchaſe Indian quilts, with ſilk borders, which now come to them from the ports on the Red Sea; and theſe they ſpread upon their couches, chiefly in their outward apartments, that they may be ſeen by thoſe who come to viſit them. But the poor moſtly lie on mats, or a hide or two ſpread on the ground.

They have neither inns, taverns, nor caravanſeras for the entertainment of ſtrangers. Theſe are rendered unneceſſary by that ſpirit of hoſpitality which prevails amongſt them. If a traveller ſtays longer in a village or camp than three hours, the whole community are ready to lodge and furniſh him with proper neceſſaries for himſelf, his ſervants, and cattle at the public expence. He need only enter the firſt hut or tent he likes, and reveal his wants to the maſter of it, who immediately goes and informs the chief perſon of the place, upon which an ox is ordered to be killed, and ſo much of it is ſent to him as will be ſufficient for him and his company; together with a proper quantity of bread, liquor, and conveniencies for lodging. All theſe they are the more careful to ſupply him with, being liable to a fine of double the value of what they were bound to furniſh him with, ſhould he prefer a complaint in caſe of their neglect to a proper magiſtrate. However, this laudable cuſtom is attended with great inconveniencies, as it gives encouragement to a number of idle vagabonds to abuſe it.

They have but few manufactures among them, and though they are chiefly dreſſed in linen and cotton, and their country is as proper for producing them as any in Africa, they are ſo indolent, that they raiſe no more than will juſt ſerve their preſent wants, and the leſs of either ſerves them, as they make no uſe of any for their tables or for their beds, and a ſmall quantity is ſufficient to ſerve the common people as a covering for their bodies. The Jews are

ſaid to be their only weavers, as they are in moſt parts of the empire their only ſmiths, and work in all kinds of metal. What joiners, carpenters, and maſons are produced in this country may be eaſily gueſſed from the meanneſs of their buildings and furniture; and the ſame may be ſaid of other trades, as taylors, ſhoe-makers, &c. from the plainneſs of their dreſs. Indeed the potters and makers of horn trumpets and drinking-cups are in the higheſt requeſt. Theſe and other inferior artiſts are incorporated into tribes or companies, and have their ſeveral quarters, neither intermingling nor intermarrying with the reſt, the children commonly following the buſineſs of their parents.

Jewellers, gold and ſilver-ſmiths, and other curious artificers of the like kind, are altogether unknown to them, unleſs by ſome of their works being brought by way of traffic or exchange, and theſe are only to be found among the great and opulent. The ſame may be ſaid of their carpets, tapeſtry, ſilk, brocades, velvets, and other coſtly ſtuffs, which the Turks bring hither, by the way of the Red Sea, and exchange for gold duſt, emeralds, and fine horſes. The Jews, Armenians, and Arabians, are the common brokers between them and the Abyſſinians, who ſeldom or ever travel out of their own country, or indeed are ſuffered to do ſo by the Turks, who being poſſeſſed of all the ſea-ports on the Red Sea, enrich themſelves by this monopoly, and are extremely careful to prevent any trade from being opened into the country by any other nation, or of its being carried on by any other hands but their own.

Beſides the above articles of commerce, the Turks bring them ſeveral kinds of ſpices, in very ſmall quantities, which they keep up at ſo high a price, that none but the richeſt of the Abyſſinians can purchaſe them; in return for theſe, the Abyſſinians bring them ivory, honey, wax, ſkins, furs, and leather in great quantities, for which they are obliged to take what the brokers pleaſe to give them.

In Abyſſinia the people have no idea of money; but in purchaſing what they want, exchange one commodity for another. The moſt common article of trade exchanged by them is ſalt, by which they rate the value of every thing elſe; and which in general anſwers the purpoſes of money,

by being exchanged for all the neceſſaries and convnien-cies of life.

Marriage among the Abyſſinians is little more than a firm bargain, or contract, by which both parties engage to cohabit and join their ſtock as long as they like each other; after which they are of liberty to part. The cuſtom of meeting and bleſſing the married couple at the church-door is doubtleſs derived from the Jews; and it is ſaid that none but prieſts and deacons are married within the body of the church. In this part of the matrimonial ſervice ſeveral ceremonies are performed. Alvarez, who was preſent when the abuna, or patriarch, officiated at one of them, ſays, that the bridegroom and bride were waiting at the church-door, where a kind of bed or couch had been prepared for them, and on which the patriarch ordered them to ſit; he then, with his croſs in one hand, and a cenſer in the other, made a kind of proceſſion round them; and then laying his hands on their heads, told them, that as they were become one fleſh, ſo they ought to have but one heart and one will. This was followed by a ſhort exhortation ſuitable to the occaſion; after which he went into the church, and celebrated divine ſervice, at which they both aſſiſted; that being ended he gave them his bleſſing, which renders the marriage valid, and then diſmiſſed them. The more religious ſort not only attend divine ſervice, but receive the holy communion, either juſt before or after their being joined. What feſtivities and rejoicings attend theſe nuptials we are not told. The huſband and wife, after conſummation keep ſeparate tables; or if they agree to eat together, each brings their own proviſions ready dreſſed, or ſends them in before by their ſervants or ſlaves.

The married women are permitted to appear abroad, and to viſit their friends and relations; and the princeſſes of the royal blood have ſtill greater privileges, and are ſaid to think no gallantries, however injurious to their honour, ought to be denied them by their huſbands; in which liberties they are ſo far upheld by their own relations, that all complaints againſt them will not only be in vain, but taken very ill.

But this is far from being the caſe of thoſe of inferior

rank, who are generally obedient and faithful to their huſbands. Theſe are commonly obliged, eſpecially among the meanner ſort, to perform ſome of the moſt laborious offices of the family, and particularly to grind all the corn uſed in it, which the very ſlaves of the other ſex will refuſe to do; for as they have only hand-mills, they are forced to grind corn either for bread or drink every day.

They forbid marriage between perſons in the ſecond, third, and even fourth degree of conſanguinity, and therefore eſteem it unlawful to have more than one wife at a time; yet many amongſt them are ſaid to have a plurality of wives; theſe are indeed deprived by the church of the benefit of the holy communion; but as polygamy is not deemed by the ſtate detrimental to ſociety, they are ſuffered to live with them without moleſtation.

They admit, as hath been already intimated, of divorces, not only for a breach of conjugal fidelity, but for want of children, diſagreement, bodily infirmities, and the like; in all which, caſes the women have the ſame privilege of abrogating the marriage-contract as the men. In ſuch caſes, the diſſatisfied party applies to the biſhop, and having obtained the deſired divorce, which is ſeldom denied, if the party cannot be prevailed on to withdraw the ſuit, they next petition for a licence to contract a freſh marriage, and obtain it with the ſame eaſe.

Hence theſe divorces are very frequent, eſpecially among thoſe of high rank. But with reſpect to the grand motive, the breach of fidelity on either ſide, they frequently compromiſe the affair: for as both the huſband and wife have their ſeparate lands, goods, and chattels, they can make what is eſteemed a ſuitable compenſation for the tranſgreſſion. But where ſuch a compenſation cannot be agreed on between the injurer and the injured, the women are uſually the moſt ſeverely puniſhed: ſhe is condemned to loſe all her goods, and to leave her huſband's houſe in a mean ragged dreſs, and never to enter it more; carrying with her a ſowing-needle, by which ſhe may earn her livelihood; and ſometimes ſhe is ſentenced to loſe her head of hair, which is her chief ornament, and to be cloſe ſhaved, except a ſingle lock on her fore-top. But the huſband, if he pleaſes, may take her again; or if he does not, they may both

marry. If the huſband be the offender, he is alſo liable to be puniſhed, as well as the partner in his guilt; but a fine is generally laid upon them both, and appropriated to the uſe of the wife. Thus likewiſe the man who has debauched the wife, if convicted, is ſentenced to pay a fine of forty cows, horſes, ſuits of cloaths, &c. and if unable, he becomes the priſoner of the huſband, till the debt be paid. If the injured huſband ſuffers him to go, he obliges him to ſwear, that it is to fetch what will ſatisfy him; upon which the guilty perſon ſends him a piece of beef and ſome liquor, after which they ſometimes eat and drink together; and then, upon his aſking his pardon, the huſband firſt remits one part of the fine, and then another, till at laſt he forgives him the whole.

With reſpect to their funerals, after waſhing the body, they perfume it with incenſe, ſprinkle it with holy water, and wrapping it in a ſheet, place it on a bier. The bearers then take it, and hurry it away with ſuch ſwiftneſs, that thoſe who attend can hardly keep pace with them. When they come to the church, or the church-yard, for they bury in either, they again incenſe it, and throw plenty of holy water upon it. After the prieſt has read the fourteen firſt verſes of the Goſpel of St. John, they ſhoot the corpſe into the ground, inſtead of letting it down gently; the prieſt repeating ſome pſalms, till the body is covered with earth.

They bewail their dead many days; their lamentions begin early in the morning, and continue till the evening; the parents, relations, and friends meet at the grave, together with women-mourners hired to accompany the ſolemnity with their out-cries, all clapping their hands, ſmiting their breaſts, and uttering, in a doleful tone, the moſt affecting expreſſions.

If the deceaſed be a perſon of diſtinction, his horſe, ſhield lance, and other accoutrements are alſo brought to the place, offerings are made to the church and the clergy, and proviſions given liberally to the poor. This ceremony continues, according to the quality of the perſon, from three to forty days, and is repeated afreſh on the aniverſary; and, during the mournful ſolemnity, they all pray to God to be merciful to the ſoul of the deceaſed.

The princes boast their being descended from Mentleheck, the son of Solomon, king of Israel, by the Queen of Sheba. According to them this princess reigned twenty-five years after her return from Judea, and was succeeded by this son, from whom descended a series of princes in a direct line down to the year nine hundred and sixty, when the crown passed into another family, but was afterwards restored to it again. Hence the emperor still retains the pompous titles of the Beloved of God, Son of the Pillar of Sion, Kinsman to the race of Judah, Son of David and Solomon, and Emperor of the Great and High Ethiopia, its kingdoms and provinces, &c. They also bear in their arms a lion holding a cross, with this inscription in the Ethiopic tongue, "The lion of the tribe of Judah is victorious."

The respect paid to this prince amounts almost to adoration; those who are admitted to his presence fall prostrate before him, and kiss the earth as they approach his person; and it is said, that even in his absence they never hear his name mentioned, without bowing very low, and touching the ground with their hand. The other marks of grandeur chiefly consist in the retinue with which he is attended: for he is not only accompanied by his own household and guards which are very numerous, but by all the grandees and officers of the empire, who strive to outvie each other in the greatness and splendor of their retinue, in the richness of their dress, and the magnificence of their pavilions. We have already observed, that they chiefly live in tents; the emperor's camp always takes up a large space of ground, and makes a very splendid appearance, to which the regular disposition of the streets, and great variety of tents, streamers, and other ornaments, and especially the many lights and fires at night do not a little contribute; so that the whole appears like a vast open and regular city, in whose centre, or on some eminent part of it, stands the imperial pavilion, which outvies all the rest in height, bulk, and grandeur. Next to it are those of the empresses and the royal family, and then those of the officers of the court, all appearing with a proportionable though inferior lustre: to these may be added, those large and stately pavilions which serve as churches,

upon which they beſtow no ſmall expence, in adorning them both within and without. In ſhort, the imperial camp is of vaſt extent; and yet good order is commonly obſerved in it. It has markets, courts of juſtice, and places where young perſons of rank perform a variety of exerciſes on horſeback. But all the reſt only reſembles a great number of long extenſive lanes, of mean ordinary taſte, or low miſerable huts of lath and clay covered with ſtraw, which ſerve the emperor's guards, ſoldiers, and a prodigious multitude of ſutlers and other attendants.

When the emperor removes his camp, or, as it may be properly ſtiled, his metropolis, which is chiefly occaſioned either through the want of wood, proviſions, or the different wars in which he is engaged, the chief care is to chooſe a convenient and ſpacious ſpot well furniſhed with water, and eſpecially with wood, of which they make ſuch havock, that vaſt foreſts are frequently laid bare in a ſhort time; and they are amazed, and think it incredible, that ſuch great cities as are in other parts of the world ſhould be able to ſubſiſt ſo long a time in one place without being in extreme want of wood.

The emperor, in his march, whether in time of peace or war, is always attended by his chief miniſters: he appears with a crown on his head made of pure gold, with ſilver lilies, intermixed with pearls, and fixed on a cap of blue velvet, on the top of which is a gold croſs.

Some time before the emperor begins his march, officers are ſent before to the governors of every province and place through which he is to paſs, with orders to clean and repair the roads, and to open the woods through which his way lies, by cutting down branches of trees the briars, and every thing elſe that may retard the march; and to provide neceſſaries both for him and the whole army, which travels but ſlowly and by ſhort journies, on account of the women, children, and cattle, which follow the camp. At the time appointed all the governors punctually come in with their quotas of corn, cattle, beer, and other liquors; all which are diſtributed, with the utmoſt exactneſs among the ſeveral ranks and orders of the army. In theſe marches the titmerari, an officer who commands the vanguard, fixes his pike on the ſpot he chooſes for the impe-

rial pavilion; after which, every one of the reſt knowing his own rank, and the ground he is to take up, eaſily gueſſes by his eye where the tents are to be pitched; ſo that the whole encampment is ſoon compleated with ſurpriſing readineſs, and in ſo exact and regular a manner, that notwithſtanding their being ſo frequently removed, every one knows the ways and paths ſo well, that he can go to the tent of any one with the ſame facility as he can to his own, or as we can find a ſtreet, lane, or houſe in any of our cities.

The camp is always divided into ſeven pariſhes, each of which has its miniſters, deacons, and inferior officers, who aſſiſt in the inſtruction of youth, in performing divine ſervice, and the other functions of the miniſter's office. Whenever an enemy is near, the army is ordered to march cloſe and in the beſt order; the van-guard and rear drawing up cloſe to the main body; the wings ſpread themſelves out, and the emperor keeps in the centre with his guards, great officers and ladies, a ſufficient interval being left for incloſing the baggage. At other times little order is obſerved in their marches, only there is always a number of warlike inſtruments ſounding before, and a particular guard marching round the emperor. He generally mounts and alights in his tent; but if he has occaſion to diſmount by the way, the guards immediately make a ring about his perſon, ſpreading their cloaths to keep him unſeen; and if he diſmounts in order to take reſt, a couch, which is commonly carried for that purpoſe, is brought him, on which he lies on cuſhions covered with carpets of the fineſt ſilk.

It has been already hinted, that the crown of Abyſſinia is hereditary, and muſt be preſerved in the ſame family; but the emperor, if he pleaſes, may chooſe any one of his children whom he thinks worthy to ſucceed him. This probably gave birth to the ſevere cuſtom, formerly obſerved in this empire, of confining all the princes of the blood to the fortreſs, or rock, called Ambaguexen, which ſome have deſcribed as a ſevere and diſagreeable place of confinement, on the ſummit of a lofty mountain; while others repreſent it as an earthly paradiſe, in which theſe princes enjoyed every bleſſing except liberty, and were educated in a manner ſuitable to their birth.

The manner in which any of theſe young princes were brought out of this abode to aſcend the throne was as follows: After due conſultation, and a ſtrict enquiry into the character of the prince, or after the emperor's having declared him his ſucceſſor, which precluded all ſuch conſultations, the viceroy of Tigra went at the head of ſome forces, and encamped at the foot of the mountain, whence, with a proper retinue of grandees and officers, he aſcended it, and entering the cell of the prince elect with great formality, fixed the imperial ear-ring to his ear, as a token of his election; and inſtantly the other young princes were ſent for to pay him homage, and congratulate him on his acceſſion to the throne. The new emperor was no ſooner come down from the mountain, than the governors and other officers met him at the head of the army and all alighting together ſaluted him. After which, upon his giving them the ſignal, they mounted again, and taking him into their centre conducted him into the debana, or imperial pavilion, with the ſound of trumpet, kettle drums, and other muſical inſtruments, intermixed with loud acclamations of joy. Here he alone alighted within, while all the reſt did the ſame without the pavilion. He was ſoon after ſolemnly anointed by a prelate, and the reſt of the clergy accompanied the ceremony with pſalms and hymns ſuitable to the occaſion. Soon after he was inveſted with the imperial robes, and the crown ſet upon his head. The ſword of ſtate was then drawn and put into his hand, and he being ſeated on the throne an herald proclaimed him emperor, and was ſuddenly anſwered by the loud acclamations of the whole aſſembly and army, who came to pay him their homage. Upon theſe occaſions a kind of ritual, which perhaps contained the duty of a good ſovereign, was read and explained before him, either by the metropolitan, by whom he was anointed, or by ſome of his ſubſtitutes. From thence the new ſovereign went and aſſiſted at divine ſervice, and received the holy communion; after which he returned, accompanied by his court and army, to the royal tent, through the joyful acclamations of the people, with the ſound of muſical inſtruments, and the ſolemnity was cloſed with feaſting and other tokens of joy.

The Abyſſinian monarchs, like their ancient progenitor Solomon, king of the Jews, allow themſelves a plurality of wives; and not only imitate him in that, but in taking thoſe of different religions, even Mahometans and Gentiles; and ſome have carried this ſo far, as to allow their heathen wives to have their own temples and idols; ſo that on one ſide might be ſeen the church of God, and on the other a pagan temple. Others, however, have had ſo much regard to their religion, as to cauſe thoſe pagan or Mahometan ladies to be inſtructed or baptiſed before they married them. The generality of theſe princes, however, chooſe to marry the daughters of noble families; while others pay a greater regard to the natural endowments of the mind, or the beauty of the perſon, than to their noble extraction.

The monarch has no ſooner pitched upon a young lady for his wife, than ſhe is taken from her parents and lodged with ſome of his relations, in order to obtain a better knowledge of her good qualities. If he is ſatisfied with her, he takes her with him to church, and having both received the holy communion, they are conducted to the imperial pavilion, attended by the whole court in the richeſt attire, and there the abuna, or chief prelate, commonly performs the matrimonial ceremony; which being ended, the emperor, as at other times, dines by himſelf in his own apartment, and ſhe in hers, accompanied with a number of other ladies. The nobles and clergymen are treated at other tables in ſeparate tents with variety of meats and liquors; and the feaſt generally continues among the male gueſts till all the liquor is drank, after which every one lays himſelf down and ſleeps till morning.

It was formerly the cuſtom for the emperors never to appear in public, and they were ſeldom known to trouble themſelves with the affairs of government, the care of which was committed to two miniſters, called babluded, or favourites; but this cuſtom has been long aboliſhed, and they ſhew themſelves to their ſubjects at leaſt three or four times a year, though none is allowed to ſee them eat, except the pages who feed them; (for both they and all the great have their meat cut into bits, and conveyed to their mouths by young pages:) and when they give

audience to foreign ambaſſadors, they always ſit out of ſight behind a curtain.

The revenues of the empire ſeem to be very inconſiderable, and chiefly ariſe from the four following branches; the firſt is the tribute paid by the governors of ſuch provinces and kingdoms as abound with gold, which amounts to no more than about five or ſix thouſand ounces per annum, one year with another. The next branch ariſes from the ſale of all the great offices of the empire, and the yearly tribute they pay him. The third branch conſiſts of a tenth of all the cattle of the empire levied every third year, and the fourth of a piece of cotton cloth paid for every cotton loom.

The emperor has a chief officer who is called Raſh, or principal, and is generalliſſimo of all the forces; he has under him two great officers, one of whom is a kind of high ſteward, and is called lord of the ſervants, whoſe power extends not only over the civil judges of the empire, but over all the viceroys, governors of provinces, and the generals of the army. The other, who is only a kind of under ſteward to the king's houſhold, is ſtiled lord of the leſſer ſervants.

Theſe have in a good meaſure the management of the empire, and the regulation of the army, which is indeed far from being anſwerable to the extent of the country, as they ſeldom exceed forty thouſand men, of whom between four and five thouſand are horſe, and the reſt foot. About fifteen hundred of the former are well ſized and properly mounted; but the reſt are indifferently armed and accoutred, having no other arms but ſpears and a buckler. The ſpears are of two ſorts, the one like our half pikes, and the other reſembles a halbert or partizan. The ſtaves of the former are ſlender, and the iron narrow like our pike, but the iron of the other is broad and thin; the firſt is to be darted at the enemy, and the laſt to be uſed in cloſe fight with one hand, while the other holds the buckler, which is uſually very thick and ſtrong, and made of a buffaloe's hide.

Each common ſoldier carries two ſpears, and thoſe of a higher rank have likewiſe ſwords, which they ſeldom uſe in battle, but rather wear them as a mark of diſtinction,

and chiefly in time of peace commonly holding them in their hands when in converſation; but if they walk, their ſervants carry them under the arm. As they are chiefly worn by way of ornament, they have the hilt of gold, or ſilver gilt, and the ſcabbard of velvet or rich damaſk, which is commonly red.

They likewiſe wear a kind of dagger under their girdle, and ſome alſo carry a club of ſome hard heavy wood, with a dagger in it. This weapon they commonly uſe when they come to a cloſe engagement with the enemy, and ſometimes dart it at them.

The horſe are armed much like the foot, and are all ſaid to be very good horſemen; they mount and ſit their horſes extremely well; but in other reſpects both they and the foot are very ill diſciplined.

The Abyſſinian ſoldiers are but little acquainted with fire-arms, and as poorly furniſhed with powder and ball. The Abyſſinians have not above fifteen hundred muſquets, and there are not more than three or four hundred muſqueteers in any action, who are generally ſo ill trained to the uſe of arms, that they never fire above once for want of powder and ball. Theſe they ſeldom have at their exerciſes, except a few of the higher rank, who uſe a reſt with their muſquets.

Their army is generally drawn up with little regularity, ſo that the firſt ſhock frequently begins and ends the battle, one ſide turning their back and the other purſuing; for it is ſo common to run from the enemy, that it is not conſidered as any diſgrace, and they never endeavour to rally their troops, or indeed know how to go about it. This behaviour is entirely owing to their want of diſcipline, for they are commonly hardy and inured to hunger, thirſt, and fatigue, to which they are trained up from their youth, and as they continue in the field the greateſt part of the year, they are equally capable of bearing the moſt exceſſive heat, the ſharpeſt cold, and the moſt violent rains, with very little for their ſuſtenance; and even this they procure by their labour from the lands the emperor allows to thoſe in his ſervice. Another diſadvantage is, their taking their wives and children with them; and theſe are generally ſo numerous, that a camp of thirty thouſand men

always conſiſts of above an hundred thouſand perſons, all of whom are obliged to live on the produce of the lands aſſigned for their maintenance.

The army is attended by drums, and kettle-drums, larger and louder than ours, beſides trumpets, hautboys, flutes, and other inſtruments; and alſo by a vaſt number of prieſts, who not only perform the divine ſervice in pavilions, but eſcort and attend the ſacred utenſils with great pomp and ceremony, and with vocal and inſtrumental muſic.

With reſpect to the civil government, the viceroys and governors of provinces, as well as the military commanders and civil magiſtrates, hold their ſeveral courts of judicature, in which all cauſes, whether civil or criminal, are decided; only thoſe of the martial kind have martial officers, who preſide in them, and the others are tried by the civil judges, who alone are allowed to ſit, while the plaintiff, defendant, and the reſt of the company ſtand. Theſe, upon proper occaſions, will even ſit upon the ground in the highway or open field, and try a cauſe brought before them, when every one who pleaſes may be preſent. They make no uſe of writing, nor keep any records, nor do they allow of attornies and counſel to plead on the merits of the cauſe; but both the plaintiff and defendant plead their own cauſe, the former ſpeaking firſt, and the latter after him: each may anſwer and reply three or four times by turns, after which the judge commanding ſilence, aſks the opinion of the byſtanders, and then pronounces ſentence upon the ſpot. In criminal caſes if the accuſed be caſt, he is either kept priſoner by the judge till he has made ſatisfaction to the accuſer, or if the crime be capital, as in the caſe of murder, he is delivered up to the plaintiff to be puniſhed with death at his diſcretion, and that of the relations of the deceaſed, who either fell the murderer or put him to death in what manner they pleaſe. But when a murder cannot be ſufficiently proved againſt any man, all the inhabitants of the place where it was committed are ſeverely fined, or ſuffer ſome bodily puniſhment.

The Abyſſinians have three kinds of capital puniſhments; the firſt burying the criminal quite up to his mouth, then covering his head with thorns and briars,

they lay a heavy ſtone upon them. The ſecond is beating them to death with thick clubs about two feet long; but the moſt uſual method is running them through with their lances, in which caſe the neareſt relation of the deceaſed makes the firſt thruſt, and the reſt follow in due order; even thoſe who come after the criminal has expired, generally dip their weapons in his blood, to ſhew that they are alſo concerned to revenge the murder of a relation. But what is ſtill more barbarous, is the feaſting and loud rejoicing made by thoſe relations, from the time the criminal is delivered into their hands till his execution, and more particularly on the night preceding it, to all which the priſoner himſelf is a witneſs. This frequently exaſperates his friends ſo far, that the execution of the criminal is attended with the death of ſome of the moſt zealous proſecutors.

It has already been intimated, that the Abyſſinians boaſt their having received both their kings and the Jewiſh religion from Solomon. Of this they have an antient record, which gives the following account of this ſingular event: "That a great and potent queen, named Azeb, or Maqueda, reigning in Ethopia, being informed by a merchant, named Tamerin, of the great power and wiſdom of Solomon, travelled to Jeruſalem, attended by a retinue of the greateſt princes and nobles of Ethiopia, and with immenſe treaſure. There Solomon inſtructed her in the knowledge of the true God; and upon her return home, at the end of nine months, ſhe was delivered of a ſon who was called Menilehech, and alſo David. This ſon afterwards going to Jeruſalem to ſee his father Solomon, was magnificently entertained by him, and anointed king of Ethiopia by Zadoc and Joaſh, the high prieſt; and when he was thoroughly inſtructed in the law of God, which he was to cauſe to be obſerved in his dominions, Solomon aſſigned ſeveral of the firſt-born to attend and ſerve him in Ethiopia, and furniſhed him with officers and ſervants belonging to the houſe of Judah, with a high-prieſt, levites, and doctors in the law of Moſes."

There is nothing in this account very improbable; but the ſame record adds many circumſtances that are evident-

ly falſe; as, that the firſt-born of Iſrael, at the inſtigation of Azariah, the ſon of Zadoc, went to Jeruſalem, and fetched the ark out of the temple; and, being aſſiſted by a train of miracles, eſcaped the purſuit of Solomon, and arrived with it in Ethiopia. However, it is not improbable that the prince of Abyſſinia might cauſe another ark to be made like that formed by Moſes, and that this ſtory might be afterwards invented, in order to procure it a more general veneration.

This ark is ſaid to be ſtill kept, and ſo cloſely concealed, that even their monarchs are not admitted to the ſight of it. Since the Abyſſinian emperors have aſſumed the cuſtom of living in tents, this precious relic is no longer confined to a temple, but always accompanies the royal camp, and is carried about with the greateſt form and ceremony, attended by four prelates in their pontifical habits, and about forty or fifty other prieſts, who chant before and after it, while one marching backwards before with a cenſer in his hand, offers incenſe to it all the way till it be depoſited in the grand pavilion, which is the church of the imperial court.

The Abyſſinians maintain, that they were converted to Chriſtianity by the eunuch or prime miniſter of their queen Candace, or, as they call her, Handake, who, after his converſion by Philip, they ſay returned into Ethiopia, and gave his queen a full account of all that had paſſed; upon which that princeſs alſo believed in the goſpel.

However, in the year 335, Athanaſius, patriarch of Alexandria, ordained Frumentius, biſhop of Axuma, and ſent him to preach the goſpel in Ethiopia. This he performed with great ſucceſs; the diſcipline of the church was then ſettled conformably to that of Alexandria; prieſts and deacons were every where ordained; liturgies, articles, and canons were ſettled and confirmed; and the Abyſſinian church was brought to acknowledge herſelf wholly ſubject to and dependant upon that of Alexandria.

The Abyſſinians, however, retain many of the Jewiſh ceremonies beſides that of attending the ark. They circumciſe not only the male but the female infants, which laſt is done by cutting a ſmall piece of ſkin from the clitoris. They abſtain from blood, things ſtrangled and

fleſh of ſwine, and the other animals prohibited by the Moſaic law. They uſe purifications and waſhings after certain defilements. They oblige a man if his brother die without male iſſue, to marry his widow, and raiſe up ſeed unto his name; and they keep the ſeventh day ſabbath.

On the other hand, they believe the doctrine of the Trinity, and that Chriſt ſhall come again in glory to judge the quick and the dead, when the juſt ſhall inherit the kingdom of heaven, and unrepenting ſinners be ſent into hell.

The Abyſſinian clergy are allowed to marry. The people never enter their churches without pulling off their ſhoes or ſandals. The divine ſervice conſiſts of a ſet of prayers, pſalms, and hymns ſuitable to the ſeaſons, and for the moſt part performed with great decency and devotion, without any of that pomp and ceremony uſed in the church of Rome. They have no bells, but call the people to church by the ſound of wooden hammers, which they ſtrike upon a hollow board; at the hearing of which both the clergy and the laity repair thither with a decent gravity, ſaying ſome prayers all the way they go; and when there, neither ſtare about, whiſper, nor ſpit. The prieſts and laity are ſeparated from each other; the former are in a kind of choir, with a curtain drawn before them, which hinders the people who are in the body of the church, from ſeeing, though not from hearing the divine ſervice. They have neither pews, benches, nor haſſocks, but continue ſtanding all the time. In none of theſe edifices, whether ſumptuous or mean, are any ſtatues or carved images of any kind, except pictures: they will not ſuffer any crucifixes, whether carved or caſt in metal, to be ſeen in them, or to be worn about their necks.

They baptize by a three-fold immerſion, if the infant be capable of bearing it, without danger of its life; if not, the three-fold aſperſion of water is deemed ſufficient. The firſt immerſion is only one third of the body, in the name of the Father; the ſecond of two-thirds, or up to the breaſt, in the name of the Son; and the laſt of the whole body, by plunging in the head, in the name of the Holy Ghoſt. They then anoint the whole body, eſpecially the

joints, with the holy chryſm, and afterwards adminiſter the holy communion to the child in both kinds, by dipping a piece of the conſecrated bread into what they call the wine, and applying it to the child's lips.

Every church has a ſmall room behind the eaſt end, in which are the materials for making the communion-bread, which is a leavened cake, that they conſecrate every time they adminiſter the Lord's Supper, dividing the whole among the communicants, for they adminiſter the cup alſo to the laity, and receive both the elements as ſymbols and channels conveying to them the benefits of Chriſt's death. They do not admit laymen and women to come up to the altar to receive, but adminiſter it to them at the door of the choir; nor do they oblige them to receive it kneeling, but ſtanding.

Their clergy are little verſed in the ſacred writings, having neither expoſitors, commentators, concordances, nor any of thoſe helps which are in uſe amongſt us, except a few homilies upon ſome ſelect parts of the Goſpel, or upon a few theological points; but as they never preach or expound them to the laity, it is not ſupriſing that they are extremely ignorant, and in many particulars groſsly ſuperſtitious. Like the Romans, they offer up their devotions and prayers to the ſaints, and have proper offices, faſts, and feſtivals to their honour. Though they do not believe a purgatory in the ſame ſenſe as the Greek and Roman churches, nor have any particular office for the dead, yet they make mention of them in their common ſervice, and pray to God to abſolve them from their ſins, and to make them fit for the joys of heaven. They likewiſe keep a kind of anniverſary of their departure, on which they give alms according to their ability, to the prieſts, monks, and poor, to pray for their ſouls.

They receive the ſame canonical books both of the Old and New Teſtament, that we do; the former are tranſlated into Ethiopic from the Greek verſion, called the Septuagint; and the latter alſo from the Greek text: They have likewiſe the Apoſtolical Conſtitution, which, in many reſpects, differs from the work we have under that name. This they believe to be of divine authority, and to have been written by St. Clement, whoſe name it bears. They

have alſo the Nicene creed, but not that called the Apoſtles.

In ſhort, like the oriental churches, they obſerve four Lents, viz. the Great Lent, which laſts fifty days; that of St. Peter and St. Paul, which laſts forty days, more or leſs, according to the nearneſs of their Eaſter; that of the Aſſumption of our Lady, which continues fifteen days; and that of Advent, which laſts three weeks. In all theſe Lents they abſtain from eggs, butter, cheeſe, and neither eat nor drink till after ſun-ſet, which is never later than between ſix and ſeven in the evening; and after that time they may eat and drink till midnight. Inſtead of butter they uſe oil, which they extract from a ſmall grain, and is far from having an unpleaſant taſte.

They faſt with the ſame ſtrictneſs on all the Wedneſdays and Fridays throughout the year, and on thoſe days always go to prayers before they begin their evening meals. The very peaſants leave their work to have time to perform that duty, before they break their faſt.

Neither the old nor young, nor even the ſick, are excuſed from faſting, though in ſome caſes they make ſome abatement in the rigour of it. The monks are more ſtrict than the reſt, for ſome of them eat but once in two days of their meagre fare, and others, authors ſay, paſs the Holy Week in devotion, without either eating or drinking till the ſabbath; and perform many other acts of mortification equally incredible.

As the Abyſſinians did not always live in tents, and ſtill ſpend ſome part of the year, which is doubtleſs the rainy ſeaſon, in houſes, they have ſeveral towns which are in a ruinous ſituation, and ſeveral antient churches ſtill ſtanding: ſome of theſe, particularly thoſe belonging to the moſt celebrated monaſteries, appear to have been formerly large and ſumptuous ſtructures, moſtly built after the model of the temple of Jeruſalem; but ſome of them are round, and have a ſquare chapel in the centre built of ſtone, with four gates facing the four cardinal points. The portals and windows are generally of cedar, and the roofs riſe in the form of a cupola; but within they appear dark and gloomy, on account of the dome having no opening to admit the light. The body of the church, between this ſquare ſtruc-

ture and the round walls, were wainſcotted with cedar, and the roof ſupported with cedar pillars. Moſt of them are, however, gone to decay, and of ſome of them little more is left than the ruins. From theſe ſtructures it is probable, that the arts once flouriſhed in Abyſſinia.

But thoſe churches that are moſt worthy the attention of the curious reader, are nine in number, which are all cut out of the ſolid rock, both begun and completed by the command of Lalibela, one of their monarchs. Their names are St. Saviour, St. Mary, the Holy Croſs, Golgotha, Bethlehem, St. George, the Martyrs, Marcoreos, and Lalibela, which was thus named from its founder, and is by far the nobleſt ſtructure. This prince, being ſenſible of the ſcarcity of architects and workmen in his own empire for carrying on ſuch vaſt deſigns, ſent for a number of them out of Egypt, and theſe, by his munificence, we are told, compleated all the churches in the ſpace of twenty-four years, which is the leſs incredible, as it is ſaid, the rock out of which they were ſo curiouſly cut, was of ſo ſoft a nature as to be eaſily wrought by the tools of the workmen, though they afterwards hardened, and acquired great ſolidity by being expoſed to the ſun and weather.

The mohaſteries of Abyſſinia have not the leaſt reſemblance to thoſe of the Roman, Greek, Armenian, and other Chriſtian churches, either with regard to their ſtructure, form, church-ſervice, government, diſcipline, and way of life. Inſtead of being incloſed with ſtrong high walls, they only reſemble ſo many large villages in which each monk has a hut at a diſtance from the reſt, and all of them ſcattered round the church. Inſtead of being confined within the walls, and not being allowed to ſtir out without leave from their ſuperior, theſe, except at the times of devotion, may range where they pleaſe. Inſtead of leading an idle life, and living upon the charity of the laity, theſe ſpend moſt of their leiſure in cultivating the ſpot of land aſſigned to each individual. Inſtead of eating in common, and having their tables ſerved with variety of fleſh, fowls, fiſh, and other dainties, with plenty of wine to help their digeſtion; theſe eat within their homely cells their ſmall pittance, which is commonly the produce of their own grounds, and of their cultivation; a few herbs,

pulſe or roots, with only a little ſalt; and on holidays a little butter, and nothing to dilute their frugal meals but plain water. Inſtead of excluding women from their communities, ſome orders among them marry, and bring up their families in the ſame way of life; but they do not admit their wives and daughters into their churches, but have particular chapels for their uſe, to which they repair at all the canonical times of the day and night, with the ſame exactneſs as the men, and uſe much the ſame divine ſervice, except the additional muſic of drums and tabors, which are peculiar to the latter.

There are, however, other orders of them, who abſtain from all commerce with the other ſex, and never admit them to live within the limits of their monaſteries.

There are likewiſe a third ſort, who prefer the eremetical or ſolitary life as moſt adapted to contemplation, and chooſe to abide in caves, or on the top of high rocks and other loneſome and unfrequented retreats; and theſe are generally more highly reverenced than the reſt.

In the huts of all theſe monaſteries nothing is to be ſeen but meanneſs; their very churches and chapels are moſt of them thatched, and void of all ornaments, except a few ordinary paintings; yet in the inſide they are well lined with timber, and have ſome accommodations for the old and weak to lean their elbows upon, becauſe they chaunt all their ſervice ſtanding. They have neither refectories nor halls, and and their huts or cells are of clay, ſmall, low, and thatched, and ſo meanly furniſhed, that every thing within is anſwerable to their mortified life; thus their only bed is a poor mat ſpread on the floor.

Two different orders of them are diſtinguiſhed by the name of their founders, or rather reformers; theſe are thoſe of Tekla Haymanout, a native of Ethiopia, and of Abba Euſtatius, an Egyptian. Thoſe of the former order have a kind of general among them, choſen by the heads of the monaſtery; and the other has a ſuperior ſtiled Abba, or Father, over each monaſtery, elected by the majority of votes of the monks belonging to it. The habit of both is nearly the ſame, or to ſpeak more properly, differ in each particular; for, except their aſhæma, which is only worn by their Abbas or Priors, and is no more than a

braid of three thongs of red leather which they put about the necks, and faſten with an iron or copper hook, every one cloaths himſelf as he thinks fit; but all are meanly dreſſed, and the cloth or ſkin which covers their body is girt about them with a leather ſtrap. Some go bare-headed like the laity; others wear a kind of hat, others ſome ſort of cap, and ſome cover their heads with a piece of cloth. Thoſe who affect a more aſcetic life ſometimes retire into the deſarts, and afterwards return again and diſtinguiſh themſelves as they pleaſe, ſome by having a yellowiſh ſkin about their neck, others by a piece of cloth of the ſame ſhape and colour, and a third ſort by a kind of black mantle. Thoſe of the monks who obſerve celibacy are generally more eſteemed than thoſe who marry, and are often, eſpecially their abbots employed by the emperors in public affairs, negociations, &c.

Having given an account of Abyſſinia in general, and of every thing worthy of notice, in relation to the manners, cuſtoms, and religion of its Chriſtian inhabitants, we ſhall juſt take notice of the kingdoms of which it is compoſed, and of the neighbouring ſtates, and ſhall begin with Tigra, as being the moſt eaſterly, the neareſt to the Turkiſh dominions and conqueſts, and of the largeſt extent.

Tigra or Tigre is bounded by Nubia on the north; by the Red-Sea on the eaſt; by the kingdoms of Angot and Dancali on the ſouth; and by the kingdoms or provinces of Dambea and Bagamender on the weſt. Its length from north to ſouth is computed to be about three hundred miles, and its breadth about a hundred and ſixty. It is under the government of a viceroy, and is divided into thirty-four diſtricts.

The principal place of this kingdom or province was the city of Axuma, formerly its capital, and that of the whole empire: it was ſituated in fourteen degrees, forty-five minutes eaſt longitude, on a ſpacious and delightful plain, watered by ſeveral rivulets, and was once adorned with ſtately palaces, churches, obeliſks, and arches. There are particularly the remains of a large and magnificent ſtructure, ſome of the ſtones of which are of a prodigious length and thickneſs; but it has now ſcarcely two hundred houſes left, and thoſe very mean. There are but few other towns either in this province, or the whole empire.

Contiguous to Tigrá is the kingdom of Angot, which was formerly rich and fertile; but is now almoſt ruined by the Gallas, who have ſubdued the greateſt part of it, and the ſmall remains they have left, are ſcarce worthy of notice.

The kingdom or province of Bagemeder, or Bagamedri, lies weſt of Tigra, and extends from it to the Nile. It is about an hundred and eighty miles in length, and ſixty in breadth; but a great part of it is mountainous, rocky, and inhabited by wild nations. It has ſome towns, particularly one of its own name, which is the metropolis, but is an inconſiderable place, and the others are ſtill more unworthy of notice. This province is however divided into thirteen governments, moſt of which are fertile, and well watered by ſmall rivers.

The province of Amara or Amhara, lies to the ſouth of the laſt mentioned province, and on the weſt is divided by the Nile, which ſeparates it from the province of Gojam. It is computed to extend to about forty leagues from eaſt to weſt, and has thirty-ſix diſtricts. This is conſidered as the moſt noble province in the empire, from its being the uſual reſidence of the Abyſſinian monarchs, and conſequently of the chief nobility. It has a peculiar dialect different from all the reſt, which is become that of the court, and of the polite throughout the empire. Here ſtand the rocks of the Ambaguexen, where the princes of the blood were formerly confined and educated; and the province is conſidered as the center of the empire.

Farther to the weſt, and on the other ſide of the Nile, is the province of Grojam, which is almoſt encompaſſed on every ſide of that river, except to the north-eaſt, where it is bounded by the Dambean lake. Its length from north-weſt to ſouth-eaſt, is ſomewhat above an hundred and fifty miles, and its breadth, from eaſt to weſt, where it is broadeſt, is about ninety. This country is fertile, but in the middle is high and mountainous, and theſe eminences are partly inhabited by a people ſaid to be deſcended from Hagar, Abraham's Egyptian bondmaid. The northern parts are altogether mountainous and rocky, and ſaid to be inhabited by Jews; but it is more probable that they are ſome of the ancient Abyſſinians, who have never yet embraced

the Chriſtian religion; for though there are great numbers of Jews diſperſed through the whole empire, yet theſe people are never known to prefer defart habitations before the inhabited plains, and places of commerce: nor is it probable, that they would reſide among the inhoſpitable rocks, unleſs we ſuppoſe ſome rich mines lie hid amongſt them, which keep them more profitably employed. This country contains twenty diſtricts or governments.

To the north of Gojam lies Dambea, which is ſeparated from it by the lake of its own name, and the Nile. This is one of the flatteſt countries in all Abyſſinia, and is therefore frequently overflowed. It is about ninety miles in length, from eaſt to weſt, and about thirty in breadth, from north to ſouth. Notwithſtanding its being eſteemed a level country, it has ſome mountains of an extraordinary height. Geographers mention ſeveral conſiderable towns; but it does not appear there are any, except Gubea, which is the reſidence of the queen, as well as that of the emperor whenever he leaves the camp. This province is divided into fourteen diſtricts.

The laſt kingdom or province worth notice is that of Narea, or Enarea, which extends ſouth as far as the ſixth degree of latitude, and conſequently to the extremity of the empire. It was formerly governed by its own monarchs, who, as well as their ſubjects, were Pagans; but being conquered about a century ago, they embraced Chriſtianity. However, a conſiderable part of the country is ſtill unſubdued, and perhaps unconverted. The whole kingdom is eſteemed rich and fertile, and produces a great number of cattle. The inhabitants carry on a conſiderable trade with the Caffres, who bring them abundance of gold, which they exchange for cloth, ſalt, and other commodities.

The Abyſſinians themſelves allow the Nareans to be the beſt and handſomeſt people in all Ethiopia. They are tall, ſtrong, and well ſhaped; and in their dealings honeſt, wiſe, faithful, and undiſguiſed. They are alſo brave and warlike, and have always defended their country with great gallantry againſt the incurſions of the wild and barbarous Gallas, who have ſubdued even the half of the Abyſſinian empire. The tribute they pay to the emperor of Abyſſi-

nia, appears rather to proceed from their loyalty than any force; for they receive no aſſiſtance from him againſt thoſe common invaders, nor does he maintain any ſtanding forces, garriſons, or fortreſſes there to keep them in awe. This kingdom is ſaid by ſome authors to abound in gold; but that is probably owing to the great quantity of that metal brought into it by the neighbouring Caffres, unleſs it be ſuppoſed that they deſignedly conceal and forbear ſeeking for it, leſt the fame of their wealth ſhould induce the Turks, or the plundering Gallas, to invade them.

As the Gallas have obtained ſo conſiderable a part of the empire, it is proper to give ſome account of them. Theſe people, who are called Galli and Balli, are commonly diſtinguiſhed according to their ſituation, with reſpect to Abyſſinia, into eaſtern, weſtern, and ſouthern. They are a bold warlike people, who live by the ſword, and conſider that as giving the beſt title to every thing, and as being the ſureſt means of preſerving what they have acquired. They are brought up to arms from their infancy, and are early taught to love glory and conqueſt, and to deſpiſe ſlavery and death. Their youth are not allowed the privilege of cutting their hair, which they eſteem the badge of manhood, till they have killed an enemy or ſome ſavage beaſt. The greater number of brave actions a man has performed, the more he is reſpected, and this gives them the precedence at councils and at feſtivals, on which account they ſave the heads of thoſe enemies that fall by their hands as the moſt valuable trophies. After an engagement they lay them before the proper officers on the field of battle, where they are regiſtered in favour of the perſons by whom they are brought; after which the owner may carry them to his own tent, together with his ſhare of the plunder, which is adjudged to him according to the ſhare he had in the victory.

Their weapons are the bow, the arrow, and the dart, when they fight at a diſtance. Thoſe of high rank cloſe in upon the enemy with their ſwords, and the reſt have a club, with one end hardened in the fire. Their ſhields are chiefly made of the hide of a bull or buffaloe. They had formerly no cavalry, but have ſince learned to fight on horſeback; and though their horſes are but indifferent, yet

they fight ſo cloſe, and in ſuch good order, the Abyſſinians, though much better mounted, cannot bear the ſhock. It is even a capital crime among them, to give way after the onſet is begun: hence they all fight to conquer or die, neither giving nor aſking quarter; ruſhing with ſuch fury on the foe, that it is very difficult to make head againſt them; whence they have gained many ſignal victories over Abyſſinian armies that have been much more numerous, and provided with better horſes and arms. Whenever therefore the Gallas make excurſions into the territory of an enemy, inſtead of truſting to numbers, they commonly chooſe a ſelect body of determined youths, not exceeding eight or ten thouſand at the moſt, who being all ſworn to ſtand by each other to the laſt, fight with ſuch intrepidity as ſeldom fails of putting an enemy of twice or three times their number into diſorder.

They deſpiſe agriculture as a ſlaviſh employment; and though they admire the bread they take from the Abyſſinians, and other neighbours, are generally above ſowing corn; and if they do, leave that work to their ſlaves and women, while they follow what they eſteem the more manly exerciſes of war and hunting. They, however, feed numerous herds of cattle, and live chiefly upon their milk, and ſuch productions of the earth as the country affords, ſhifting from place to place for the ſake of paſture, and carrying their wives and children with them wherever they go.

They are ſaid to be divided into ſixty tribes, each of which has a particular head or prince; and theſe chooſe from among themſelves a luva, or luba, who preſides over all the reſt, but whoſe authority extends only to military affairs, and is confined to eight years. He convenes the grand council, in which the affairs of peace and war are determined; and if they agree upon the latter, he heads the army as commander in chief, diſtributing to each of the heads of the tribes his proper province and duty; and after the war or expedition is over, aſſigns to each his proper honours, rewards, and ſhare of the plunder; but if any diſpute ariſes, it is commonly decided by the general council.

With regard to religion, the Gallas acknowledge a Su-

preme Governor of all ſublunary things, and yet they are ſaid to pay no outward worſhip, and to be extremely ignorant of every thing relating to religion; but their very enemies allow that they are extremely honeſt and true to their promiſes, and are never known to violate an oath.

ALGIERS, 600 miles in length, and 400 in breadth, it's chief city is Algiers, long. 3. 16 E. lat. 36. 50. N. diſt. 920 S. Produces corn, cattle, wine, oil, ſaltpetre, &c. Governed by it's dey or king, his revenue L. 150,000. Standing forces 9000 men, and a few ſhips of war. Mahomedans.

THE kingdom of Algiers, which is bounded on the north by the Mediterranean ſea; on the eaſt by the river Zaine, the ancient Tuſca, which ſeparates it from Tunis; on the ſouth by Zahara, or the Deſart; and on the weſt by the village of Twunt, and the mountains of Trara, which ſeparate it from Morocco.

This country is at preſent divided into three provinces, that of Tremeſen, or Tlemeſen, to the weſt; the province of Titterie, which lies to the ſouth; and Conſtantia, which lies to the eaſt. Each of theſe provinces is governed by a bey, or viceroy, appointed or removed at pleaſure by the dey of Algiers.

The remarkable chain of mountains ſometimes placed between this country, and the Zahara, and at others reckoned within the dominions of Algiers, is thought to be a continuation of Mount Atlas; though theſe mountains are far from being ſo high as they have been repreſented by the ancients; for it is obſerved by Dr Shaw, that thoſe parts which he has ſeen, are nearly equalled by ſome of the moſt lofty mountains in our iſland: and he queſtions whether they are any where ſo high as the Alps or the Appenines. "If you form, ſays he, the idea of a number of "hills of the perpendicular height of four, five, or ſix hun-"dred yards, with an eaſy aſcent, adorned with groves of "fruit or foreſt trees, riſing ſucceſſively one behind ano-"ther, with here and there a rocky precipiece, and place "upon it's ſides or ſummit a village, encompaſſed with a "mud-wall, you will have a juſt and lively idea of one of "theſe mountains, and will have no occaſion to heighten

" the picture with the imaginary nocturnal flames, the me-
" lodious ſounds, or the laſcivious revels of the fictitious
" beings attributed to them by the ancients."

Twunt and the mountains of Trara, form the weſtern confines of the province of Tremeſen, as the river Maſaffran, at near two hundred miles diſtance, bounds it to the eaſt. This province is almoſt equally diſtributed into mountains and valleys. Twunt, the frontier village of the Algerines, is ſituated about four leagues to the ſouth-weſt of Cape Hone, and is defended by a ſmall fort. This Cape is the largeſt and one of the moſt conſpicuous promontories to the eaſtward of the river Malva.

The climate of Algiers is for the moſt part ſo moderate, that the country enjoys a conſtant verdure, the leaves of the trees being neither parched by the heat of ſummer, nor nipt by the cold of winter. They begin to bud in February; in April the fruit is in its full ſize, and moſt of it is ripe in May. The grapes are fit to gather in June, and their figs, olives, and nuts in Auguſt: but this is not every where the caſe, for the ſoil differs greatly, ſome parts being exceſſively hot, dry, and barren; and on that account lie uncultivated, the inhabitants in general being very negligent about agriculture: other parts, eſpecially the mountainous places of Tenez, Bugia, and Algiers Proper, are fertile in corn and other grain, and variety of fruits; others afford plenty of excellent paſturage, eſpecially the northern coaſt of Tremeſen; while the ſouthern ſide, and other parts at a diſtance from the ſea-coaſt, being wild and barren, harbour a great variety of wild beaſts, as lions, tygers, buffaloes, wild boars, ſtags, porcupines, oſtriches, and wild fowl; on which account they have few towns, and thoſe but thinly peopled, when compared with the cities near the ſea; yet being advantageouſly ſituated for an inland trade, carry on a conſiderable commerce with Biledulgerid, and other countries to the ſouth.

We ſhall begin in the weſtern government of Algiers, with the deſcription of Tremeſen, or, according to the pronounciation of the Moors and Arabs, Tlemeſen, which is ſituated on the ſouthern part of the province of the ſame name, in thirty-four degrees forty minutes north latitude, and in three degrees ten minutes weſt longitude, about

thirty miles from the ſea, and ninety ſouth weſt of the city of Oran. It is ſeated on a riſing ground below a range of rocky precipieces, upon the firſt ridge of which is a long narrow piece of level ground, watered by many ſprings, which, uniting their ſtreams, fall in a variety of caſcades on their deſcent towards the city; the weſter-moſt of theſe rivulets turning a variety of mills.

Tremeſen is ſurrounded by a ſtrong wall, forty cubits high, flanked with towers, and made of mortar compoſed of lime, ſand, and ſmall pebbles, which being well tempered, and wrought in a frame, have acquired a ſolidy and ſtrength not inferior to that of ſtone. The gates of the city, which are five in number, have draw-bridges before them, with other fortifications; and it is alſo defended by a ſpacious caſtle, built in the modern way with courts, halls, and convenient barracks for the janizaries. In the city is a large reſervoir for water, conducted thither by a ſubterraneous channel, and from thence the uſual demands of the city are ſupplied; for which purpoſe the water is conducted from thence to the caſtle, the moſques, and other places.

In the weſt part of the city is a ſquare baſon, of Mooriſh workmanſhip, two hundred yards long, and about half as broad; in which, according to a tradition of the inhabitants, the kings of Tremeſen took the diverſion of ſailing; while, at the ſame time, their ſubjects were taught the art of navigation; but it appears more probable, that this baſon was deſigned as a reſervoir in caſe of a ſiege, and to preſerve at all other times a quantity of water ſufficient to refreſh and fertilize the fine gardens and plantations below the city.

Tremeſen, while it was capital of the kingdom, was divided into ſeveral wards, or partitions, by ſtrong walls, in order, perhaps, the better to put a ſtop to any inteſtine commotion, or to prolong a ſiege. There were two of theſe diviſions in the time of Edreſi, each of which might be conſidered as a diſtinct city, theſe being of an oblong ſquare figure, incloſed by a wall of the ſame ſtructure with that of the city. In the year 1562, Tremeſen contained no leſs than twenty-five thouſand well-built houſes, with large ſtreets, and a multitude of fine public buildings,

particularly five large colleges, beſides baths, hoſpitals, &c. But about the year 1670, Haſſen, dey of Algiers, laid the greateſt part of the city in ruins, as a puniſhment for the diſaffection of its inhabitants; ſo that now ſcarcely a ſixth part remains of this famous metropolis, which was about four miles in circumference. Out of a hundred and fifty moſques, there remain no more than eight, each of which has a tower of the Doric order, adorned with marble columns; and of a hundred and ſixty public baths, only four are now remaining. The Jews had ten ſynagogues, but all of them are gone to decay; and among the ruins are ſeveral ſhafts of pillars and other fragments of Roman antiquities.

The firſt town on the coaſt worthy of notice, on proceeding from the dominions of Morocco, is the city of Oran, the reſidence of a bey. This was formerly a place of great reſort, and contained ſix thouſand houſes, chiefly inhabited by clothiers and weavers; and thither came the Venetian, Genoeſe, and Catalonian merchants for the ſake of Trade. It is ſituated on the thirty-ſeventh degree forty minutes north latitude, and had ſeveral noble moſques, beſides caravanſeras, hoſpitals, baths, and other public buildings; but it is now much reduced from its ancient extent and grandeur, and is no more than about a mile in compaſs.

It is ſituated upon the ſea-coaſt, upon the declivity, and near the foot of a high mountain, on the ſummit of which are two caſtles. Within half a furlong of this mountain is another caſtle, in a ſituation ſomewhat higher than the two former, with a large valley between them; whence their reſpective ridges are ſo remarkably diſunited, that they not only form a moſt convenient land-mark, but render all the approaches from the latter to the former impracticable. To the ſouth and the ſouth-eaſt two other caſtles are erected upon the ſame level with the lower part of the town, but ſeparated from it by a deep winding valley, which ſerves as a natural trench to the ſouth ſide of the city. In the upper part of this valley is a ſpring of excellent water, which, forming a rivulet, adapts its courſe to the ſeveral windings of the valley, and, paſſing under the walls plentifully ſupplies the city with water. At every opening of

this valley appears a proſpect perfectly romantic, conſiſting of the intermingled view of precipices, plantations of orange-trees, and rills of water trickling down from the rocks, and forming cool and delightful retreats. Near this fine ſpring is another caſtle, which is alſo an important defence to the city. Three of theſe caſtles are regular poligons; but the higheſt upon the ridge, and the eaſtermoſt of thoſe before the town, are built like our old Engliſh caſtles, with battlements and loop-holes.

Oran has only two gates, and both theſe open into the valley. The neareſt to the port is named the Gate of the ſea, and has over it a large ſquare tower, which upon occaſion might be converted into a fort. Adjoining to the upper gate, is an oblong battery; and a citadel, raiſed on the higheſt part of the city, towards the north-weſt, has all its angles mounted with cannon, while the lower and oppoſite corner is defended by a regular baſtion.

This city was taken by the Spaniards in the year 1505, after which they built ſeveral beautiful churches and other edifices in the Roman ſtile; and alſo imitated the Romans in carving upon the friezes, and other convenient places, inſcriptions in their own language, in large characters: but after this city had continued in the poſſeſſion of the Spaniards above two hundred years, it was retaken by the Algerines in the year 1708.

At the diſtance of three miles from Oran, is Arzew, the ancient Arſenaria, behind which the country extends in rich champaign grounds; but on the other ſide is a view of the ſea from precepices that are a natural ſafeguard to the place. The water now uſed by the inhabitants is drawn from wells below theſe precipices; but being beneath the ſurface of the ſea, it is brackiſh. In order to procure the advantage of freſh water, the ancient city was erected on ciſterns cut in the rock, which received that which fell in rains; but though theſe reſervoirs ſtill ſubſiſt they are applied to a very different uſe, and ſerve the inhabitants as caves to dwell in. Some ruins of the ancient city are ſtill to be ſeen; capitals, ſhafts, and baſes of columns being ſcattered about. Dr Shaw obſerves, that a well wrought Corinthian capital, of Parian marble, when he was there, ſupported a ſmith's anvil; and that he accidentally diſcovered a beautiful Moſaic pavement, through

the rents of a ragged carpet ſpread over it; and that there is here alſo a ſepulchral chamber, fifteen feet ſquare, built plain, without niches, or any other ornaments, tho' there are ſeveral Latin inſcriptions in Roman capitals on the walls.

At the diſtance of five miles to the ſouthward of Arzew is a large ſpace of ground filled with pits, from which the neighbouring people are ſupplied with ſalt. Theſe ſalt-pits take up an area of about ſix miles in compaſs, ſurrounded with mountains. This ſpace is in winter a lake, but in ſummer the water is exhaled by the heat of the ſun, and the ſalt left behind cryſtalized. This commodity, from the facility of digging it, and the ſhortneſs of carriage to the adjacent port, would, under any other government, be an invaluable branch of trade, the pits being inexhauſtible.

About ſixty miles to the eaſt of Oran is Moſtagan, or Moſtagannin, which is built in the form of a theatre, with a full proſpect of the ſea; and on every other ſide is ſurrounded with hills, which hang over it. In one of the vacant ſpaces, about the middle of the town, are the remains of an old Mooriſh caſtle, which from its form, appears to have been built before the invention of fire-arms. The north-weſt corner of the city, which overlooks the park, is encompaſſed with a wall of hewn ſtone, and has another caſtle built in a more regular manner, and defended by a Turkiſh garriſon. But theſe being overlooked by the adjacent hills, the chief ſecurity of the place lies in the citadel, which being erected upon one of the juſt-mentioned eminences, commands both the city and the adjacent country. The town is well ſupplied with water, and its haven is ſafe and commodious. Behind it runs Mount Magaraba, which is ſo called from the Magarabs, its inhabitants, who are deſcended from the Berebers. This mount extends about thirty miles from eaſt to weſt, along the coaſt of the Mediterranean. Theſe Magarabas live in tents, feed a great quantity of flocks, and annually pay ten thouſand crowns to the dey of Algiers.

About fifty miles to the eaſt of Moſtagan, is the city of Tenez, ſituated at the foot of a hill, and about a league from the ſea, where it has a convenient port. This city with its territory, were once ſubject to the kings of Tremeſen; but the inhabitants taking advantage of the inteſ-

tine broils by which that kingdom was divided, choſe a king of their own: yet they enjoyed their independence but a ſhort time; for their little ſtate became ſoon after a prey to the Algerines, who have kept a ſtrong garriſon in it ever ſince. The governor reſides in the caſtle, which was once the royal palace. The adjacent territory is very fertile in corn, fruits, and paſturage, and produces honey and wax.

Still farther to the eaſtward is the city of Sherſhel, the inhabitants of which are famous for making earthen veſſels, ſteel, and ſuch hardware as is wanted by the neighbouring Arabs. It only conſiſts of low tiled houſes, and is a mile in circumference, though it was once the ſeat of one of the petty kings of the country. It is ſituated amidſt the ruins of a city that was once little inferior in extent to Carthage. Theſe ruins are a proof of its former magnificence; for they abound with fine capitals, the ſhafts of columns, capacious ciſterns, and beautiful Moſaic pavements. The water of the river Haſhem, as it is now called, was conveyed thither through a large and noble acqueduct, little inferior to that of Carthage, in the loftineſs and ſtrength of its arches, ſeveral fragments of which are to be found among the neighbouring mountains and valleys, and are inconteſtible proofs of the grandeur and beauty of the workmanſhip. Two conduits were alſo brought from the mountains to the ſouth and ſouth-weſt; theſe ſtill ſubſiſt, and as they furniſh Sherſhel with excellent water, while that of the wells are brackiſh, they may be conſidered as two legacies of ineſtimable value, left to the inhabitants of this town by the ancients.

The ſituation of this place was nobly adapted to anſwer the purpoſes of ſtrength and beauty. It was ſecured from the incroachment of the ſea by a wall near forty feet high, ſupported by buttreſſes, and winding near two miles along the ſeveral creeks of the ſea-ſhore. The city was on a level for two furlongs withing this wall, and afterwards gradually roſe for the ſpace of a mile, to a conſiderable height extending over a variety of ſmall hills and vallies.

This ancient city appears, by many circumſtances, to have been the Julia Cæſaria of the Romans, which was the ſee of a biſhop. The inhabitants have a tradition, that the city was deſtroyed by an earthquake, and that the port,

which was once large and commodious, was reduced to its preſent wretched ſtate by the arſenal, and the other adjacent buildings being thrown into it by the concuſſions. The Cothon, which had a communication with the weſtern part of the port, affords a proof of the truth of this tradition; for when the ſea is low and calm, there are diſcovered all over the area, maſſy pillars, and pieces of great walls, that can ſcarely be conceived to come there by any other means than by ſome violent ſhocks of an earthquake. Indeed, no place could be better contrived for the ſafety of their veſſels, than this Cothon, which was fifty yards ſquare, and in every part of it ſecure from the wind, the ſwell and current of ths ſea, which are troubleſome enough in the port.

The country round the city is extremely fertile, and well watered by the ſeveral brooks. On the banks of one of them, is an old ruined town, under a high rocky precipice, and at ſome diſtance near theſe ſprings, the Algerines have a fortreſs, in which is a garriſon of Moors and Arabs.

Tittere, the ſouthern province of Algiers, is much inferior to the weſtern in extent, it being ſcarce ſixty miles either in breadth or length. The ſea-coaſt to the breadth of five or ſix leagues, chiefly abounds in rich champaign ground, behind which is a range of rugged mountains, that run almoſt in a direct line; through a great part of the province, and beyond them are extenſive plains. In this province is ſituated Algiers, the capital of the kingdom, in the thirty-ſixth degree thirty minutes north latitude, which has for ſeveral ages braved the reſentment of the greateſt powers in Chriſtendom; though it is not much above a mile and a half in circumference; but little as it is, it is ſaid to contain a hundred thouſand Mahometans, fifteen thouſand Jews, and two thouſand Chriſtian ſlaves.

It is waſhed on the north, and north-eaſt ſide by the Mediterranean, over which it has a full proſpect, it being built upon the declivity of a hill, upon which the houſes riſe ſo gradually above each other, that there is ſcarce one in the city that has not a view of the ſea, and from thence it affords a beautiful proſpect, from the advantage of that declivity, and the whiteneſs of the terraſſes. The walls of the upper part of the city are thirty feet in height, and forty at the lower end towards the ſea. They are twelve feet

thick, and flanked with ſquare towers, but all of them ſo decayed, as to be of little defence, except where they are ſtrengthened by additional fortifications. The ditch with which they are ſurrounded, was twenty feet wide, and ſeven deep, but it is now almoſt filled up with mud.

The city has ſix gates kept open, each of them guarded by ſome out-works, and there have been others, which are now walled up. The citadel, which is built upon the higheſt part of the city, at the weſtern angle, is of an octagonal figure, and each of the ſides in view has port-holes or embraſures.

The whole city is over-looked by a ridge of hills on the weſtern ſide, which run almoſt on a level with the uppermoſt gate, and upon it are erected two ſtrong forts; one of which is called, from its five acute angles, the Star-Caſtle, and commands the Sandy-bay, and the mouth of the river Elved. The other, called the Emperor's Caſtle, ſtands at half a mile diſtance from the upper gate, and has the command both of the Star Fort, and of the whole ridge, as well as the Sandy-bay, and the mouth of the river Rebat, on the ſouth ſide of the city.

The city is much better fortified on the ſea-ſide. The mole was the work of Cheredin, the ſon of Barbaroſſa. Before his time the port lay open, and rather reſembled a road than a harbour; but he no ſooner became maſter of the place, than he employed all the Chriſtian ſlaves in building the mole, which they completed in three years time. It extends from one of the extremities of the ſmall iſland that faces the town, in the form of a large ſemi-circle, to the mole-gate, and from the other extremity of the iſland towards the walls of the town, leaving a handſome opening into the haven, where the largeſt veſſels may ride in ſafety from the violence of the waves. This is defended at one angle by an old round caſtle, built by the Spaniards, when they were maſters of the place, and now called the Fanal Caſtle, or Light-houſe Fort. It is ſeated on the ſolid rock,, and a fire is carefully kept in it for the ſecurity of the ſhips: it has three batteries of fine cannon.

At the ſouth end of the iſland is another fort, conſiſting ing of three batteries, to defend the entrance of the harbour, which, according to Dr Shaw, is of an oblong figure, one hundred and thirty fathoms in length, about eighty in

breadth, and fifteen in depth. The above batteries that guard its entrance are ſaid to be bomb-proof. They have each of them their lower embraſures mounted with thirty-ſix poundets. However, as none of the fortifications are aſſiſted with either mines or out-works, and as the ſoldiers who guard and defend them, cannot be kept to any regular courſe of duty and attendance, a few reſolute battalions, protected by a ſmall ſquadron of ſhips, it is ſaid, might ſoon make themſelves maſters of the ſtrongeſt of them. The embraſures of the caſtle and batteries have all braſs guns in good order. The battery of the mole-gate, at the eaſt angle of the city, is mounted with long pieces of ordnance, one of which, our author thinks, has ſeven cylinders, each of them three inches in diameter. Half a furlong to the weſt-ſouth-weſt of the harbour, is the battery of the Fiſher's Gate, or the Gate of the Sea, which conſiſts of a double row of cannon, and commands the entrance into the port, and the road before it.

There is but one handſome ſtreet in the city, which reaches from the weſt to the eaſt end, and is in ſome parts wider than in others; but in all much broader than any of the reſt. It has on the wideſt part, the houſes of the chief merchants, handſome ſhops, and a market for corn and proviſions. All the other ſtreets are ſo narrow, that two perſons can hardly walk a-breaſt, and the middle being much lower than the ſides, added to the uſual naſtineſs of theſe ſtreets or lanes, renders it very diſagreeable to walk through them, eſpecially as camels, horſes, mules, and aſſes, are continually paſſing and repaſſing, to which one muſt give way at the firſt warning, by ſqueezing up cloſe to the houſes. It is ſtill more dangerous to meet a Turkiſh ſoldier in one of theſe ſtreets; for the wealthieſt Chriſtian muſt take care to give him the way, and ſtand cloſe till he has paſſed by, or be in danger of feeling ſome ſhocking effect of his brutal reſentment. The narrowneſs of the ſtreets is commonly thought to be deſigned as a ſhelter from the heat; it may alſo be occaſioned by the frequency of the earthquakes, in order to prevent their falling, ſince the fronts of moſt of them are ſupported by pieces of timber, extending acroſs the ſtreets from one to the other.

The houſes are computed to amount to about fifteen

thouſand, and are built of brick or ſtone, round a ſquare court. They are obliged to white-waſh them, both on the infide and without, once a-year; but commonly do it againſt the approach of their grand feſtivals. The moſt magnificent of all is the dey's palace, which ſtands in the heart of the city. This is a ſpacious and ſtately edifice; the front, which faces the inner court, being ſurrounded with two noble galleries, one over the other, ſupported with marble pillars, and has two ſpacious halls, in one of which, the dowan or divan meets every Sunday, Monday, and Tueſday. The barracks for the Turkiſh ſoldiers are very handſome ſtructures, kept clean at the charge of the government, by the ſlaves that attend them. Every barrack contains ſix hundred Turkiſh ſoldiers, each of whom has an apartment allotted him, and all the courts of theſe barracks have fountains to waſh in before they go to prayers.

The married men, who are moſtly renegadoes, are, however, excluded the benefit of theſe barracks, and obliged to provide themſelves lodgings at their own expence in ſome other parts of the town; as are likewiſe the ſingle men who will not conform to the regulations obſerved in thoſe public buildings. In either caſe they are obliged to hire private houſes, or to take up their quarters in one of the four albergas or fondaias of the town.

Theſe are large ſtructures belonging to private perſons, conſiſting of ſeveral courts, in which are warehouſes and a variety of apartments to let, and are much frequented by the Levantine merchants; for neither Algiers, nor any other town in the kingdom, has either inns, taverns, or public places for the accommodation of ſtrangers, like the caravanſeras in Turkey. The few Chriſtians who reſort thither, either lodge with ſome perſons to whom they are recommended, or with the conſul of their nation, who is always ready to accommodate them with an apartment in his own houſe, or at his table, if they are perſons of diſtinction. As to the Greeks, and other mean travellers, there are plenty of cook-ſhops, and public taverns, kept by the ſlaves of the deylik, for their accommodation. The Jews alſo keep ſuch houſes and apartments to let, for the uſe of thoſe of their nation.

Their moſques are ſo numerous, that they are ſaid to amount to about a hundred and ſeven; ſome of theſe are

handſome ſtructures, and as they are chiefly ſituated near the ſea-ſide, they make a very fine ſhew, and greatly add to the beautiful proſpect of the city. The baths are alſo very numerous, the Turks reſorting to them not only before the time of their five daily prayers, but whenever their affairs will permit. Some are large and handſome, finely paved with marble, and elegantly furniſhed; others are ſmall and mean, ſuited to the lower rank; but they are all built much after the ſame manner. The women have alſo their particular baths, attended by perſons of their own ſex, into which no man is allowed to enter upon any pretence whatever.

Beſides theſe public baths, they have ſix other buildings, called baſios, which are little better than ſtinking priſons, wherein they lock up the ſlaves at night. In each of theſe the poor wretches have a chapel, for the free exerciſe of their religion; and every ſlave is allowed three ſmall loaves, and a little matraſs and rug for his bed. To theſe baſios, they muſt all repair at a ſtated hour in the evening, and the next morning they are again let out to go to their reſpective labours.

There are alſo ſome handſome edifices without the walls of the city, which add to the beauty of the proſpect on viewing it from the ſea; as the hall where the officers of the marine hold their aſſemblies, at the foot of the mole; and a great number of tombs belonging to men of eminence, ſome of which are very neat, and moſt of them are adorned with chapels and oratories, which are reſorted to by men and women every Friday.

Algiers had formerly neither walls nor fountains, their only water being the rain which they ſaved in ciſterns. However, in the laſt century, a Moor, driven thither from Spain, diſcovered a way of conveying as much of it, by the help of two aqueducts, as ſupplies a hundred fountains at proper diſtances from each other. This water, which is allowed to be excellent, is brought thither by a long courſe of pipes and conduits, from a great variety of rivulets that have their ſources on the adjacent mountains. Theſe pipes likewiſe ſupply the country-ſeats, and the adjoining orchards and gardens.

The territory about Algiers is very fertile, and the hills and gardens beautified with groves, gardens, and country-

ſeats, to which the rich retire during the ſummer ſeaſon. Theſe villas are ſmall white houſes, ſhaded with a variety of fruit-trees and other verdure, and watered by a multitude of fountains; which afford ſingular pleaſure and benefit in theſe hot countries; as by this means every thing is kept conſtantly green. The people are too negligent to prune their trees; they even ſuffer their vines to run up to the top of the moſt lofty of them, and extend themſelves from one tree to another, by which means they indeed form natural and delightful bowers; but would yield much better fruit were they frequently pruned. The ſame may be ſaid of their citron, orange, and other fruit-trees, which though they are very numerous, never come to that perfection as thoſe cultivated by ſtrangers, particularly by the European conſuls, at whoſe villas the trees produce much more excellent fruit than thoſe which belong to the natives.

The eaſtern province of Algiers, diſtinguiſhed by the name of Conſtantina, is nearly equal in extent to the other two, for it is two hundred and thirty miles long, and about a hundred broad. The ſea-coaſt is rocky almoſt through its whole extent.

The firſt town worthy of notice on the weſt is that of Bugia. The port is larger than either that of Oran or Arzew; though it is formed like theirs by a narrow neck of land running out with the ſea, a great part of which was once faced with a wall of hewn ſtone; and there was likewiſe an aqueduct for bringing freſh water to the fort; but at preſent both the wall, the aqueduct, and the baſons into which the water flowed, are deſtroyed.

The town of Bugia is built upon the ruins of the ancient city, at the foot of a high mountain. Beſides the caſtle, which commands the city, there are two others at the bottom of the mountain for the ſecurity of the port, and upon the walls of one of them are ſtill remaining the marks of a cannon ball fired againſt it by Admiral Spragg in his famous expedition againſt this place.

The town is defended by a garriſon, notwithſtanding which the neighbouring Arabs lay it in a manner under perpetual blockade. However, the inhabitants carry on a conſiderable trade in plough-ſhares, mattocks, and other

utenſils, which they forge out of the iron ore dug out of the neighbouring mountains; great quantities of wax and oil are alſo brought there every market-day by the Arabs, and ſhipped off for Europe and the Levant. Yet theſe laſt raiſe ſtrange diſturbances in the town every market-day. Every thing indeed is tranſacted with the utmoſt tranquillity while the market continues; but it is no ſooner over than the whole place is in an uproar, and the day is ſeldom concluded without ſome flagrant inſtance of rapine and barbarity.

At a conſiderable diſtance to the eaſt ſtands the city of Bona, on the ſouth-eaſt ſide of a hill, on the top of which the Algerines have a caſtle and garriſon. Beſides the capacious road which lies before it to the eaſt, this city had formerly a ſmall convenient port under its very walls to the ſouthward; but by the conſtant diſcharge of ballaſt into the one, and the neglect of cleanſing the other, both are daily rendered leſs ſafe and commodious; yet a conſiderable quantity of hides, wool, corn, and wax, are annually exported from thence.

A mile farther to the ſouth are the ruins of the ancient Hippo, called Hippo Regius, from its being one of the Royal cities of the Numidian kings; it having the advantage of great ſtrength, and of being commodiuſly ſituated both for commerce and for hunting. It enjoys a healthful air, and affords ſo fine a proſpect, that at one view the eye takes in the ſpacious harbour, a number of mountains covered with trees, and plains finely watered. The ruins of the city take up about a mile and a half in compaſs, and chiefly conſiſt of large broken walls and ciſterns. St. Auguſtine was biſhop of this city, and the Moors ſhew a part of the ruins which they ſay belonged to his convent.

At a ſmall diſtance to the eaſt of Cape Roſa is a baſtion on a ſmall creek, and the ruins of a fort which once belonged to a French factory; but the unhealthineſs of the place, from the neighbouring ponds and marſhes, obliged them to remove to La Celle, another creek three leagues farther to the eaſt, where they have a magnificent houſe and garden, a company of ſoldiers, a conſiderable quantity of arms, and ſome pieces of ordnance. They command the trade of the whole country, and beſides a coral fiſhery,

which they carry on here, wherein they employ three hundred men, they monopolize the trade of hides, wool, corn, and wax, at Bona and other places. For theſe privileges they annually pay the Dey of Algiers, the magiſtrates of Bona, and the chiefs of the neighbouring Arabs, thirty thouſand dollars, or about five thouſand guineas.

Among the mountains of Beni Abbeſs, in this province, is a narrow winding defile, which for near half a mile, extends between precipices that riſe to a great height on each ſide. Every winding rock, which originally went acroſs it, and ſeparated one valley from another, is cut in the form of a door caſe, ſix or ſeven feet wide; and theſe are named by the Turks, The Gates of Iron. Few perſons can paſs them without horror, and a handful of men might defend the paſs againſt a numerous army.

At the diſtance of ſix miles to the ſouth-ſouth-eaſt is another dangerous paſs, named the Acaba, or the Aſcent; this being the reverſe of the former, the road extending along a narrow ridge, with precipices and deep valleys on each ſide. Here the leaſt deviation from the beaten path expoſes the traveller to the danger of being daſhed to pieces by falling to the bottom; yet the common road from the city of Algiers to the eaſtward lies through the above paſs and over this ridge.

Conſtantina, or Cirta, as it was anciently called, is ſituated forty-eight miles from the ſea, and was both one of the principal, as well as one of the ſtrongeſt cities of Numidia. The greateſt part of it has been built on a rock that may be termed a peninſular promontory, inacceſſible on all ſides, except towards the ſouth-weſt. This is computed to be above a mile in circuit, ending to the northward in a perpendicular precipice, at leaſt a hundred fathoms deep. On that ſide is a beautiful landſcape of a great variety of mountains, vales and rivers, extending to a great diſtance. To the eaſtward the view is bounded by a range of rocks much higher than the city; but towards the ſouth-eaſt the country is more open, and the proſpect is terminated by diſtant mountains. On that ſide the eminence is ſeparated from the neighbouring plains by a deep narrow valley, perpendicular on both ſides, where the river Rummel conveys its ſtream, over which was formerly a bridge of admi-

rable workmanſhip. To the ſouth-weſt is a neck of land about half a furlong broad, near which ſtood the principal gate of the city; this is entirely covered with broken walls, ciſterns, and other ruins, that are continued quite down to the river, and are from thence extended along a narrow piece of plain ground that runs parallel with the valley already mentioned. This was the ſituation of the ancient Cirta; but the preſent city is entirely confined to the eminence which Dr Shaw has termed the peninſular promontory.

Among the ruins ſcattered over this place, there are ſtill remaining, near the centre of the city, a ſet of ciſterns, which receive the water conveyed thither by an aqueduct: theſe are about twenty in number, forming an area fifty yards ſquare. This aqueduct, though in a more ruinous condition than the ciſterns, demonſtrates the public ſpirit of the inhabitants of Cirta, in erecting a ſtructure that required ſuch an immenſe quantity of materials.

Near the brink of the precipice to the north are the remains of a magnificent edifice, in which the Turkiſh garriſon, is now lodged. Four baſes, each ſeven feet in diameter, with their pedeſtals, are yet ſtanding, and ſeem to have belonged to a portico; theſe are of a black ſtone little inferior to marble. The ſide poſts of the principal gates of the city are of a beautiful reddiſh marble, and are neatly moulded and pannelled. An altar of white marble alſo forms part of a neighbouring wall. The gate towards the ſouth-eaſt reſembles the other, though it is much ſmaller, and leads to the bridge built over this part of the valley. This bridge was a fine piece of workmanſhip. The gallery and the piers of the arches were adorned with cornices and feſtoons, oxes-heads and garlands, and the keys of the arches are embelliſhed with caducei and other ornaments. Between the two principal arches is the figure of a woman treading upon two elephants, with a large ſcollop-ſhell for her canopy. This is well executed in a bold relief. The elephants, which ſtand with their faces turned towards each other, twiſt their trunks together; and a woman who is dreſſed in her hair, with a cloſe-bodied garment like an Engliſh riding habit, raiſes up her petticoats with her right hand, looking ſcornfully at the city. This group, in any

other ſituation, might be ſuppoſed to belong to ſome fountain; theſe being ſometimes ornamented with ſuch wanton deſigns.

The river Rummel begins to turn to the northward juſt below the bridge, and continues that courſe through a ſubterranean paſſage in the rocks, which ſeems to have been an extraordinary proviſion of nature for the reception of this river, that muſt otherwiſe have formed a prodigious lake, and have laid a great part of the neighbouring country under water, before it found a paſſage to the ſea. This river falls from its ſubterranean cavity in a large cataract, a quarter of a mile to the eaſtward of a place called Seedy Memon.

Amidſt the ruins to the ſouth-weſt of the bridge is a great part of a triumphal arch, named the Caſtle of the Giant. All the mouldings and friezes are embelliſhed with the figures of battle-axes, flowers, and other ornaments. On each ſide of the grand arch, which is between two ſmaller ones, are pilaſters of the Corinthian order, pannelled like the ſide-poſts of the city-gates, in a taſte that ſeems peculiar to this city.

At the diſtance of ſome leagues to the eaſt of Conſtantina are the Inchanted Baths, ſituated on a low ground ſurrounded with mountains. There are here ſeveral ſprings of an intenſe heat, and at a ſmall diſtance are others extremely cold. The hot ſprings have a ſtrong ſulphureous ſteam; and Dr Shaw obſerves, that their heat is ſo great as to boil a large piece of mutton very tender in a quarter of an hour, and that the rocky ground over which the water runs is, for the ſpace of an hundred feet, in a manner calcined by it. The ſame author adds, that theſe rocks being originally ſoft and uniform, the water, by making every way equal impreſſions, leaves them in the ſhape of cones and hemiſpheres; which being ſix feet high, and nearly of the ſame diameter, the Arabs believe to be the tents of their predeceſſors metamorphoſed into ſtone. But where theſe rocks, beſides their uſual chalky ſubſtance, alſo contain ſome layers of a harder matter not ſo eaſily diſſolved, there appears a confuſion of traces and channels, forming figures, which the Arabs diſtinguiſh into camels, horſes, and ſheep; with men, women, and children, whom

they ſuppoſe to have undergone the ſame fate with their habitations.

There are here alſo other natural curioſities; for the chalky ſtone diſſolving into a fine impalpable powder, and being carried along with the ſtream, ſometimes clings to the twigs, ſtraws, and other bodies in its way; and immediately hardening and ſhooting into a brighter fibrous ſubſtance, like the aſbeſtos, forms itſelf at the ſame time into a variety of glittering figures and beautiful chryſtallizations.

To the ſouthward of Conſtantina are the mountains of Aureſs. Theſe are a knot of eminences running into one another, with ſeveral little plains and vallies between them. Both the higher and lower parts are in general extremely fertile, and eſteemed the garden of Algiers. They are about a hundred and thirty miles in compaſs, and over them are ſpread a number of ruins, the moſt remarkable of which are thoſe of Lerba, or Tezzoute, the Lambeſe of the ancients. Theſe ruins are near three leagues in compaſs; and among others, conſiſt of the magnificent remains of ſeveral of the gates of that city; theſe, according to a tradition of the Arabs, were forty in number; and the city could ſend forty thouſand men out of each. There are ſtill to be ſeen the frontiſpiece of a beautiful temple of the Ionic order, dedicated to Æſculapius; part of an amphitheatre; a ſmall, but elegant mauſoleum, erected in the form of a dome, ſupported by Corinthian columns. Theſe, and other ſtructures of the like kind, are a ſufficient proof of the ancient ſplendor of this city.

It is very remarkable, that the natives of the mountains of Aureſs have a very different complexion and mien from their neighbours; for they are ſo far from being ſwarthy, that they are fair and ruddy; and their hair, which among the Arabs of the other mountains is dark, is with them of a deep yellow.

The Algerines who inhabit the ſea-coaſt are a mixture of various nations; but are for the moſt part Moors, driven thither from Catalonia, Arragon, and other parts of Spain. Here are alſo many Turks beſides thoſe in the army, whom poverty ſends hither from the Levant to ſeek their fortunes. The Jews alſo ſwarm along the coaſt; and

there are a great number of Chriſtian priſoners taken at ſea, and brought hither to be ſold for ſlaves. There are alſo other Chriſtians who are free, and trade unmoleſted with the reſt of the inhabitants.

The Berebers are ſome of the moſt ancient people of theſe parts, and are ſuppoſed to be deſcended from the Sabeans, who came hither from Arabia Felix, under the conduct of one of their princes. Theſe are diſperſed all over Barbary, and divided into a multitude of tribes, under their reſpective chiefs, moſt of whom inhabit the mountainous countries; ſome live in tents, or portable huts, and range from place to place, while others are ſcattered in villages, yet they have for the moſt part kept themſelves from being intermixed with other nations. Theſe are eſteemed the richeſt, go better cloathed, and carry on a much larger traffic in cattle, hides, iron, wax, and other commodities.

The moſt numerous of the inhabitants are the Moors and Arabs. The Moors, who are thus called from Mauritania their ancient country, are of two ſorts; thoſe who inhabit the cities and towns, and carry on ſome commerce, either by land or ſea, bearing offices in relation to the concerns of their own nation, under the commiſſion of the dey, beys, or agas of the places where they live; ſome follow trades and manufactures; others are farmers, gardeners, and graſiers; and having houſes and lands of their own, may be ſtiled the citizens of Algiers. Many of theſe grow ſo rich, as to purchaſe eſtates and ſhares in the ſhips that cruiſe abroad.

The other ſort of Moors are of the wandering kind, without lands or patrimony, and are in all reſpects very poor. Theſe are divided into a prodigious number of tribes, diſtinguiſhed either by the names of their chiefs, or the places of their abode, or by both. Each farms a kind of itinerant village, or adowar, as they term it, and every family lives in a particular tent or portable hut. Each of theſe adowars has a cheyk, or chief, who, in conjunction with his aſſiſtance, govern the whole community with great equity and tenderneſs. They live ſolely on the produce of ſuch lands as they farm from the Moors, and pay their rent in kind, whether in corn, fruit, herbs, honey and wax, ſelling the remainder to the inhabitants of the neighbour-

ing towns. They are ſkilful in the choice of the moſt advantageous ſoil for every ſeaſon, and take great care to avoid the neighbourhood of the Turkiſh troops. Each adowar pays the dey a tax in proportion to the number of its families, their chief being anſwerable to him; and the whole community for each individual.

As theſe wandering Moors are ſcattered over all this part of Africa, it will be proper here to take ſome notice of their manners, religion, and cuſtoms. Their dreſs conſiſts in a haik, or coarſe piece of cloth four or five ells long, which they wrap about their ſhoulders; this hangs down to their ancles, and to this they add a cap of the ſame cloth. The dreſs of the cheyk is a ſhirt and a cloak all of one piece which comes down to the calf of the leg. On the upper part of the cloak is a hood of a finer ſort of cloth. Both the boys and girls go quite naked, till they are about ſeven or eight years of age, when they tie a rag or two about them. Their mothers carry them while they ſuck, and have often two in a bag tied behind their backs when they go to fetch wood or water; but theſe children are generally ſo ſtrong, that they begin to walk when ſix months old.

The Mooriſh women dreſs in only a piece of woollen ſtuff, which covers their bodies from the ſhoulders down to the knees. They wear their hair braided, and adorn it with bugles, corals, glaſs, fiſhes teeth, and other baubles; and on their legs and arms wear bracelets of horn or ivory. Their cheeks, foreheads, arms, fingers-ends, and legs, are embelliſhed with black ſpots from their very infancy, which is done by pricking thoſe places with a needle, and then rubbing them with a black powder. Their complexion in general is very ſwarthy, but their conſtitution robuſt and lively; they marry while very young; the boys at fourteen or fifteen, and the daughters at nine or ten years of age; and as they are generally very fruitful, it is not uncommon to ſee them ſuckling their children at ten or eleven.

When a youth has obtained the parent's conſent to have his daughter, he brings the number of cattle agreed upon to her father's hut, where ſhe, without any reluctance, receives him for her ſpouſe; when ſome of the by-ſtanders

aſking what his bride coſt him, he anſwers, "A virtuous "and induſtrious woman cannot be bought too dear." After the mutual congratulations, the young women of the adowar are invited to the marriage-feaſt, and the bride being ſet upon the bridegroom's horſe, is carried to his tent, amidſt the acclamations of the people; and being arrived at the entrance, is offered a mixture of milk and honey; and while ſhe drinks, the reſt of the company ſing an epithalamium, concluding with their good wiſhes to the new-married couple. The bride then alighting, her companions put a ſtick into her hand, which ſhe thruſts as far as ſhe is able into the ground, ſaying, "As the ſtick cannot be removed without force, ſo neither will ſhe quit her huſband, except he forces her from him." Before ſhe is admitted into the tent, he places his flock before her, which ſhe muſt lead to ſome neighbouring paſture; by which ſhe is informed, that he expects her to labour, and to take care of his flocks and family.

Upon her return, ſhe and her retinue are admitted. The feaſt begins and ends with ſinging and dancing, which are continued till the evening, when the bride being preſented to her huſband, the company take their leave. She is afterwards to wear a veil over her face during a whole month, and not to ſtir out of the tent till that term is expired, from which time ſhe enters into that branch of the family œconomy that is allotted to the reſt of the married women.

Theſe wandering Moors are generally ſtrong, warlike, and ſkilful horſemen; they value themſelves on not being confined to towns like the other Moors, whom they regard as ſlaves always at the mercy of the Turks; ſo that if they receive any inſult or ill uſage from the Turkiſh aga, they inſtantly return in a hoſtile manner, till the town Moors, who are unable to ſubſiſt without being ſupplied with proviſions from them, have meditated a peace between them. To keep up this martial ſpirit, the chief perſons of every adowar meet in a circle round their cheyk, every evening, to diſcuſs public affairs; after which they perform their uſual exerciſes on horſeback, in which they are ſo dextrous, that they can take up any thing from the ground with their lance in full ſpeed. Their uſual wea-

pons are a broad cutlaſs, which hangs juſt below the left elbow, and a ſhort lance which they always carry in their hand.

Theſe wandering Moors are generally ſo addicted to robbery, that it is dangerous travelling at a diſtance from the town without a guard, or at leaſt a marabut, that is, one of their prieſts, or monks; for as they conſider themſelves as the original proprietors of the country, and not only as diſpoſſeſſed by the reſt of the inhabitants, but reduced by them to the loweſt ſtate of poverty, they make no ſcruple to plunder all they meet by way of reprizal.

The other conſiderable nation ſcattered through all the provinces, not only of the Algerine dominions, but through the other parts of Barbary, is that of the Arabs, which is a mixture of many tribes deſcended from the Mahometan Arabians, who once over-run this part of Africa, from which being driven by the Turks, they fled to the mountainous parts to ſave themſelves, their cattle, and effects, where they have ever ſince enjoyed their liberty; and, by their labour and induſtry, have improved theſe barren and deſart lands into pleaſant and fertile territories. They are divided into a multitude of little governments under their reſpective chiefs, and value themſelves highly on their having preſerved their blood untainted by a mixture with other nations, expreſſing the utmoſt contempt for thoſe who, preferring their ancient habitations in cities and towns, ſubmitted to a foreign yoke, whom they therefore in deriſion call citizens and courtiers; and, from their having intermarried with ſtrangers, are eſteemed by them no better than Moors. Indeed the Algerines, who make no diſtinction between thoſe two ſorts of Arabs, any more than they do between the wandering and city Moors, call them all four by the common name of Moors, an inaccuracy in which they have been imitated by ſeveral European writers, who, confounding the various nations, ſeem to make no diſtinction between the Turks, Moors, and Arabians of this part of Barbary.

When the Turks firſt ſubdued this country, they were ſo little acquainted with the mountains and deſart parts of it, that they gave the Arabs an opportunity of ſeizing upon the paſſes that led to the kingdoms of Fez and

Tunis; but afterwards raiſing fortifications on the moſt advantageous poſts, they in a ſhort time obliged them either to retire or ſubmit; which was the more eaſily accompliſhed, as they had the uſe of fire-arms, which were unknown to the Arabs; and as their ſtrength was increaſed by the arrival of many thouſands of Moors and Jews, who came thither from Spain. Hence many of the Arabs rather choſe to become tributary to them, than to abandon their old habitations; while others, ſcorning a foreign yoke, retired into the more inacceſſible parts of the kingdom, and lived free from tribute; and a third part compromiſed matters with the new conquerors, by entering into a mutual obligation of not moleſting each other. Theſe two laſt, however, ſtand in little or no awe of the Algerine government, which on account of their martial ſpirit and happy ſituation, dares not venture to give them any moleſtation; for whenever ſuch attempts are made, either upon their freedom or effects, they immediately conceal their corn and other proviſions in ſome ſpacious caves in the rocks, and drive their cattle towards Biledulgerid, or ſome inacceſſible mountainous parts, when they not only bid them defiance, but plague them by their frequent incurſions.

There is another ſort of theſe Arabs that wander along the banks of ſeveral rivers of Algiers, and never take the trouble of tilling the ground, but range in ſearch of paſture, and live chiefly upon the plunder, not only of villages, but of towns and cities.

Several clans of the Arabs go bare-headed all the year round, like a Maſſiniſſa of old, binding their temples only with a narrow fillet, to prevent their hair being troubleſome; but ſome of the richer clans wear, like the Turks and Moors, a ſmall cap of ſcarlet woollen cloth of the manufacture of the country, round the bottom of which is folded the turban. The Arabs wear a looſe garment like that worn by the wandering Moors, and above it alſo a cloak called a burnooſe, which is wove in one piece with a kind of hood for the head; it is tight about the neck, and widens below; but they only wear this in rainy and cold weather. Some of them wear next their ſkins a cloſe-bodied frock or tunic, with or without ſleeves, which as

well as the looſe garment above it, is girded about their bodies. Their girdles are uſually of worſted, wove into a variety of figures, and made to wrap ſeveral times round their bodies: one end, being doubled and ſewed along the edges, ſerves for a purſe. In this girdle the Turks and Arabs fix their knives and poniards; while the writers diſtinguiſh themſelves by having an inkhorn, the badge of their office, ſuſpended in a like ſituation.

The dreſs of the Turks of this kingdom is plain and light, eſpecially among the common people; but perſons of diſtinction affect a more ſumptuous apparel, not unlike that worn in Turky; it being moſtly of fine cloth or ſilk: their veſts are richly flowered, their turbans very expenſive and curiouſly done up, and their legs are covered with boots of fine ſhining leather.

The garments worn by the women differ only from thoſe of the men in their lightneſs and length, their ſhifts and veſts reaching down to their feet. Their hair is generally tied behind and adorned either with jewels or leſs expenſive ornaments, according to their rank and circumſtances, over which they wear a cap of ſilk or linen. They are likewiſe fond of adorning their necks, arms, and wriſts with collars and bracelets ſet with jewels, and their ears with large pendants. When they go abroad, they uſually throw a linen veil over their faces: this they faſten to their girdle, and wrap an upper garment over their uſual dreſs; ſo that they are commonly known only to the ſlaves by whom they are attended. Thoſe of a higher rank are conveyed about in litters made of oſier twigs, and covered with a thin painted cloth: but ſo low, that they muſt ſit croſs-legged upon them, yet wide enough to contain two perſons in that poſture: thus they can ſee without being ſeen, and travel free from wind, duſt, and rain, as well as from the too great heat of the ſun.

None but the viceroy, ſome of his principal officers, and the chief members of the divan, are allowed to ride on horſeback; at leaſt in the metropolis and other places of concourſe: the reſt muſt either ride on aſſes, or walk.

The Chriſtians who are free are allowed to wear their own country dreſs; but the ſlaves, who are much more numerous, have nothing but a coarſe grey ſuit, and a ſeaman's cap.

The ſhariffs, who are deſcended from Mahomet, have the privilege of diſtinguiſhing themſelves by the colour of their turbans, which are of green ſilk; the pilgrims who have performed their voyage to Mecca, and are eſteemed hadgies, or ſaints, likewiſe diſtinguiſh themſelves by their dreſs.

As for the common people, they wear a linen pair of drawers over their ſhirts, and an open white woollen jacket, with a kind of hood behind; and ſome wrap themſelves up, eſpecially when they go abroad, in a black mantle that reaches down to their heels.

The government of Algiers is conducted by the dey and a common-council, compoſed of thirty yiah baſhas; and, upon ſome emergencies, the mufti, the cady, and ſometimes the ſoldiery are called in to give their votes. Affairs of moment are ſometimes agreed upon by this aſſembly before they paſs into laws, and the dey is entruſted with the execution of them; but lately little account has been made of this body, which is at preſent only convened to give their conſent to what has been before concerted between the dey and his favourites.

The dey is choſen out of the army, the moſt inferior perſon of which having an equal right to that dignity with the higheſt, every bold and aſpiring ſoldier, though but lately taken from the plough, may be conſidered as heir apparent to the throne. Indeed they are not aſhamed to own the meanneſs of their extraction. Dr. Shaw obſerves that Mahomet Baſha, who was dey when he was at Algiers, in a diſpute with a deputy-conſul of a neighbouring nation, freely mentioned the meanneſs of his birth: "My "mother," ſaid he, "ſold ſheeps trotters, and my father "neats tongues; but they would have been aſhamed to "have expoſed to ſale ſo worthleſs a tongue as thine."

He who aſpires to this high rank ſeldom waits till ſickneſs or age has removed the preſent poſſeſſor; it is enough if he be able to protect himſelf with the ſame ſcymetar which he boldly ſheathes in the bowels of his predeceſſor; for ſcarcely one in ten of them dies in his bed. Even the few who have had a more peaceful exit, cannot be ſaid to have owed it to the high regard the army had for them; but rather to their good fortune or foreſight in nipping a

new inſurrection in the bud, before the conſpirators could put their deſigns in execution. Neither their mal-adminiſtration, tyranny, or avarice, ſerve to haſten their ruin, nor can the contrary amiable qualities prevent it. The want of ſucceſs in an enterprize, though ever ſo wiſely concerted and carried on, is a ſufficient crime with theſe ſuperſtitious and mutinous troops to cauſe an inſurrection, and coſt the moſt ſagacious dey, or officer his life; nay, they are often ſlain from no other motive than a deſire of change, blown up by ſome bold aſpirer to the ſupreme power. This, however, helps to keep up a ſhew of a divan, which might otherwiſe have been aboliſhed; and the deys are frequently obliged to aſſemble, and conſult them on important affairs, merely to ſcreen themſelves from popular diſcontents; though in reality the chief members being for the moſt part his creatures, he may be ſaid to act with a deſpotic authority, there being no appeal from this ſupreme tribunal. This factious humour, however, ſeems to be ſomewhat allayed by the many ſeaſonable executions that have been made of theſe aſpiring members. The grand ſignior, however, ſtill ſtiles the dey his viceroy, or baſha, as he does the people his ſubjects, and claims the right of approving or diſapproving of his election; though he has ſeldom ventured to diſannul it, for fear of loſing the ſhadow of authority he claims over them.

As the loweſt perſon as well as the higheſt, has a right to vote in the election of a dey, and as there are uſually ſeveral candidates for that dignity, the election is ſeldom carried on without ſome tumult, if not blood-ſhed; but when the choice is fixed, the perſon elected is ſaluted by the words, Alla barik, that is, God bleſs, or proſper you; and immediately after he is inveſted with the caftan, or inſignia of ſovereignty; while the cady, or chief judge, addreſſes him in a congratulatory ſpeech, that is generally cloſed with a pathetic exhortation to this purpoſe: That as it has now pleaſed the Almighty to raiſe him to the ſupreme dignity of the kingdom, it is his duty to govern it with juſtice and equity, to preſerve the rights and liberties of his new ſubjects, and to take the utmoſt care to promote their ſafety and welfare.

The officer next in power and dignity to the dey is the aga, or general of the janizaries, who is one of the oldeſt officers in the army: he enjoys his poſt only two months, and is then ſucceeded by the chiah, or next ſenior officer, or eldeſt yiah baſha. During theſe two months, the keys of the metropolis are in his cuſtody, all military orders are iſſued in his name, and the ſentence of the dey upon any offending ſoldier, whether only corporal or capital, is executed in the court of his palace. He has no ſooner ſerved this ſhort office, than he is conſidered as ſuperannuated; yet regularly receives his pay, like the reſt of the ſoldiers, every two months, and is exempt from all farther duties, except giving his advice at the grand council, to which he has a right to come whenever he pleaſes, though he has no vote in it.

The next in dignity is the ſecretary of ſtate, who regiſters all the public acts; and next to him are thirty chiah baſhas, or chief colonels, under the aga, who ſit next to him in the ſame gallery in the divan. Out of this claſs are commonly choſen thoſe ſent on embaſſies into foreign countries, or to convey the dey's orders throughout the province of Algiers. Next to them are eight hundred bolluk baſhas, or eldeſt captains, who are raiſed to the rank of chiah baſhas according to their ſeniority. The oldak baſhas, or lieutenants, who are next in rank, amount to four hundred, and are regulatly raiſed to the poſt of captains, and to other employments in the ſtate, according to their abilities. Theſe, by way of diſtinction, wear a leather ſtrap hanging down behind to the middle of their backs. One rule is ſtrictly obſerved in riſing to the above offices; which is the right of ſeniority; one ſingle infringement of which would cauſe a revolt, and endanger, if not coſt the life of the dey. This ſeniority, however, is not that of age, but of ſtanding; and yet, with the dey's permiſſion, may be purchaſed by a junior, in which caſe the latter deſcends to the rank of the former.

The other military officers of note are the purveyors of the army; the peys, who are the four eldeſt ſoldiers, and neareſt to preferment; the ſoulaks, who are the eight next in ſeniority to them, and are part of the dey's body-guard; theſe all march before him when he takes the field, and are

diſtinguiſhed by their carbines, gilt ſcymetars, and a braſs gun on their caps. The kyats, or Turkiſh ſoldiers, each band of whom has the government of one or more Mooriſh adowars, and collects the taxes for the dey; and the ſagiards, who are Turkiſh lancemen, a hundred of whom attend the army. To theſe may be added, the three beys or governors, of the three great provinces. All theſe officers compoſe the great council; but none of an inferior rank to the thirty chiah baſhas have a right to ſit in the gallery next after the dey; the reſt are obliged to ſtand in the hall, or council-chamber, with their arms acroſs, and as much as poſſible without motion; nor are they permitted to enter it with any offenſive weapon. Thoſe who have any ſuit or affairs to tranſact with the divan muſt ſtand without the gates, let the weather be ever ſo bad; but they are generally preſented with coffee by ſome of the chiahs or inferior officers, till they are diſpached.

The manner of knowing the opinion of the divan is ſomewhat ſingular. The aga or preſident, firſt propoſes the queſtion, which is immediately repeated with a loud voice by chiah baſhas, and from them echoed again by four inferior officers, and then is repeated from one member of the divan to another, with ſtrange geſtures and contortions; and when they do not approve the queſtion, with a moſt hideous noiſe from all, by which the aga eaſily concludes to which ſide the majority is inclined, and proclaims it accordingly. Hence the deys have of late years taken great pains to ſuppreſs thoſe whom they knew to be ill affected to their meaſures, and to ſummon as few as poſſible, beſides their own creatures. It has alſo been lately cuſtomary with them, immediately after their election, to cauſe all the officers of the divan, who had oppoſed it, to be ſtrangled, and to fill up the vacancies with thoſe who had been moſt zealous in promoting it: by which means the far greateſt part of the ſupreme court becomes entirely devoted to his will.

The dey of Algiers pays no other revenue to the Porte than that of a certain number of handſome youths, and ſome other preſents annually ſent thither. His income is variouſly computed, and probably riſes and falls according to the opportunities he has of fleecing and oppreſſing both

the natives and foreigners; and, according to Dr Shaw, the taxes of the whole kingdom bring into the treaſury no more than three hundred thouſand dollars; but he ſuppoſes, that the eighth part of the prizes, the effects of thoſe perſons who die without children, added to the yearly contributions raiſed by the government, preſents from foreigners, fines, and oppreſſions, bring in as much more.

The whole force of Algiers, conſiſting of Turks and Cologlies, who are the ſons of ſuch ſoldiers as have been permitted to marry at Algiers, is, according to the lateſt and moſt accurate writers, computed at about ſix thouſand five hundred, two thouſand of whom are ſuppoſed to be old and excuſed from duty; and of the four thouſand five hundred, two thouſand are conſtantly employed in their garriſons, while the reſt are either to arm out their cruizers, or form the three flying camps ſent every ſummer to collect the taxes. To theſe Turkiſh troops may be added about two hundred Mooriſh horſe and foot, kept in conſtant pay; but, being the hereditary enemies of the Turks, are conſidered as adding but little to the ſtrength of the government. This extenſive country is indeed kept in obedience leſs by force of arms, than by carefully obſerving the old political maxim, "Divide and command;" for there being continual jealouſies and diſputes between the Arabian tribes, the provincial viceroys have nothing to do but to keep up the ferment, and at proper times throw in new matter for diſcord. Thus, by playing one tribe againſt againſt another, they are able to maintain their ground againſt all oppoſition.

The diſcipline of the Turkiſh ſoldiery, in time of war, is commonly ſtrict and ſevere; and in one particular is highly commendable, that is, in expreſsly forbidding all kind of plundering during an engagement; which law is ſo ſtrictly obſerved, that they leave that to the Moors and ſlaves, as being beneath the dignity of a Turkiſh ſoldier.

They have, like the Europeans, their cavalry, infantry, and artillery. The army is commanded by the aga of the janizaries. All the officers and ſoldiers of the infantry march on foot, except the bey, aga, and chiah; each ſol-

dier carrying only his ſabre and muſket, without any other incumbrance, the ſtate furniſhing horſes for carrying their proviſions, baggage, and tents, each of which holds twenty men. The order of marching is regulated by the commanding officers, till they enter an enemy's country, when the bey, having ordered the horſe and foot to unite, forms them into ſquadrons and battalions, each under its proper officers and ſtandards. The van is compoſed of a body of infantry; the wings of two ſquadrons, a little towards the rear; the reſt of the infantry in two files, with the baggage in the middle; and two ſquadrons, forming two wings behind; with a ſmall battalion of foot which forms the rear.

When they engage, the baggage being left under a ſtrong guard, a large body of infantry leads the van, with two wings of cavalry, ſupported by others at ſome diſtance. The main body makes the centre, behind which both the horſe and foot retreat to rally, and out of it freſh men are draughted to reinforce the van.

They fight more deſperately againſt the Chriſtians than againſt any other enemy, becauſe thoſe who are taken priſoners are never exchanged or redeemed; but being looked upon as dead to the ſtate, their effects are ſeized, if they have neither children nor brothers to claim them.

The Algerines are indeed more formidable at ſea than any other power along the coaſts of Barbary; and though the commanders of their ſhips are not allowed any concern in the affairs of ſtate, or in the election of the dey, yet they are held in great eſteem. Their navy, however, ſeldom exceeds twenty ſhips, only one of which belongs to the government, and is aſſigned to the admiral; this is ſtiled the deylik, or royal ſhip, and has her particular ſtore-houſes: all the reſt belong to private perſons, and have likewiſe their ſtore-houſes well provided, the captains never failing to ſtrip their prizes of all the conveniencies they find in them. Indeed it is no wonder that a people who look upon all the reſt of the world as their tributaries or ſlaves, ſhould be ſo addicted to piracy, and treat their captives with ſuch arrogance and inhumanity.

The captains of theſe ſhips have commonly a ſhare in thoſe they command, if they are not the ſole owners, and accordingly may fit them out when they will, and cruize

where they pleaſe; but are obliged, when required to attend the ſervice of the ſtate in tranſporting men or proviſions, or in ſailing on any particular cruize; and all this at the expence of the owners. They have alſo an aga pachi, or ſome old experienced officer, appointed by the dey; and without the conſent of this officer they can neither give chace nor return, nor even puniſh their ſailors. On their returning to port, this aga makes his report how the captain has behaved; who, if found guilty of any miſdemeanor, is ſure of being chaſtiſed. The captain muſt alſo give an account of his ſucceſs to the government, which claims an eight part of all the prizes, ſlaves, and cargo; the reſt being divided among the proprietors and ſhip's company, in ſuch proportions as are agreed upon between them. Whatever is found on board theſe prizes that will fit their purpoſe they make uſe of, without troubling themſelves whether it be of the ſame ſize as the reſt; for they give themſelves little concern about the proportions of their yards, cables, or anchors; and range their guns without regard to their ſize. They have neither hammocks nor cheſts on board, nor any other food but biſcuit, rice, and water.

The naval force of Algiers is ſaid to have been for a conſiderable number of years on the decline. In the year 1732 they had only ſix capital ſhips, from thirty-ſix to fifty guns, beſides brigantines and row-boats; and, at the ſame time had not half that number of brave and experienced captains. A general peace with the three trading nations, and the impoſſibility of keeping up a proper diſcipline, where every private ſeaman diſputes authority with his officer, are ſome of the principal reaſons why ſo ſmall a number of veſſels are ſometimes fitted out, and why ſo few perſons of courage are willing to command them.

In the diſtribution of juſtice the cady is judge. He is generally educated in the ſeminaries of Conſtantinople, or Grand Cairo, where, it is ſaid, the Roman codes and pandects, tranſlated into the Arabic tongue, are taught and explained: he is obliged to attend once or twice a day at the courts of juſtice, where he determines the ſuits that are brought before him; but as he is generally ſuppoſed guilty

of receiving bribes, all affairs of moment are laid before the dey; or in his abſence, before the treaſurer or other principal officer of the regency, who ſits in the gate of the palace for that purpoſe.

All the formality uſed in the divan, and other courts, is hearing the complaint and witneſſes, immediately after which they proceed to give ſentence, there being neither counſellors nor attornies to retard the adminiſtration of juſtice. When the women have any ſuit to them, they come veiled, crying aloud, and often repeating the words Char Alla, that is, Juſtice in God's name; and theſe are generally accompanied with a crowd of their own ſex, to back their petition with their joint outcries.

Juſtice is, however, adminiſtered in the moſt venal manner with reſpect to the puniſhment of offenders; and more particularly when theſe are the Turkiſh ſoldiers, who behave with the greateſt inſolence, and commit acts of violence with impunity; for they ſeldom ſuffer death for any crimes except that of rebellion, in which caſe they are commonly ſtrangled with a bow-ſtring. For ſome ſmaller offences they are either baſtinadoed, fined, or their pay ſtopped; and, if officers, are reduced to the rank of common ſoldiers, whence they may gradually riſe to their former ſtations.

For clipping or debaſing the public coin, the old Egyptian puniſhment is inflicted, which is cutting off the hands.

If a Jew or Chriſtian is guilty of murder, or any other capital crime, he is burnt alive without the gates of the city; but for the ſame crimes the Moors and Arabs are either impaled, hung up by the neck over the battlements of the city, or thrown upon hooks fixed in the walls below; where they ſometimes hang thirty or forty hours in the moſt dreadful agonies before they expire.

Moors found guilty of robbery or burglary have their right hand cut off, and hung about their necks; and are made to ride through the city on an aſs, with their faces towards the tail.

The Jews and Chriſtians for certain offences, as ſpeaking againſt Mahomet and his religion, muſt either turn Mahometans, or be impaled; which is certainly one of the greateſt indignities and barbarities that can be offered to a

human being. The patient is laid on his face, and a ſtake made ſharp at one end, and about eight or nine feet long, is forced up his fundament; and then taking him by the legs, they draw on his body, till the point of the ſtake appears at his ſhoulders; after which they erect the ſtake, and faſten it in a hole dug in the ground.

The ancient inhuman cuſtom of ſawing in ſunder is ſtill retained; this is done by laying the condemned perſon between two boards of the ſame length and breadth, and beginning to ſaw at the head.

Small offences are puniſhed with the baſtinado, which is given either upon the belly, back, or ſoles of the feet, according to the nature of the crime, or the arbitrary will of the cady or judge, who alſo appoints the number of ſtrokes to be given with ſticks of the thickneſs of one's little finger; and theſe ſtrokes ſometimes amount to two or three hundred; but the number may be leſſened, either by the influence of a bribe, or the interpoſition of friends. But though the offender frequently dies for want of one of theſe powerful advocates, yet the puniſhment is neither reckoned capital, nor is the judge called to an account for cauſing it to be inflicted in that inhuman degree.

In caſes of debt, the debtor is uſually detained in priſon till the chouſes or bailiffs have ſeized upon and ſold his effects: when, if the ſale amounts to more than the debt, the overplus is returned to the priſoner; or if it comes ſhort, he is releaſed, and no future demands are made upon him.

When the women offend, they are not expoſed to the populace, but ſent to a private houſe of correction; or, if the crime be capital, they are tied up in a ſack, carried out to the ſea and drowned.

Having given the puniſhments inflicted on malefactors, we ſhall conclude with their treatment of the Chriſtian ſlaves, who, though innocent, may be ſaid to be under a perpetual ſtate of puniſhment.

As ſoon as theſe ſlaves are made priſoners, the corſairs make a ſtrict enquiry into their country, condition, and quality, which is often done by baſtinadoing them to extort a true confeſſion; after which, having ſtripped them almoſt naked, they are brought to the palace of the dey,

to which the European conſuls repair in order to examine whether any of them belong to their reſpective nations; and if any were only paſſengers, to reclaim them. But if it be proved that they have ſerved for pay to any nation at war with Algiers, they cannot be releaſed without paying their full ranſom. Of theſe the dey has the choice of every eighth man, and chooſes thoſe who have ſome uſeful trades or profeſſions, as ſurgeon's mates, carpenters, &c. becauſe they ſell for a great price; and, if of quality, for a ſtill greater. The reſt, who are left to the owners and captors, are carried to the beſiſtan, or ſlave-market, where a price is ſet upon them according to their profeſſion, age, ſtrength, and ability. From thence they are led to the court before the dey's palace, where they are ſold by auction; and whatever is bid above the price ſet upon them belongs to the government.

Theſe unhappy men have then an iron ring put round one of their ancles, and a long or ſhort chain faſtened to it, according as they imagine them more or leſs inclined to attempt their eſcape; but if any of theſe can procure a little money from their friends, or by way of charity, they are allowed to keep wine cellars; but muſt pay a certain tribute to the dey, according to the quantity they ſell; by which means many of them grow rich enough in time to purchaſe their liberty; though, beſides their tribute to the dey, they are obliged to contribute towards the maintenance of their poor ſick brethren, and of the Chriſtian chapels allowed for their uſe. As for the reſt, who have neither trades, nor can put themſelves in any way of living, they are uſed with very great ſeverity; they fare and work hard all day, and at night are locked up in public priſons, where they lie on the bare ground, without any other covering than the ſky, whence they are ſometimes almoſt ſtifled in mud and water. In the cities and towns they are put to the loweſt and hardeſt kinds of labour; in the country they are ſometimes made to draw the plough inſtead of horſes and oxen; and in all other reſpects are treated with ſuch inhumanity as would be ſeverely puniſhed, if exerciſed on the loweſt rank of brutes. The women ſlaves are treated with leſs ſeverity, and, if handſome and witty, are commonly made concubines, and

ſometimes gain a perfect aſcendency over their maſters; but if any of them refuſe to comply, they ſpare neither threats nor cruelty to force them to it; and if application be made to government in their behalf; the common anſwer is, that they are their maſter's property, and he is at liberty to put them to what uſe he thinks proper. Thoſe who want youth and beauty are uſually conſigned to ſome of the lower offices of the family, and are liable to be ſeverely chaſtiſed for every ſlight miſcarriage, eſpecially in point of cleanlineſs, which they, in common with the Turks, affect to a very high degree, both with reſpect to their cloaths, proviſions, utenſils, and furniture.

The popiſh prieſts and monks, who are ſlaves, are generally uſed with more gentleneſs, on account of their being better ſupplied with money, by which they procure an exemption from labour and other hardſhips; but whenever any Chriſtian prince declares war againſt the Algerines, they are the firſt who become the victims of their cruelty and reſentment.

The Algerine religion differs only from the Turkiſh in their cheriſhing a great variety of ſuperſtitions. Thus they hang the figure of an open hand round the neck of their children, as a counter-charm againſt an evil eye; and both the Turks and Moors paint it upon their ſhips and houſes. The people who are grown up always carry about them ſome paragraph of the Koran, which they place upon their breaſts, or ſew under their caps, to prevent faſcination and witchcraft, and to ſecure themſelves from ſickneſs and misfortunes. Theſe charms they eſteem ſo univerſal, that they alſo hang them to the necks of their cattle, horſes, and other beaſts of burthen.

An opinion prevails over all Barbary, that many diſeaſes proceed from ſome offence given to the Jenoune, a ſort of beings placed by the Mahometans between the angels and the devils. Theſe are ſuppoſed to frequent ſhades and fountains, and to aſſume the bodies of worms, toads, and other little animals, which being always in their way are every moment liable to be moleſted and hurt. When any one is therefore maimed or ſickly, he fancies that he has injured one of thoſe beings; on which the women ſkilled in theſe ceremonies go upon a Wedneſday, with frankin-

cenſe and other perfumes; to ſome neighbouring ſpring, and there ſacrifice a cock or a hen, a ram or an ewe, according to the quality and ſex of the patient, and the nature of the diſeaſe, a female being ſacrificed for one of the male ſex, and a male for the women.

The Algerines have three principal officers who preſide over all religious matters; theſe are, the mufti or high prieſt, the cady or chief judge in eccleſiaſtical cauſes and ſuch other matters as the civil and military power turns over to him, and the grand marabut who is at the head of his order, which conſiſts of a kind of eremitical monks, in ſuch high veneration that they bear an extraordinary ſway, not only in moſt private families, but even in the government. Theſe three officers have their ſeats in the great divan, next under the dey, and on his right hand, where they are allowed to give their opinion in all difficult and important affairs of ſtate; but have not the liberty of voting with the reſt of the members. As to religious affairs they are uſually referred to them, and their deciſions, if unanimous, are eſteemed binding, and no longer to be diſputed.

The people have a great veneration for the marabuts, who are uſually perſons of a rigid auſtere life, continually employing themſelves either in counting over their beads, or in prayer and meditation. Their chaplet uſually conſiſts of ninety-nine beads; on touching each of which, they either ſay, "God is great, God be praiſed, or God forgive me." This kind of ſainſhip uſually goes by ſucceſſion, and the ſon, if he can behave with equal gravity, is intitled to the ſame eſteem and reverence with the father. Some of them pretend to ſee viſions, and to converſe with the Deity, while others are ſuppoſed to work miracles. Dr Shaw ſays, that Seedy Muſtafa, caliph of the weſtern province, told him, that a neighbouring marabut had a ſolid iron bar, which upon command, would give the ſame report, and do as much execution as a piece of cannon; and that once the whole Algerine army, on the dey's demanding too exorbitant a tax from the Arabs under his protection, were put to flight by the miracle: yet notwithſtanding the frequency, as they pretended, of the experiment, neither the arguments urged by that divine on the merit of con-

vincing a Chriſtian, nor the ſolicitations of the company, could prevail ſo far as to have the experiment tried before him; for the marabut had too much policy to hazard his reputation by putting it to the proof. At Seteef that learned gentleman ſaw a marabut famous for vomiting fire; but though he was ſuddenly ſurpriſed at ſeeing his mouth ſuddenly in a blaze, and at the violent agonies he counterfeited at the ſame time, he afterwards plainly perceived that it was all a trick, and that the flames and ſmoke with which he was ſurrounded aroſe from ſome tow and ſulphur which he contrived to ſet on fire uder his burnooſe.

The roving and unſettled life of the Arabs, and the perpetual grievances the Moors ſuffer from the Turks, prevent either of them enjoying that liberty and ſecurity which give birth and encouragement to learning; hence the knowledge of philoſophy, mathematics, and medicine, which once flouriſhed among the Arabs, are now loſt, and there are ſcarce any traces of them remaining.

The ſons of the Moors and Turks are ſent to ſchool at about ſix years of age, when they are taught to read and write for the value of about a penny a week. Each boy, inſtead of paper, has a piece of thin ſquare board, ſlightly dawbed over with whiting; and on this he makes his letters, which may be wiped off or renewed at pleaſure. On his having made ſome progreſs in the Koran, he is initiated in the ſeveral ceremonies and myſteries of religion: and when a boy has diſtinguiſhed himſelf in any branch of learning, he is dreſſed in a ſplendid habit, mounted upon a horſe richly capariſoned, and is conducted, amidſt the huzzas of his ſchool-fellows, through the ſtreets, while his friends and relations aſſemble to congratulate his parents, and to load him with gifts. The boys, after being three or four years at ſchool, are put to trades, or enrolled in the army, where moſt of them ſoon forget all they have learned at ſchool.

While the reverend divine we have ſo often quoted was chaplain at Algiers, he endeavoured to become acquainted with the perſons moſt diſtinguiſhed for their learning; and though from their natural ſhyneſs to ſtrangers and contempt of the Chriſtians, it is difficult to cultivate a real friendſhip with them, yet he ſoon found that their chief

aſtronomer, who regulates and ſuperintends the hours of prayer, had not the ſkill to make a ſun-dial: that the whole art of navigation, as practiſed at Algiers and Tunis, only conſiſts in what is termed pricking of a chart, and diſtinguiſhing the eight principal points of the compaſs; and that even chemiſtry, once the favourite ſcience of theſe people, is at preſent only applied to diſtilling a little roſe-water. The phyſicians chiefly ſtudy the Spaniſh edition of Dioſcorides; but they oftener conſult the figures of plants and animals than their uſes. Notwithſtanding this, theſe people are naturally ſubtle and ingenious, and only want time, application, and encouragement, to cultivate and improve their faculties.

As the Mahometans are generally predeſtinarians, they pay little regard to medicine, and uſually either leave the diſorder to contend with nature, or make uſe of charms and incantations. Yet in all diſtempers they reſort to bagnios, and there are a few other remedies in general uſe. Thus a dram or two of the root of round birthwort is an eſtabliſhed remedy for the cholic; in pleuritic and rheumatic caſes, they make ſeveral punctures on the part affected with a red hot iron, repeating the operation according to the violence of the diſeaſe, and the ſtrength of the patient. The prickly pear roaſted in the embers is applied hot for the cure of bruiſes, ſwellings, and inflammations. They pour freſh butter almoſt boiling hot into all ſimple gun-ſhot wounds, and ſome of them inoculate for the ſmall-pox; though this practice is not much in reputation in this part of Barbary, and they tell a number of ſtories to diſcourage the uſe of it. They have few compound medicines; however, they uſe a mixture of myrrh, aloes, ſaffron, and ſyrrup of myrtle-berries, which is frequently found effectual in the cure of the plague.

Our author was ſometimes favoured with the ſight of their ancient kalendars, in which the ſun's place, the ſemidiurnal and nocturnal arch, the length of the twilight, with the ſeveral hours of prayer for each day in the month, are calculated to a minute, and beautifully wrote in proper columns; but theſe are as little conſulted as their ancient mathematical inſtruments, of which they know not the uſe; thus, if the cloudineſs of the weather prevents their

adjuſting their large and ſmall hour-glaſſes to ſome inaccurate meridian lines they have made for that purpoſe, their times of devotion, which ſhould be punctual to a minute, are entirely left to the will and pleaſure of their cryers; for public clocks are not allowed in this country, which is perhaps owing to the great averſion of the Mahometans to bells.

Though their anceſtors were alſo diſtinguiſhed for their ſkill in arithmetic and algebra, not one in twenty thouſand appears to be at preſent acquainted with the firſt operations in theſe branches of mathematics; yet the merchants are frequently very dextrous in the addition and ſubſtraction of large ſums by memory, and have alſo a very ſingular method of numeration, by putting their hands into each others ſleeves, and touching one another with this and that finger, or a particular joint, each denoting a determined ſum or number; thus, without moving their lips, or giving the leaſt intimation to the by-ſtander, they conclude bargains of the greateſt value.

Though piracy ſeems to ſuit beſt with the temper of the Algerines, they ſuffer free Chriſtians, Jews, either natives or foreigners, Arabians and Moors, to exerciſe a fair commerce both by ſea and land, and to carry on trades and manufactures in ſilk, cotton, wool, leather, and other commodities, which are moſtly conducted by Spaniards ſettled in Algiers, eſpecially about the metropolis. Carpets are another manufacture of this country, though they are greatly inferior to thoſe of Turky for beauty and fineneſs; but, being both cheaper and ſofter are preferred by the people to lie upon. There are likewiſe at Algiers looms for velvet, taffeties, and other wrought ſilks, and a coarſe ſort of linen is made in moſt parts of the kingdom, of which Suſa produces the fineſt. Theſe manufactures are chiefly conſumed at home, ſome of them, eſpecially thoſe of ſilk and linen, being ſo inconſiderable, that they are obliged to ſupply the want of a ſufficient quantity by importing them from Europe and the Levant. The people ſend few of their commodities to foreign markets, their oil, wax, corn, and pulſe being barely ſufficient to ſupply the country, though, before the city of Oran became ſubject to Spain, the merchants have been known to ſhip off

from the various ports of Barbary ſeven or eight thouſand tons of corn in one year. The conſumption of oil, which is here very plentiful, is alſo ſo conſiderable in this country, that it is ſeldom permitted to be ſhipped off for Europe: ſo that their exports chiefly conſiſt in oſtriches feathers, wax, hides, wool, copper, rugs, ſilk, ſaſhes, embroidered handkerchiefs, Chriſtian ſlaves, and dates.

The goods imported, whether merchandize or prizes, chiefly conſiſt in gold and ſilver ſtuffs, damaſks, linen and woollen cloths and ſtuffs, cotton raw and ſpun, tin, iron, plated braſs, lead, quickſilver, cordage, ſail-cloth, bullets, cochineal, tartar, alum, rice, ſugar, honey, wax, ſpices, aloes, opium, aniſe and cummin ſeed, ſoap, copperas, arſenic, brazil, logwood, vermillion, gum-lack, ſulphur, maſtic, ſaſaparilla, aſpic, frankincenſe, galls, paper, combs, cards old and new, and dried fruits. But though there is a conſtant demand for all theſe commodities, yet a ſmall quantity of them is imported by the merchants, on account of the frequent exactions and heavy duties to which they are ſubject, and the precariouſneſs of payment; on which account thoſe who want any of them will wait in hopes to meet with them on board ſome prize; for they are chiefly ſupplied with them by the corſairs. It is a misfortune that both the manufacturers and ſhop-keepers, which laſt are chiefly Moors and Jews, are ſeverely treated by the government, and frequently fined for even pretended faults, which renders them ſo poor that it often puts them upon cheating their cuſtomers, either in their weights or meaſures, though if they are diſcovered they are ſure of being treated with the utmoſt ſeverity, either by a heavy fine, corporal puniſhment, or with death.

The coin in uſe here is moſtly foreign, their own being only of three kinds, viz. the barba, of copper, ſix of which were formerly worth an aſper; but are now only of half that value.

The aſper is a ſmall ſquare piece of ſilver and both this and the former has Arabic characters ſtamped on each ſide. Fifteen of theſe aſpers are of the value of a Spaniſh ryal, and twenty-four of a dapta, which is worth about a crown. Theſe are all the pieces of money coined in the city of Algiers.

They have likewiſe three ſorts of gold coin; but theſe are only coined at Tremeſen, viz. the rupee, worth thirty-five aſpers; the median, and the dian, or zian, worth a hundred aſpers. This laſt was the ancient coin of the kings of Tremeſen, on which account that province has the ſole privilege of coining theſe pieces.

Beſides theſe, there are the Turkiſh ſultanin of gold, which is worth about a ducat; the moticales of Fez, of the value of about one ſhilling and ten pence; Spaniſh ryals, French crowns, Hungarian ducats, and other European money, are alſo current among them, though they have no fixed ſtandard.

ANGOLA, a country of Africa, 244 miles in length, and 150 in breath, its chief city Loando, longitude 10 15 E. latitude 5 16 S. A fertile country; ſubject to ſeveral princes, under one king, who can raiſe 200,000 foot: Here the Europeans purchaſe ſlaves for their American plantations.

Though this country is called by the Europeans Angola, among the natives it has the name of Dombo. This kingdom is bounded on the north by Congo Proper, on the eaſt by Malemba, or Majemba, on the ſouth by Benguela, and on the weſt by the ocean. The country is watered by ſeveral rivers, the moſt conſiderable of which is the Dande and the Coanza. The ſoil is fertile; it produces Indian corn, beans, oranges, lemons, and ſeveral other fruits; and is rich in mines of ſilver, copper, and other metals.

The inhabitants reſemble thoſe of Congo; which we ſhall particularly deſcribe. They are, however, in general, very lazy; and though they have plenty of proviſions, are fonder of dog's fleſh than of any other meat, and therefore fatten them and ſell their fleſh in the ſhambles.

The people are divided into four claſſes, the firſt of which are noblemen; the ſecond are ſtiled children of the dominion, theſe are natives, and for the moſt part artificers and huſbandmen; the third are the ſlaves of the ſeveral lords, who are conſidered as a part of their property; and the fourth are the ſlaves taken in war.

They manure their ground by caſting up the earth into a ridge, leaving a furrow on either ſide, into which, when the rivers are ſwelled by the rain which flows from the mountains, they cut their banks and let in the water, which having remained there for ſome time; they let it out into their canals, cloſe up the banks, and ſoon after the earth becomes proper for receiving their ſeed, which ſoon grows up, and is fit to be reaped in three months time.

Polygamy prevails here, and the firſt wife is ſuperior to the reſt. While a child has no teeth, the woman keeps from her huſband; but as ſoon as theſe appear, all the friends and acquaintance of both ſexes carry the infant in their arms from houſe to houſe, playing and ſinging, to procure ſome gift for it, and are ſeldom or never put off with a denial. The huſbands ſtay at home and employ themſelves in ſpinning and weaving cotton; while the women buy, ſell, and perform the buſineſs which is generally done by men in other countries, and they are ſo jealous of their huſbands, that if they obſerve them ſpeak to any other woman, they are preſently in a flame, and make the place ring with their clamours.

When any perſon dies, they waſh the corpſe, and winding it up, comb out the hair, and put on new cloaths: they then carry it to the grave, which is made like a vault, where it is ſet upon a ſeat made of earth, with many glaſs beads, and trifles about it. The wealthy ſprinkle blood upon the earth, and pour out wine, which is ſaid to be done in remembrance of the deceaſed.

The language of Angola differs from that of Congo only in the pronunciation; but they are not acquainted with the uſe of characters for writing.

The trade of the Portugueſe and other Europeans in Angola, conſiſts in purchaſing ſlaves. Theſe are bought above an hundred and fifty, or two hundred miles up the country, and from thence ſent down to the coaſt. All ſorts of commodities are imported thither, particularly cloth, kerſies, ticking, Sileſia and other linen, gold and ſilver lace, ſeamen's knives, linſeed oil, all ſorts of ſpices, brandy, white ſugar, Turky carpets, coloured yarn, ſewing ſilk, needles, pins, beads, large fiſh hooks, Canary wine, and horſe tails which are much eſteemed in Angola.

The king of Angola acknowledges no kind of ſubjection to the king of Congo, though the country was formerly ſubject to him; for about the middle of the ſixteenth century, one of the nobles named Angola, by the aſſiſtance of the Portugueſe, made war upon the reſt of the nobility, and ſubdued them, till they all became his tributaries.

The military diſcipline of the people of Angola and Congo is nearly the ſame; for both of them uſually fight on foot, and divide their army into ſeveral troops, forming themſelves according to the ground, and diſplaying their enſigns and banners. The motions of their troops are regulated by the captain-general, who placing himſelf in the centre of the army, by the ſound of inſtruments gives his orders whether to advance or retire, turn to the right, or left, join battle, or perform any other warlike action.

They chiefly make uſe of three ſorts of martial muſic. The firſt is a kind of drum, on which they beat with ivory-ſticks. The ſecond is ſhaped like a bell reverſed, and made of thin plates of iron; upon theſe they ſtrike with wooden ſticks. The third ſort are elephants teeth hollowed, and blown at a hole made in the ſide, the ſound reſembling that of a horn. Theſe ſeveral inſtruments are of diſferent ſizes, the larger are for the uſe of the captain-general, and the ſmaller for the inferior officers; ſo that when they hear the general's drum, horn, or bell, they anſwer in the ſame note to ſignify that they underſtand his pleaſure.

The commanders, on their march, wear ſquare hats or bonnets, adorned with the feathers of oſtriches, peacocks, &c. The upper part of their bodies is naked, only they hang over their ſhoulders iron chains, with very large links. They have linen drawers, and a cloth which hangs down to their heels; but they occaſionally tuck it up under their girdle, to which is faſtened ſeveral bells, and on their legs they wear buſkins.

Their arms are the bow and arrow, ſword, dagger, and ſhield. The common ſoldiers, who go naked from the waiſt upwards, uſe bows and daggers, with hafts like knives; thoſe they ſtick in their girdle. Their bows are three feet

long, with ſtrings made of the bark of trees; the arrows, which are of the ſame length, are not ſo thick as a man's finger, and have iron heads; they alſo uſe broad ſwords, muſquets, and piſtols, which they buy of the Portugueſe.

They advance to war with beat of drum, and the ſound of horns, and having diſcharged a flight of arrows, dexterouſly wheel about and leap from place to place to avoid the arrows of the enemy. There are commonly ſome ſturdy youths in the van, who with the ringing of the bells that hang at their girdles encourage the reſt. After the firſt bodies have fought till they are weary upon the ſound of a horn they retreat, and others ſupply their places, till one ſide proves victorious.

The people fly as ſoon as their general is ſlain, and are never to be rallied. The king never goes to war in perſon; the ſtrength of his army conſiſts entirely in the infantry, he having few or no horſes, and therefore the commanders are frequently carried on the ſhoulders of their ſlaves.

The chief town of Angola, and one of the moſt conſiderable belonging to the Portugueſe ſettlements on this ſide of Africa, is named St. Paul de Loando; it is ſituated on the iſle of Loando, which is twelve miles in length, and three quarters of a mile in breadth, and ſtands in eight degrees forty-five minutes ſouth latitude. The town is large and handſome, conſidering the country, and contains about three thouſand houſes built of ſtone, and covered with tiles: beſides a vaſt number of the huts of the negroes made of ſtraw and earth. It has a good harbour, defended by a fort, and is a biſhop's ſee. The jeſuits have a college here, and there are ſeveral other religious houſes; but they have no freſh water.

The Portugueſe, however, do not ſeem to be ſo much maſters of the coaſt of Angola, as they are of Congo Proper; for both the Engliſh and Dutch trade thither with the natives, and annually purchaſe a great number of ſlaves, which they carry to America.

ANIAN, or AJAN, a large country of Africa, 900 miles in length, and 300 in Breadth, its chief city Brava, 40. 50 East longitude, 12 North latitude: 3700 miles South-East from London. It produces all the neceſſaries of life, gold, wax, ambergreaſe, and horſes. The inhabitants on the coaſt are fair, the inland part are Negroes. Mahommedans and Pagans.

The country of Anian extends along the ſouthern coaſt of the gulph of Babelmandel to Cape Guardafuy, and from the twelfth degree of north latitude to the equator; it being bounded on the north by the gulph of Babelmandel, on the eaſt by the Indian ocean, on the ſouth by Zanguebar, and on the weſt by Abyſſinia and the unknown parts of Africa.

As the climate is exceeding hot, all the eaſtern coaſt is a mere ſandy barren tract, producing neither corn, fruit, nor any animals but of the wild kind, on which account it is generally called the Deſart Coaſt; but the northern coaſt, which is waſhed by the gulph, is a fertile country that produces plenty of proviſions, in which the natives carry on a conſiderable commerce. They have alſo an excllent breed of horſes, which foreign merchants purchaſe in great numbers, in exchange for ſilks, cottons, and other ſtuffs.

The inhabitants along the north coaſt are for the moſt part white, with long black hair, and grow more tawny, or even quite black, on proceeding towards the ſouth. Here are likewiſe many negroes, who live and intermarry with the Arabs ſettled in the country, and carry on a great commerce with them in ſlaves, horſes, gold, and ivory, which they commonly bring from Abyſſinia, where they are almoſt conſtantly waging war; and, by their frequent inroads into that kingdom, have rendered themſelves a warlike people.

In this tract are included ſeveral kingdoms, the moſt conſiderable of which is that of Adel, ſo called from its metropolis, which authors have not diſcribed; it is alſo named Zeila, from another ſea-port ſituated on the ſouthern coaſt of the Red Sea.

This kingdom has the ſtreights of Babelmandel on the north, part of the eaſtern ocean on the eaſt, and the Gallas

with the kingdoms of Dancali and unknown countries on the weſt.

The city of Zeila is ſeated on a ſpacious bay, to the ſouth-eaſt of the mouth of the Streights of Babelmandel, in eleven degrees ten minutes north latitude, and forty-four degrees thirty-five minutes eaſt longitude from London. It is extremly populous, the ſtreets are regularly laid out, and the houſes built of free ſtone. Its haven is very commodious, and it carries on a conſiderable commerce, it being the place through which the greateſt part of the merchandizes carried into the Abyſſinian empire commonly paſs, as well as thoſe that are conſumed in the kingdom of Adel. The ſoil about Zeila is only a dry barren ſand, and the inhabitants are obliged to fetch freſh water at the diſtance of two days journey from the city, where the country abounds with corn and fruit to ſuch a degree, that the inhabitants cannot conſume it all, on which account the people of the neighbouring places come thither to purchaſe proviſions.

The next city is Barbora, ſituated at the bottom of a bay, on an iſland of its own name. It has been all along a kind of rival in commerce with Zeila, and is no leſs reſorted to by foreign merchants. The iſland which is almoſt contiguous to the continent, is very fertile and produces plenty of corn, fruit, and cattle, great part of which is exported into other countries. The other parts of the kingdom of Adel being generally flat, and with very few hills, they have ſeldom any rains; but that defect is abundantly ſupplied by the many rivers that run through it.

One of theſe rivers named the Hawaſh, flows down from the Abyſſinian mountains, and receiving ſome other rivers, takes a circuit before it enters the kingdom of Adel. This river is very broad and deep, but it has ſcarce run ſix miles through the country of Adel, before the inhabitants divide it into ſuch a multitude of canals, that it is in ſome meaſure exhauſted before it reaches the ſea. This renders the country ſo rich in grain, fruit, and other proviſions, that part of it is conveyed into the neighbouring kingdoms. In particular, they have plenty of wheat, barley, and millet, and a variety of cows, ſheep, and other beaſts, but their principal traffic conſiſts in gold-duſt, elephants teeth, frankincenſe and negro ſlaves, which the inhabitants of Adel

carry to the great port of Zeila, where they never fail of meeting with merchants from Arabia, Guzarat, and other parts, who give in exchange for them cloaths of cotton, ſilk, and linen of various ſorts, collars, bracelets, and other ornaments of amber and chryſtal; with dates, raiſins, fire-arms, and other commodities.

The Adelites are brave and warlike, and fight with ſurpriſing intrepidity againſt the Abyſſinians, who are far from being equal to them in valour, diſcipline, and offenſive weapons, the Adelites being furniſhed by the Turks and Arabs with variety of fire-arms. Their dreſs chiefly conſiſts of a piece of cotton cloth, which covers them only from the girdle to a little below the knee, all the reſt of their body being naked; but the king and nobles of both ſexes wear a kind of looſe garment which covers their whole body, and a cap on their heads; however, all the women are very fond of adorning their necks, arms, wriſts, and ancles with bracelets of glaſs, amber and other trinkets.

The next conſiderable kingdom on the coaſt of Anian is that of Magadoxa, which is ſituated to the ſouth of Adel, and extends from five degrees forty minutes north latitude to the equator, where the river or gulph of Jubo divides the coaſt of Anian from that of Zanguebar; but how far it extends toward the weſt is uncertain. It has its name from its capital, which is ſituated on a large bay, formed by the mouth of a river of the ſame name, that annualy overflows like the Nile. Some authors have pretended to fix the ſpringhead of the river, but chooſe diffrent mountains. Indeed, we are ſo little acquainted with theſe inland countries, that the ſource of this and other rivers is as much unknown, as that of the Nile was formerly. its courſe is probably a very long one, as it has a conſiderable channel; and this further appears from its regular and extenſive inundations; the whole country being rendered ſo fertile by the numberleſs canals cut from it, that it produces a great quantity of wheat and barley, variety of fruit, and a multitude of horſes, oxen, ſheep, and other animals wild and tame.

The city of Magadoxa is a place of great trade, and of vaſt reſort from the countries of Arabia, India, and other

parts; whence their merchants bring cotton, ſilk, and other ſtuffs ſpices, and a variety of drugs, which they exchange with the inhabitants for gold, ivory, wax, and other commodities.

Some of the people are white, others tawny, and others quite black; but all ſpeak the Arabic tongue. The king and his court are Mahometans, and moſt of the inhabtants are of ſome religion; they are bold and warlike, and among other weapons, uſe poiſoned arrows and lances.

Within the kingdom of Magadoxa, and in its ſouthern extremity is the republic of Brava, which is perhaps the only goverment of that kind in all Africa; it was founded by ſeven Arabians, who were all brethren, and fled hither from the tyranny of Lacah, one of the petty monarchs of Arabia Felix. Here they found a moſt convenient and delightful ſituation, in a ſmall country bounded on each ſide by a river, or, as others ſuppoſe, by two branches of the ſame river.

This republic is ſaid not to extend much further than the coaſt; its chief dependence being on the great commerce of its capital of the ſame name, which is conveniently ſituated on a bay formed by the mouth of the northern branch of the river, about the diſtance of one degree from the equator.

The city, which ſeems to be the only one that belongs to this republic, is large and well peopled, chiefly by rich merchants, the deſcendants of the ſeven Arabs its founders, whoſe chief trade conſiſts in gold, ſilver, ſilk, cotton, and other ſtuffs, elephants teeth, gums, and other drugs, particularly ambergriſe, with which this coaſt abounds.

The houſes are large and well built, and the town is ſtrong, well fortified, and eſtemed one of the moſt celebrated and greateſt marts on the whole coaſt. Both the city and the republic are governed by twelve magiſtrates, choſen out of the principal families of the ſeven founders above-mentioned, and to them the adminiſtration of juſtice, and the management of all public affairs are commited. The people are chiefly Mahometans, and yet are under the protection of the king of Portugal, to whom they annually pay a ſmall tribute of five hundred mitigate, a-

mounting to about four hundred French livres.

The iſland of Babelmandel gives name to the ſtreights at the entrance into the Red Sea, and is ſituated in thirteen degrees north latitude, and in forty-three degrees thirty-three minutes eaſt longitude from London. The Abyſſinians and Arabians formerly contended with great fury for the poſſeſion of this iſland. on account of its great importance, from its commanding the entrance into the ſouth Sea, and preſerving a communication with the ocean; but the Turks having obtained the poſſeſſion of both ſhores, the iſland is now in a manner deſerted.

Babelmandel is about four or five miles in compaſs, rocky, barren, and expoſed to all the winds: it has a barren ſoil, ſcorched by the heat of the ſun, aud affords ſcarce any ſuſtenance for man or beaſt.

The iſland of Zocotra, or Socotora, is ſituated in the Eaſtern Ocean, thirty leagues to the eaſtward of Cape Guardafuy, and extends from the twelfth degree to the twelfth degree twenty-five minutes north latitude. It is fifty miles in length and thirty-two in breadth, and is particularly famed for the aloes brought from thence, which from the name of the iſland, are called Scotrine aloes. This iſland alſo produces great quantities of frankincenſe, dates, and rice, which are exported from thence to Goa and other parts of the Eaſt Indies; from whence they bring other merchandizes. They likewiſe trade all along the coaſt of Arabia. The iſland alſo abounds in cattle and fruit.

The climate is extremly hot, and it is ſaid that the rainy ſeaſon does not laſt above a fortnight or three weeks: however, here are ſome rivers which are never dry, and on the coaſt are wells dug by the Arabs. There are two pretty good harbours, where the European ſhips uſed formerly to put in, when they were diſapointed of their paſſage to India by the monſoons: but now this ſeldom happens, as our mariners are well acquinted with the winds and ſeaſons in this part of the world.

The inhabitants conſiſt of negroes of a large ſtature, with diſagreeable features, and frizzled hair; but thoſe who live in the middle of the iſland, and are probably the original inhabitants, are much fairer, and have features that nearly

reſemble thoſe of the Europeans. Theſe are ſolely employed in fiſhing, and attending their flocks. On the coaſt are a conſiderable number of Arabs, who are maſters of the country, people of a mixed breed, produced from the Arabs and negro women.

The people are cloathed with ſtuff made of goats-hair, of which they make long gowns, which are faſtned round the waiſt with a ſaſh. They have alſo a kind of cloak, which they throw about their ſhoulders, and wrap the whole body in it. The people in the heart of the iſland have no other cloaths but a piece of cloth or the ſkin of a beaſt faſtened round the waiſt. The men wear caps like thoſe of the Abyſſinians, and the women go bareheaded.

Their food conſiſts of the milk and fleſh of their cattle, with dates, rice, and herbs.

As to the religion of the people, the greateſt part of them are Pagans; but the Arabs, who are the trading part of the iſland, are Mahometans.

In the iſland is but one city, which is alſo called Socotora, and this is the reſidence of the king; ſome ſay there are likewiſe conſiderable villages inhabited by the Arabs. The original natives live in cottages diſperſed over the country.

ABEX, Its Situation, Extent, Climate, Face of the Country, inhabitants, and principal Towns; with a conciſe Deſcription of the little Kingdom of DANCALI.

ABEX, or Habaſh, is only a narrow ſlip of land which extends along the weſtern or African ſhore of the Red Sea, and was formerly a part of Upper Ethiopia, though it is at preſent ſubject to the Turks, who ſeized on all its bays and ports from Egypt to the ſtreights of Babelmandel, by which means the natives of Abyſſinia were excluded from all intercourſe with the Red Sea.

This territory is hot and ſandy, and the air is not only ſultry, but foggy and unwholeſome eſpecially after ſunſet; and the country is ſo parched by the ſun, that it is almoſt barren, and produces few of the neceſſaries of life. It has however ſome deer, and alſo ſheep of a prodigious ſize,

with large tails: it is alſo ſaid to abound with a great number of lions, tygers, and other wild beaſts.

The weſtern part of this tract of land is ſecured by a long chain of inacceſſible mountains, which prevent the paſſage of any army from Abyſſinia into their country, there being only two narrow paſſes, that of Suakin, and that of Arkico; and even in theſe paſſes the road is ſo rugged and difficult, that there is no travelling above five or ſix miles a day, and conſequently they may be eaſily defended by an handful of troops againſt a numerous army.

The inhabitants conſiſt of a mixture of Turks, Egyptians, Ethiopians, Arabs, and Caffres.

The principal towns are Suaquam and Arkico, or Ercoco, and a number of villages of fiſhermen. Suaquam is built on a ſmall iſland of its own name, ſituated in nineteen degrees forty-five minutes north latitude, and in thirty-ſeven degrees thirty minutes eaſt longitude, and is one of the beſt ſea-ports in the Red Sea; the entrance into the harbour is by a narrow ſtreight that reaches into a lake, in the midſt of which is the iſland on which the town is built. All the houſes are of ſtone and mortar, and here reſides a Turkiſh governor under the baſha of Cairo. This city is chiefly inhabited by Turks and Arabs.

Arkico, or Ercoco, is ſituated in ſixteen degrees five minutes north latitude, on the coaſt of the Red Sea, and is defended by a caſtle; but is ſmall, and neither rich nor populous.

To the ſouth of Abex are ſeveral petty kingdoms ſcarce worthy of notice: one of the principal of theſe is Dancali, or Dancaly, which extends beyond the Streights of Babelmandel. The ſoil is for the moſt part dry, ſandy, and barren; for the whole country labours under a great ſcarcity of water, and that which they have is very brackiſh. The land produces little beſides ſome hardy vegetables that ſerve to feed the goats, which are in a manner the only quadrupeds in the country. It has ſome good ports on the Red Sea, the principal of which is Baliur: and having ſome ſalt-mines, the produce of them is ſent into other countries, and in returns they receive the neceſſaries of life. Its king, tho' a Mahometan, is ſaid to be the tributary to the emperor of Abyſſinia.

BABARY, a country in Africa, 2000 miles in length, and 700 in breadth, its chief city Fez, and contains about 300,000 inhabitants, 60 weſt longitude, 30. 40. North latitude, 1080 miles ſouth from London. It contains the countries of Morocco, Fez, Tafilet, Algiers, Tunis, Tripoly; ſubject to ſeveral princes, Mahometans, and a few chriſtians.

This country was by turns poſſeſſed by the Carthaginians, Romans, Greeks, Saracens, Vandals, Arabs, Moors, and Turks; beſides the various attempts made by the Spaniards, Portugueſe, and the European nations who have formed ſettlements in ſome parts of this coaſt, which ſtretches from eaſt to weſt near two thouſand miles in length, and in ſome places ſeven hundred and fifty in breadth. It was known to the antients by the name of Mauritania, Numidia, Africa proper, and Lybia; and is the beſt country in all Africa, except Egypt and the country about the Cape of Good Hope.

Barbary begins on the weſt at Mount Atlas, extending north-eaſt along the coaſt of the Atlantic Ocean to Cape Spartel, and then bending eaſtward, forms the ſouth coaſt of the Streights of Gibraltar, and afterwards the ſouth coaſt of the Mediterranean as far as the city of Alexandria, which is the weſtern boundary of Egypt, where that country joins to Barbary. Both coaſts, whether that waſhed by the Atlantic Ocean, or by the Mediterranean, are extremely fertile in corn and paſtures; the former being watered by many large and ſmall rivers, which flow from Mount Atlas, and diſcharge themſelves into the ocean; while the other extends all along the declivity of a vaſt range of mountains, ſome of them of a conſiderable height, and ſpread in depth above forty leagues into the inland country: all of them watered by a multitude of rivers, which, after a long courſe, and various windings, through a vaſt variety of pleaſant and fertile vallies, diſcharge themſelves into the Mediterranean.

The climate of this extenſive country is, during a great part of the year, neither extremly hot nor very cold. There are, however, great quatities of ſnow in winter, and both

Atlas and ſome other of the mountains have their tops covered with it all the year round.

Winter begins here about the middle of October, when the weather is frequently very ſharp. The rains uſually begin about the end of the month, and laſt till the end of January, and ſometimes longer; but how ſevere ſoever the weather may be in the morning, the afternoons are commonly warm enough to diſpenſe with a fire. In Febuary the air becomes milder, and the weather uſually changes three or four times in a day.

During the ſpring, which begins about the end of February, the weather is for the moſt part ſerene except from the latter end of April to that of May, when kind refreſhing ſhowers begin to fall in great plenty, which, warmed by the moderate rays of the ſun, bring the produce of the earth to a gradual maturity; ſo that by the latter end of May, ripe figs and cherrys are gathered in Tunis, Algiers, and ſome parts of Morocco. By the middle of July their apples, pears, and plums, are in full maturity, and grapes, with all the latter fruits, are gathered by the latter end of September. Theſe are more or leſs plentiful, according to the quantity of rain that has fallen from the twenty-fifth of April to the twenty-fifth of May; on which account this rain is ſtiled naiſan, or water ſent from heaven; and the people ſave a quantity of it in veſſels for uſe.

Their ſummer begins on the twenty-eighth of May, and laſts till the twenty-ſixth of Auguſt; during which the heat is ſo exceſſive as to be dangerous, eſpecially if they have great rains in June and July, when the atmoſphere becomes ſo hot as to cauſe malignant fevers, and other diſeaſes of the peſtilential kind, which carry off a prodigious number of people for want of proper caution in preventing, or ſufficient ſkill in curing of them. This is chiefly owing to a religious prejudice deeply rooted in the mind of every Mahometan, who imagines that all ſuch ſublunary diſaſters are pre-ordered by an unerring and unalterable decree of the Divine Providence; ſo that every precaution uſed either to prevent or avoid, and every remedy uſed againſt them, are not only thought fruitleſs, but impious. This notion has, however, been in ſome meaſure exploded among the more ſenſible part of the inhabitants of the coaſt, by

their frequent commerce with the Chriſtains; but the reſt ſtill eſteem it the greateſt impiety to go a ſtep out of their way to avoid the plague, or to ſue any remedy againſt it.

Autumn begins on the twenty-ſeventh of Auguſt, when a ſenſible diminution of the heat begins to be felt. Winter begins on the ſeventeenth of November, and ends on the ſixteenth of February when the people begin to plow and ſow their low lands; but that work is performed on the high lands and mountainous parts a month ſooner. They ſuppoſe the year to have forty days of exceſſive hot weather, and as many of exceſſive cold: the former begins about the twelfth of June, and the latter about the twelfth of December. At the two equinoxes they regulate all affairs relating to agriculture and navigation, and have many perſons among them who are very expert in directing and eſtabliſhing ſettled rules for both, though they can neither write nor read.

The natives of Barbary mention three winds which are dangerous and detrimental to them: theſe are the eaſt ſouth-eaſt, and ſouth; and all of them are moſt prejudicial in the months of May and June, in which they ſeldom fail of blaſting a great deal of fruit, and burning up the grain, to which the fogs and miſts that uſually reign at thoſe times greatly contribute. During the latter end of autumn, the whole winter, and the beginning of ſpring, they are much expoſed to violent rains, ſnow, hail, thunder, and ligtning. Thoſe who inhabit the high lands, eſpecially along the ridge of mountains of the great Atlas, reckon but two ſeaſons in the year, winter and ſummer, the former of which laſts from October to April, during which ſuch quantities of ſnow fall in the night, that they are frequently obliged in the morning to remove it with ſhovels from the doors. During their ſummer, which laſts from April to September, the vallies are exceſſive pleaſant; but the higher grounds more temperate and agreeable, and the tops of the mountains are not warm enough to melt away the winter ſnow.

Barbary produces ſeveral kinds of grain, beſides all that are found in Europe, except oats, particularly rice, a white ſort of millet, and ſeveral ſorts of pulſe unknown in England. The Moors and Arabs ſtill follow the primitive cuſ-

toms obſerved in the Eaſt of treading out their corn, after which it is only winowed by throwing it into the wind with ſhovels.

Dr. Shaw obſerves, that in Barbary all kinds of proviſions are extremly cheap; and that you may purchaſe a large piece of bread, abundle of turnips, or a ſmall baſket of fruit for the ſix hundredth and ninty-ſixth part of a dollar of three ſhillings and ſix-pence ſterling. Fowls are frequently bought for three half-pence a piece, a ſheep for three ſhillings and ſix-pence, and a cow and calf for a guinea. One year with another the people can purchaſe a buſhel of the beſt wheat for fifteen or eighteen pence. The inhabitants of theſe countries, as well as the Eaſtern nations in general, are great eaters of bread, and three perſons in four live entirely upon it, or upon ſuch food as is made of wheat and barley-flour.

All the fruits in Europe, beſides theſe found in Egypt, are produced here, except the hazel-nut, the filbert, the gooſberry, and current tree. Their gardens are, however, laid without the leaſt method and deſign, and are a confuſed intermixture of trees with beds of turnips, cabbages, beans, and ſometimes wheat and barley diſperſed among them. Parterres and fine walks would be conſidered as the loſs of ſo much ſoil and labour, and new improvements regarded as ſo many deviations from the practice of their anceſtors, which they think they ought to follow with the utmoſt reverence.

The beaſts of burthen in this extenſive country are, camels, a few dromedaries; horſes, which are ſaid to have lately much degenerated, aſſes, mules, and a creature called the kumrah, which, Dr. Shaw ſays, is a little ſerviceable beaſt of burthen, got between an aſs and a cow; it is ſingle hoofed like the aſs, but in every other reſpect different from it; the ſkin being ſleeker, and the tail and head, tho' without horns, reſembling that of a cow.

The cows of this country are ſmall, ſlender, and afford but little milk. Whence Abdy Baſha, dey of Algiers, and all his miniſters, were greatly ſurpriſed, when told by admiral Cavendiſh, that he had an Hampſhire cow on board the Canterbury, then in the road to Algiers, that every day

gave a gallon of milk, which is as much as half a dozen of the beſt Barbary cows yield in the ſame time; beſides theſe cattle always loſe their calves and their milk together.

The dairies are ſupplied by the ſheep and goats, the cheeſe being chiefly made of their milk. Inſtead of renner, they, during the ſummer, make uſe of the flowers of the great-headed thiſtle, or wild artichoke, to turn the milk. the curds are put into a ſmall baſket of ruſhes or palmetta leaves, and afterwards bound and preſſed. Theſe cheeſes are generally of the ſhape and ſize of a penny-loaf. Their butter has neither the ſubſtance nor the rich taſte of ours, and is only made by puting their cream into goat's-ſkin, which being ſuſpended from one ſide of the tent to the other, and preſſed to and fro, ſoon occaſions the ſeparation of the butter from the whey.

The ſheep are of two kinds: one of them common all over the Levant, is diſtinguiſhed by its having a large broad tail. Thoſe of the other ſpecies are almoſt as tall as our fallow-deer, and, excepting the head, are not much different from them in ſhape; but their fleſh is dry, and their fleeces as courſe and hairy as thoſe of the goats. It is obſervable, that a gelding among the horſes, an ox among the horned cattle, or weather among the ſheep, is ſeldom or never known in this country; for thoſe males that are more than ſufficient for the preſervation of the ſpecies, have, when they were about three months old, their teſtacles only ſqueeſed, the Mahometans thinking it an act of great cruelty to caſtrate any but their own ſpecies.

Of thoſe cattle that are not naturally tame are a kind of wild cows, which are remarkable for having a rounder turn of body, a flatter face, with horns bending more towards each other than the tame cattle. They are nearly of the ſize and colour of the red deer. The young calves of this ſpecies quickly grow tame, and herd with other cattle.

The lerwee, the moſt timorous ſpecies of the goat kind, is ſo fearful, that when purſued it will precipitate itſelf down rocks and precipices. It is of the ſize of a heifer, but the body is more rounded, and it has a tuft of ſhagged hair on the neck and knees: it is of the colour of red deer; but the horns, which are above a foot long, are wrinkled

and turned back like thoſe of the goat. There are alſo ſeveral ſpecies of the antelope and deer-kind.

Among the ravenous beaſts are the lion and the panther, and in ſome parts of Barbary the tyger. Some authors pretend, that the women may without danger be familiar with the lion, and that upon taking up a ſtick he will immediately fly from the flocks they are attending. This may perhaps be the caſe when the lion is ſatisated with food; for then they loſe their fierceneſs ſo far that, the Arabs ſay, a woman may ſeize their prey, and reſcue it out of their jaws. But it much oftener happens, that, for want of other food, they devour women as well as men. They are indeed moſt afraid of fire, and yet, notwithſtanding the precautions taken by the Arabs in this reſpect, and the barking of their dogs all night, thoſe ravenous beaſts frequently outbrave theſe terrors, and leaping into the midſt of the circle incloſed by their tents, bring out a ſheep or a goat alive. If theſe revages are repeated, the Arabs, obſerving where they enter, dig a pit, and covering it over ſlightly with cedars, or ſmall branches of trees, frequently catch them, and feed on their fleſh, which is much eſteemed, it having the taſte of veal.

The dubbah is, next to the lion and panther, the fierceſt of the wild beaſts of Barbary. It is of the ſize of a wolf; but has a flatter body, and naturally limps upon its hinder right leg; notwithſtanding which, it is tolerably ſwift. Its neck is ſo ſtiff, that in looking behind, or ſnatching obliquely at any object, it is obliged to move its whole body. It is of a dun or reddiſh buff colour, with ſome tranſverſe ſtreaks of a dark brown. It has a mane near a ſpan long, and its feet, which are well armed with claws, ſerve to dig up the roots of plants, and ſometimes the graves of the dead.

An animal which Dr. Shaw calls the faadh has ſpots like the leopard, but the ſkin is coarſer and of a deeper colour, and the animal is not naturally ſo fierce. The Arabs imagine that it is begot by a lion and a leopardeſs.

There are alſo two other animals marked like the leopard, but their ſpots are generally of a darker colour, and the fur ſofter and ſomewhat longer. One of the cat kind is about a third leſs than a full grown leopard, and may be taken

for a ſpecies of the lynx. The other has a ſmall pointed head, with the feet, teeth, and ſome other parts reſembling thoſe of the weaſel. The body is only about a foot long, and is round and ſlender, with a regular ſucceſſion of black and white ringlets upon the tail.

Both the jackall, and an animal called the black-eared cat, are ſuppoſed to find out prey for the lion, and are thence called the loin's provider, ahough it may be much queſtioned whether any ſuch friendly intercourſe ſubſiſts between animals ſo different in their natures. Indeed in the night-time theſe, with other beaſts, prowl about in ſearch of prey, and have often been ſeen in the morning devouring ſuch carcaſes as the lion is ſuppoſed to have fed upon the night before. This and the promiſcuous noiſe made by the jackall and the lion, are ſaid to be the only circumſtances in favour of this opininon. The lion is ſuppoſed to feed chiefly on the wild boar, who ſometimes defends himſelf with ſuch courage, that the carcaſſes of both have been found dead, lying together, covered with blood, and dreadfully mangled.

Barbary alſo produces bears, porcupines, foxes, apes, hares, rabbits, ferrets, weaſels, and moles; with comeleons, and ſeveral kinds of lizards.

The moſt remarkable of the ſerpent kind is the thaibanne, ſome of which are ſaid to be three or four yards long, and the people make purſes of their ſkins. The zurreike is about fifteen inches long, ſlender, and remarkable for darting along with great ſwiftneſs; but the moſt malignant of this tribe is the leffah, which appears to be the burning dipſas of the antients, and ſeldom exceeds a foot in length.

Among the birds are the rhaad, which is of two ſpecies the ſmaller is of the ſize of an ordinary pullet, but the larger is almoſt as big as a capon, and differs from the leſſer in having a black head with a tuft of dark blue feathers immediately below it. The belly of both are white, the back and wings are of a buff colour, ſpotted with brown, but the tail is lighter, and marked all along w.th black tranſverſe ſtreaks.

The kitawiah frequents the moſt barren, as the rhaad does the moſt fertile parts of theſe countries. In its ſhape and ſize it reſembles a dove, and has ſhort feathered feet;

but the body is of a livid colour, ſpotted with black; the belly is blackiſh, and upon the throat is a creſcent of a beautiful yellow. The tip of each feather of the tail has a white ſpot, and the middle one is long and pointed. The fleſh of both this bird and the rhaad has an agreeable taſte, and is eaſy of digeſtion.

The ſhagaray is of the ſize and ſhape of the jay, but has a ſmaller bill, and ſhorter legs. The body is browniſh, the head, neck, and belly, of a light green, and on the wings and tail are rings of a deep blue.

The houbaara is as large as a capon, and of a light dun colour, marked all over with ſtreaks of brown. The wings are black, with a white ſpot in the middle, and the feathers of the neck are remarkable for their length, and for being erected when it is attacked or provoked; the bill is flat like the ſtartlings, and near an inch and a half long. There are alſo partridges, quails, and ſeveral other wild birds. Among the birds of prey are eagles, and ſeveral kinds of hawks. With reſpect to the ſmaller birds, the green thruſh is not inferior to the American birds in the richneſs of its plumage: the head, neck, and back, are of a light green, the breaſt white and ſpotted, the wings of a lark colour, the rump of a beautiful yellow, and extremities of the wings and tail are alſo tipt with yellow. This bird only appears in the ſummer months.

Among the ſmall birds with thick bills is the capſa ſparrow, which is of the ſize of a common houſe-ſparrow; it is of a lark colour, but the breaſt, which is ſomewhat lighter, ſhines like that of a pigeon. This bird is remarkable for the ſweetneſs of his note, which infinitely exceeds that of the Canary bird or nightingale, but is of ſo delicate a nature as immediately to languiſh and pine away on its being removed into a different climate. Here are alſo ſeveral kinds of water fowl, beſides thoſe known in England.

The flying inſects are very numerous; among theſe is a curious ſpecies of the butterfly, which is near four inches from the tip of one wing to that of the other, and beautifully ſtreaked with murrey and yellow, except the edges of the lower wings, which being indented, and ending in a narrow ſtrip, or lappet, an inch in length, are elegantly bordered with yellow, and near the tail is a ſpot of carnation.

This country is chiefly inhabited by three different ſorts of people: the Moors, who are the original inhabitants; the Arabs, who had over-run this country; and the deſcendents of the Turks, who made themſelves maſters of ſome of the beſt provinces, and rendered the kingdoms of Algiers, Tunis, and Tripoly, tributary to them; beſides a variety of foreign nations, as Chriſtians, Jews, and others, and an innumerable multitude of renegadoes, who, to free themſelves from ſlavery, or from avaricious views, have renounced their faith.

The greateſt part of the Moors are involved in ignorance, ſuperſtition, and lewdneſs, many of them of the moſt unnatural kind; and are ſaid to be treacherous, fraudulent, and deceitful. Indeed it muſt be confeſſed, the cruel oppreſſions they ſuffer under their tyrannical governments have greatly contributed to their degeneracy; and one can hardly imagine a more object and miſerable condition than theirs ſeems to be, when it is conſidered that they are cruſhed an the one hand by a heavy load of taxes, and treated with the utmoſt cruelty by their governments, and on the other expoſed to the inroads of the Arabs, who ſtrip them of the ſmall pittance they are able to lay up; whence they dare not provide more than is barely ſufficient to ſerve them the year round, leſt their plenty ſhould induce thoſe frebooters to viſit them the oftener, or their Moorſh landlords to raiſe their rents. Hence if, from an unexpected good crop, they obtain more corn than they want, they take the utmoſt pains to conceal it, by burying it under ground, or ſtowing in caverns: whence they are in no leſs danger of being baſtinadoed, and even tortured by both, to oblige them to diſcover it. Thus, to avoid the cruel oppreſſions of the one, and the inſults and ravages of the other, they are contented to purchaſe their caſe and ſafety by the moſt pinching penury.

